



Common Words and Prepositions

'ādôwn (אֲדֹנָי) <i>lord</i>	'echâd (אֶחָד) <i>one</i>	'al (אֲלֵ) ; a negation	'el (אֵל) <i>unto</i>	'ake (אֲכֵ) <i>ake</i>	'im (אִם) (hypothetical particle)
'ânîy (אֲנִי) = <i>I, me</i>					
'ăsher (relative pronoun)	'îysh (אִישׁ) = <i>man</i>	'ishshâh (אִשָּׁה); <i>wife, woman</i>		'eth (אֶת) <i>preposition</i>	'eth (אֶת) <i>direct object</i>
bêyth <i>preposition</i>	bôw' (בֹּוֹ) [pronounced <i>boh</i>] <i>to go, to come</i>	bêyn (בֵּין)	gam	Interrogative hă	hâyâh
wâw <i>conjunction</i>	wâw <i>consecutive</i>	kaph <i>preposition</i> k ^e (כֶּ)	kîy (כִּי)	kên (כֵּן)	kôl (כֹּל)
lâmed <i>preposition</i>	lô' (לֹא), the negative	măqqéf	min (מִן) <i>preposition</i>	mâh (מַה) [interrogative]	mîy (מִי) [pronounced <i>mee</i>]

Word Charts

4100Bôwsh Chart		Châlat (חֵלָל)		
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Various Charts

				Various Levitical Offerings
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Hebrew Dictionary and Vocabulary

Note to myself I did not begin this until Ex. 38:15 & 23; I had to split this into two parts during Job 4, 12/97

I will try to be consistent and pronounce ו as w but ו as v-v; and ב as ^bv and ב as b (not that this is totally accurate; I am shooting for consistency here).

However, I ran into a bit of a conundrum when determining how to relay the pronunciation to the reader. Do you give the pronunciation as *cake* or as *kayk* (or *kāk*)? Do we go with *ode*, *ohd*, or *ōd*? Whereas, most of the time I strive for some sort of consistency (even where there really is none originally), with the pronunciations, I have decided to go with a common English word (e.g., *cake*) where appropriate, letters without diacritical markings wherever possible, and diacritical markings where I see no other alternative.

The masculine of an adjective might refer to the moral or philosophical ramifications and the feminine gender might refer to the consequences of the word.

In a parenthetical reference, like (Job 9:7), the word does not occur in this verse, it is just being contrasted with the word actually found in this verse. **Bolded** references will be used when the word gets a *full* treatment in that verse (I didn't begin this until Joshua 6). Joshua 2:3 **6:2** 10:8

***will mean that all references are listed here.**

Preface: The problem with most lexicons is they tend to focus more upon this is how we have always translated this word; we find it in this passage used in this way and that passage translated that way. These lexicons often do not search for a consistent rendering of any given word; nor do they always examine the Scripture with the intent of narrowing down the number of ways an ancient Hebrew word can be brought into the English. Furthermore, there are some words which have one meaning outside of Scripture, but took on a technical theological meaning when used in Scripture (a good English equivalent of this is the word *rapture*; which means one thing originally in the secular world (*ecstatic joy or delight*) and has come to mean something related, but different in the world of theology (it refers to the time when the Lord will descend from heaven with a shout and the dead in Christ will rise first; then we who are alive with join Him and be forever in the heavenlies). A reasonable Hebrew example is *kâphar* (כָּפַר), which means *to cover* but has come to take on the more technical translation of *atone* when found in Scripture (however, in this case, I think the literal meaning is best left in Scripture).

I have followed the order of Brown, Driver and Briggs, the reason being that they group the cognates together, which makes it easier to confirm some meanings.

This is a list of words covered in reasonable detail in my exegesis of the Old Testament:

1. א Aleph [pronounced AW-lef] (1) Written ' and not pronounced

1. **Letter:**
2. **Masculine_noun:** which means *freshness, fresh green*. The first prepositional phrase is *in its freshness*, translated by Young as *in its budding*; this is the only time this word occurs, although we find a very similar word in Exodus for *young ears of barley*; so the idea of youngness is implied. *Freshness, budding* = Strong's #3 BDB #1.
3. **Masculine_noun:** which means *fresh, young ears [of barley]*. Job 8:12; *young ears of barley* = Strong's #24 BDB #1.
4. **Verb:** 'âbad (אָבַד) [pronounced aw^b-VAHD], which means *to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched*

[*miserable or unfortunate*]. It means *to perish* (Lev. 26:38 Esther 4:16 Joel 1:11); *to lose* (1Sam. 9:3). This verb is usually rendered *to perish*, and finding it in 1Sam. 9:3 where it clearly means *to lose* gives us a better understanding of its nuance. in the Piel it means *to destroy* (Num. 33:52 Deut. 12:2–3); in the Hiphil it means *to cause to languish, to cause the destruction of, to put to death* (Num. 24:19 Joshua 7:7). Strong's #6 BDB #1. Lev. 23:30 Num. 33:52 Deut. 4:26 7:24 22:3 26:5 Joshua 7:7 23:15 Judges 5:31 1Sam. 9:3, 20 Job 3:3 11:20 14:19 18:17 20:7 2Sam. 1:27 Job 3:1 Psalm 2:12 10:16 21:10 41:5 68:2 73:27 83:17 142:4 146:4 Prov. 1:32

'âbad (אָבַד) [pronounced aw ^b - VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 rd person masculine singular, Qal imperfect	Strong's #6 BDB #1
'âbad (אָבַד) [pronounced aw ^b - VAHD]	<i>the ones being lost; the lost ones; those perishing or ready to perish</i>	masculine plural, Qal active participle	Strong's #6 BDB #1
'âbad (אָבַד) [pronounced aw ^b - VAHD]	<i>to lose, to determine as lost, to give up as lost; to cause wander, to disperse; to cause to perish, to destroy; to lay waste</i>	3 rd person masculine singular, Piel imperfect	Strong's #6 BDB #1
'âbad (אָבַד) [pronounced aw ^b - VAHD]	<i>to destroy, to cut off</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6 BDB #1

5. **Masculine_noun:** which means *destruction*. Strong's #8 BDB #2.

6. **Feminine_noun:** 'âbêdâh (הֶבְדָּה) [pronounced u^b-vay-DAW], which means *lost thing, something which was lost*. Strong's #9 BDB #2. Deut. 22:3

'âbêdâh (הֶבְדָּה) [pronounced u ^b - vay-DAW]	<i>lost thing, something which was lost, missing item</i>	feminine singular noun	Strong's #9 BDB #2
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7. **Masculine_noun:** which means *destruction*. Strong's #12 & #13 BDB #2.

8. **Feminine_noun:** 'âbaddôwn (אֲבַדּוֹן) [pronounced ub-ahd-DOHN], which means *destruction, ruin, perishing, abyss*; and is transliterated 'Abaddôn. Possibly a proper noun. The place of ruin in Sheol; a place of the lost dead. Strong's #11 BDB #2. The Doctrine of Sheol

9. **Verb1:** 'âbâh (אָבָה) [pronounced aw^B-VAWH], which means *to be willing, to consent*. It is a verb always found with a negative (except in Job 1:19 39:9). In the Qal perfect, it generally means *would*; in the Qal imperfect it means *consent, yield, willing*. Strong's #14 BDB #2. Gen. 24:5 Deut. 1:26 2:30 13:8 29:20

Judges 11:17 19:25 20:13b 1Sam. 15:9 22:17 26:23 31:4 2Sam. 2:21 6:10
12:17 13:14, 16, 25 14:29 23:16 1Chron. 11:18 Psalm 81:11 Prov. 1:10, 25

'âbâh (אָבָא) [pronounced aw ^b - VAWH]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָא) [pronounced aw ^b - VAWH]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2

'âbâh with the negative means *to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.*

10. **Adjective:** 'eb^eyôn (אֶבְיֹן) [pronounced eb^e-YOHN], which means *destitute, in want, needy, poor, bankrupt*. Strong's #34 BDB #2. The Doctrine of the Poor and the Needy **1Sam. 2:8** Job 5:16 Psalm 12:5

'eb ^e yôn (אֶבְיֹן) [pronounced eb ^{ve} - YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective	Strong's #34 BDB #2
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This second word can also be applied to those without the means to secure their own salvation; they are the slaves on the slave market of sin, unable to purchase their own freedom. This does not mean that they are *spiritually destitute* or *spiritually bankrupt*, per se; but simply lack the *inherent* means to secure a place with God and to grow spiritually.

11. **Masculine_noun:** which means *reed, papyrus*. The kind of ships mentioned here is also a mystery. However, Gesenius matches the word with *reed, bullrush, papyrus*, from an Arabic use of the same word. Although there is not 100% agreement, this is the most likely renderings. Strong's #16 BDB #3. Job 3:26
12. **Verb2:** which means *to decide, he who decides*. Strong's #none BDB #3.
13. **Masculine_noun:** 'âb (אָב) [pronounced aw^bv], which means *father*, both as the head of a household or the head of a clan. Therefore, it can refer to a grandfather or great grandfather. However, it can also mean *founder, civil leader* or *military leader*. Strong's #1 BDB #3. Gen. 2:24 4:20 9:18 10:21 11:28 12:1 15:15 17:4 19:31, 37 20:12 22:7 24:7, 38 26:3, 15 27:6 28:1, 13 29:9 31:1, 3, 42 32:9 33:19 34:4 35:18 Deut. 1:8, 21 21:12, 18 22:15, 29 Joshua 14:1 Judges 1:14 2:1, 10 9:1 17:10 Ruth 4:17a 1Sam. 2:25 9:3, 20 10:2, 12 12:6, 15 14:1, 51 17:15, 25 18:18 19:2 20:1 22:1 23:17 24:11, 21 2Sam. 2:32 6:21 7:12 13:5 14:9 15:34 16:3 17:8, 10, 23 19:28 21:14 24:17 1Kings 1:6, 21 2:10

1Chron. 8:10, 29 12:17, 28 15:12 Psalm 68:5 89:26 95:9 103:13 106:6
Prov. 1:8 3:12

'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
14. Masculine_proper_noun: 'Ăbîy-ʿAl ^e bôwn (אֲבִי-עֵל) [pronounced ab-ee-al-BONE], which means <i>God is my father, father of strength, valiant</i> ; transliterated <i>Abialbon, Abi-lebon</i> . Strong's #45 BDB #3. 2Sam. 23:31			
'Ăbîy-ʿAl ^e bôwn (אֲבִי-עֵל) [pronounced ab-ee-al-BONE]	<i>God is my father, father of strength, valiant</i> ; transliterated <i>Abialbon, Abi-lebon</i>	masculine singular proper noun	Strong's #45 BDB #3
Read 'Ăbîy'el (אֲבִי-עֵל) [pronounced u ^b -vee-EL], which means <i>El (God) is [my] father</i> . Strong's #22 BDB #3.			
15. Masculine_proper_noun: 'Ăbîy'el (אֲבִי-עֵל) [pronounced u ^b -vee-EL], which means <i>El (God) is [my] father</i> . An ancestor of Saul's. Strong's #22 BDB #3. 1Sam. 9:1 14:51 1Chron. (8:29) 11:32			
'Ăbîy'el (אֲבִי-עֵל) [pronounced u ^b -vee-EL]	<i>El (God) is [my] father</i> ; transliterated <i>Abiel</i>	masculine proper noun	Strong's #22 BDB #3
16. Masculine_proper_name: which means <i>my father has gathered</i> and is transliterated . Strong's #23&43 BDB #4.			
17. Feminine_proper_noun: 'Ăbîygâyil (אֲבִי-גַיִל) [pronounced a ^b -vee-GAW-yil], which means <i>my father is joy</i> and is transliterated <i>Abigal</i> . There are two spellings of this name. Strong's #26 BDB #4. 1Sam. 25:3 27:3 2Sam. 2:2 3:3 17:25			
'Ăbîygâyil (אֲבִי-גַיִל) [pronounced a ^b -vee-GAH-yil]	<i>my father is joy (or, joyous); or my father's joy</i> ; and is transliterated <i>Abigail</i>	feminine singular proper noun	Strong's #26 BDB #4
18. Masculine_proper_noun: which means <i>my father is judge</i> and is transliterated . Strong's #27 BDB #4.			
19. Masculine_proper_noun: 'Ăbîydâ' (אֲבִי-דָעַ) [pronounced ub-ee-DAWḠ], which means <i>my father knows, my father took knowledge</i> and is transliterated <i>Abida, Abidah</i> . Strong's #28 BDB #4. Gen. 25:4			
'Ăbîydâ' (אֲבִי-דָעַ) [pronounced ub-ee-DAWḠ]	<i>my father knows, my father took knowledge</i> and is transliterated <i>Abida, Abidah</i>	masculine singular proper noun	Strong's #28 BDB #4

20. **Masculine_proper_noun:** 'Ābîyyâh (אֲבִיָּיָה) [pronounced *u^b-vee-YAW*], which means *Yah is [my] father* and is transliterated *Abijah*. Strong's #29 BDB #4. 1Sam. 8:2

'Ābîyyâh (אֲבִיָּיָה) [pronounced <i>u^b-vee-YAW</i>]	<i>Yah is [my] father;</i> transliterated <i>Abijah</i>	masculine proper noun	Strong's #29 BDB #4
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21. **Masculine_proper_noun:** which means *he is my father* and is transliterated . Strong's #30 BDB #4.
22. **Masculine_proper_noun:** which means *my father is majesty* and is transliterated . Strong's #31 BDB #4.
23. **Masculine_proper_noun:** which means *my father is might* and is transliterated . Masculine and feminine. Strong's #32 BDB #4.
24. **Masculine_proper_noun:** which means *my father is goodness* and is transliterated . Strong's #36 BDB #4.
25. **Masculine_proper_noun:** 'Ābîyṭâl (אֲבִי־טָל) [pronounced *uhb-ee-TAWL*], which means *my father is [the] dew; father of dew* and is transliterated *Abital*. Strong's #37 BDB #4. 2Sam. 3:4

'Ābîyṭâl (אֲבִי־טָל) [pronounced <i>uhb-ee-TAWL</i>]	<i>my father is [the] dew;</i> <i>father of dew</i> and is transliterated <i>Abital</i>	masculine singular proper noun	Strong's #37 BDB #4
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26. **Masculine_proper_noun:** 'ăbîymâ'êl (אֲבִימָאֵל) [pronounced *u^b-vee-maw-ALE*], which means *my father is El; father of Mael;* and is transliterated *Abimael*. Strong's #39 BDB #4. Gen. 10:28

'ăbîymâ'êl (אֲבִימָאֵל) [pronounced <i>u^b-vee-maw-ALE</i>]	<i>my father is El; father of Mael;</i> and is transliterated <i>Abimael</i>	masculine singular proper noun	Strong's #39 BDB #4
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27. **Masculine_proper_noun:** 'Ābiymelek^e (אֲבִימֶלֶךְ) [pronounced *u^b-vee-MEH-lek*], which means *my father is king*. Abimelech should never have been the ruler of Israel; if anyone should have been in that time period, it was his father. So, every time you read his name in the next chapter, when he rules over Israel, keep in mind, it isn't him, but his father who should be king. Strong's #40 BDB #4. Gen. 20:2 21:22 26:1 Judges 8:31 9:intro 2Sam. 11:21 1Chron. 18:16 Psalm 34:inscription

'Ābiymelek ^e (אֲבִימֶלֶךְ) [pronounced <i>u^b-vee-MEH-lek</i>]	<i>my father is Melek, my father is king;</i> transliterated <i>Abimelech</i>	masculine singular proper noun	Strong's #40 BDB #4
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Barnes suggests¹ *father of the king*, but I believe that to be incorrect.

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 20:2.

28. **Masculine_proper_noun:** ʾăbîynâdâb (אַבִּינָדָב) [pronounced *u^b-vee-naw-DAWB*], which means *my father is noble* and is transliterated *Abinadab*. Strong's #41 BDB #4. 1Sam. 7:1 16:8 17:13 31:2 2Sam. 6:3

ʾĂbîynâdâb (אַבִּינָדָב) [pronounced <i>u^b-vee-naw-DAWB</i>]	<i>my father is noble</i> and is transliterated <i>Abinadab</i>	masculine proper noun	Strong's #41 BDB #4
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29. **Masculine_proper_noun:** ʾĂbîynôʿam (אַבִּינֹחַם) [pronounced *u^b-vee-noh-ĠAHM*], which means *my father is a delight; father of pleasantness*; transliterated *Abinoam*. Father of Barak. Strong's #42 BDB #4. Judges 4:6

ʾĂbîynôʿam (אַבִּינֹחַם) [pronounced <i>u^b-vee-noh-ĠAHM</i>]	<i>my father is a delight; father of pleasantness</i> ; transliterated <i>Abinoam</i>	masculine singular, proper noun	Strong's #42 BDB #4
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30. **Masculine_proper_noun:** ʾĂbîynêr (רְנִיבָא) [pronounced *u^b-vee-NAYR*], which means *my father is Ner* or *my father is a lamp*, and is transliterated *Abner*. Strong's #74 BDB #4. 1Sam. 14:50 17:55 20:25 26:5 2Sam. 2:8 3:6 1Kings 2:5

ʾĂbîynêr (רְנִיבָא) [pronounced <i>u^b-vee-NAYR</i>]	<i>my father is Ner</i> or <i>my father is a lamp</i> , and is transliterated <i>Abner</i>	masculine proper noun	Strong's #74 BDB #4
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ʾĂbîynêr (רְנִיבָא) [pronounced <i>u^b-vee-NAYR</i>]	<i>my father is Ner</i> or <i>my father is a lamp</i> , and is transliterated <i>Abner</i>	masculine proper noun (alternate spelling)	Strong's #74 BDB #4
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31. **Masculine_proper_noun:** ʾĂbîyʿezer (רְעִיבָא) [pronounced *u^b-vee-ĠEH-zer*], which means *father of help, my father is helpful, helpful*; and is transliterated *Abiezer*. Strong's #44 BDB #4. 2Sam. 23:27 1Chron. 11:28

ʾĂbîyʿezer (רְעִיבָא) [pronounced <i>u^b-vee-ĠEH-zer</i>]	<i>father of help, my father is helpful, helpful</i> ; and is transliterated <i>Abiezer</i>	masculine singular proper noun	Strong's #44 BDB #4
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32. **Masculine_proper_noun:** ʾăbîyrâm (אֲבִירָם) [pronounced *u^p-vee-RAWM*], which means *[the] Exalted One is my father* and is transliterated *Abiram*. Strong's #48 BDB #4. Psalm 106:17

ʾĂbîyrâm (אֲבִירָם) [pronounced <i>u^p-vee-RAWM</i>]	<i>[the] Exalted One is my father</i> and is transliterated <i>Abiram</i>	masculine proper noun	Strong's #48 BDB #4
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33. **Masculine_proper_noun:** ʾAbêrâm (אֲבֵרָם) [pronounced *ab^v-RAWM*], which means *father of elevation, exalted father*; and is transliterated *Abram*. Strong's #87 BDB #4. Gen. 11:26 12:1 13:1 14:12 15:1 16:1 17:1

ʾAbêrâm (אֲבֵרָם) [pronounced <i>ab^v-RAWM</i>]	<i>father of elevation, exalted father</i> ; and is transliterated <i>Abram</i>	masculine singular proper noun	Strong's #87 BDB #4
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34. **Masculine_proper_noun:** 'Ab^erâhâm (אֲבִרָאָה) [pronounced *ahb^{ve}-raw-HAWM*], which means *father of a multitude, chief of a multitude*; transliterated *Abraham*. Strong's #85 BDB #4. Gen. 17:5 18:6 19:27 20:1 21:2 22:1 23:2 24:1 25:1 26:1, 15 28:4 31:42, 53 32:9 35:12 Deut. 1:8 1Chron. 16:13 Psalm 47:9

'Ab ^e râhâm (אֲבִרָאָה) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude</i> ; transliterated <i>Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
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35. **Feminine_proper_noun:** 'Ābîyshag (אֲבִישָׁג) [pronounced *ub-ee-SHAHG*], which means *my father is a wanderer, father of error [blundering]*; transliterated *Abishag, Avishag*. Strong's #49 BDB #4.

'Ābîyshag (אֲבִישָׁג) [pronounced <i>ub-ee-SHAHG</i>]	<i>my father is a wanderer, father of error [blundering]</i> ; transliterated <i>Abishag, Avishag</i>	feminine singular proper noun	Strong's #49 BDB #4
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36. **Masculine_proper_noun:** which means *my father is rescue; my father is opulence*; transliterated . Strong's #50 BDB #4.

37. **Masculine_proper_noun:** which means *my father is a wall*; transliterated . Strong's #51 BDB #4.

38. **Masculine_proper_noun:** 'Ābîyshay (אֲבִישָׁי) [pronounced *ub-^{ve}ee-SHAH-ee*], which means *my father is Jesse* and is transliterated *Abishai*. Strong's #52 BDB #5. 1Sam. 26:6 2Sam. 2:18, 24 10:10 16:9 18:2 19:21 20:6 21:17 23:18 1Chron. 11:20 18:12

'Ābîyshay (אֲבִישָׁי) [pronounced <i>ub-^{ve}ee-SHAH-ee</i>]	<i>my father is Jesse and is</i> transliterated <i>Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
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bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
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Ts ^e rûwyâh (צֶרֻיָּה) [pronounced <i>tz^eroo-YAW</i>]	transliterated <i>Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863
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39. **Masculine_proper_noun:** 'Ābîyshâlôwm (אֲבִישָׁלוֹם) [pronounced *ub-ee-shaw-LOHM*], which means *my father is peace* and is transliterated . Strong's #53 BDB #5. 2Sam. 3:3 13:2, 20 14:1, 23 15:1 16:8 17:1 18:5 19:1 20:6 1Kings 1:6 2:7

'Ābîyshâlôwm (אֲבִישָׁלוֹם) [pronounced <i>ub-ee-shaw-LOHM</i>]	<i>my father is peace and is</i> transliterated <i>Absalom</i>	masculine singular proper noun	Strong's #53 BDB #5
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An alternate form of this word is 'Ab^eshâlôwm (אֲבִשָׁלוֹם) [pronounced *ahb^e-shaw-LOHM*].

40. **Masculine_proper_noun:** 'eb^eyâthâr (אֲבִי־תָאֵר) [pronounced eb^e-yaw-THAWR], which means *the Great One is father; my father is great* and is transliterated *Abiathar*. Strong's #54 BDB #5. 1Sam. 22:20 23:6 30:7 2Sam. 8:17 15:24 17:15 19:11 20:25 1Kings 1:7 2:22 1Chron. 15:11

'Eb ^e yâthâr (אֲבִי־תָאֵר) [pronounced eb ^e -yaw-THAWR]	<i>the Great One is father; my father is great; transliterated Abiathar</i>	masculine proper noun	Strong's #54 BDB #5
41. Interjection:	which means <i>oh! [an exclamation of pain]</i> . Strong's #17 BDB #5.		
42. Feminine_noun:	which means <i>slaughter</i> . Probably an error in Ezra 21:20.* Strong's #19 BDB #5.		
43. Verb:	which means <i>to turn?</i> . In the Hiphil, it means <i>to roll, to roll up</i> . Strong's #55 BDB #5.		
44. Verb: 'âbal (אָבַל) [pronounced aw ^b -VAHL], which means <i>to mourn, lament</i> . In the Hithpael, it means <i>to act like a mourner, to go through the motions and ceremonies of mourning, to mourn</i> . Strong's #56 BDB #5. 1Sam. 6:19 15:35 16:1 2Sam. 13:37 14:2 19:1 Job 14:22			

'âbal (אָבַל) [pronounced aw ^b -VAHL]	<i>mourn, lament, go through the motions and ceremonies of mourning</i>	Hithpael participle	Strong's #56 BDB #5
'âbal (אָבַל) [pronounced aw ^b -VAHL]	<i>to be languid, to walk with one's head down; to mourn, to lament</i>	3 rd person masculine singular, Qal perfect	Strong's #56 BDB #5
'âbal (אָבַל) [pronounced aw ^b -VAHL]	<i>to cause to mourn, to make a lament</i>	3 rd person masculine singular, Hiphil perfect	Strong's #56 BDB #5
'âbal (אָבַל) [pronounced aw ^b -VAHL]	<i>to mourn, to act like a mourner, to go through the motions a ceremonies of mourning</i>	3 rd person masculine singular, Hithpael perfect	Strong's #56 BDB #5

Generally speaking, the Qal is found in poetry and the Hithpael in prose.

45. **Masculine_noun:** 'êbel (אֵבֶל) [pronounced AY-beh], which means *mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning*. Strong's #60 BDB #5. Gen. 27:41 2Sam. 11:27 14:2 19:2

'êbel (אֵבֶל) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun with the definite article	Strong's #60 BDB #5
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46. **Adjective1:** 'âbêl (אֲבֵל) [pronounced aw^b-VAYL], which means *mourning*. Strong's #57 BDB #5.

'âbêl (אֲבֵל) [pronounced aw ^b -VAYL]	<i>mourning</i>	adjective	Strong's #57 BDB #5
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47. **Feminine_noun2/proper noun:** 'âbêl (אֲבֵל) [pronounced aw^b-VAYL], which ostensibly means *meadow*. Our problem is that Strong's #58 BDB #5. 1Sam. 6:18 2Sam. 20:14

'âbêl (אֲבֵל) [pronounced aw ^b -VAYL]	<i>meadow; village; mourning transliterated Abel</i>	feminine singular noun	Strong's #58 BDB #5
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'Âbêl only occurs twice (Judges 11:33 and 1Sam. 6:18) and both times the reading is disputed (its homonym is found several times, and has ample cognate evidence for the meaning *mourning*). It is also used as a proper noun in 2Sam. 20:18.*

'Âbêl (אֲבֵל) [pronounced aw ^b -VAYL]	<i>vanity, breath, vapor; meadow; village; mourning transliterated Abel</i>	feminine singular proper noun; location	Strong's #59 BDB #5
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BDB: 1) city in northern Israel near Bethmaachah

2) the place where the ark rested in the field of Joshua at Bethshemesh

48. **Adverb:** 'ăbâl (אֲבַל) [pronounced uhb-AWL], which means, *truly, indeed, verily, surely*; this adverb has corrective power, as in: *but, however, howbeit; on the contrary, contrariwise, nay rather (negative)*. Strong's #61 BDB #6. Gen. 17:19 2Sam. 14:5 1Kings 1:43

'ăbâl (אֲבַל) [pronounced uhb-AWL]	<i>truly, indeed, verily, surely; this adverb has corrective power, as in: but, however, howbeit; on the contrary, contrariwise, nay rather (negative)</i>	adverb	Strong's #61 BDB #6
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49. **Masculine_noun3:** which means *camel*. Strong's #none BDB #6.

50. **Feminine_noun:** 'eben (אֶבֶן) [pronounced EH^B-ven], which means *stone*. It is found over 250 times in the Old Testament and is consistently translated *stone* with few exceptions; stones were used for weights and carried around in a bag to use possibly with a scale (see Prov. 11:1 16:11). Also in the masculine. Strong's #68 BDB #6. Gen. 2:12 11:3 28:11 29:2 31:45 35:14 Lev. 20:27 (changed slightly) Deut. 21:21 22:24 1Sam. 4:1b 6:14, 18 7:12 14:33 17:40 20:19 25:37 2Sam. 5:11 12:30 14:26 16:6 18:17 20:8 1Kings 1:9 1Chron. 12:2 Zech. 12:3

'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6
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BDB gives a very long lists of definitions: 1) *stone (large or small)*; 1a) *common stone (in natural state)*; 1b) *stone, as material*; 1b1) *of tablets*; 1b2) *marble, hewn stones*; 1c) *precious stones, stones of fire*; 1d) *stones containing metal (ore), tool for work or weapon*; 1e) *weight*; 1f) *plummet (stones of destruction) also made of metal*; 1g) *stonelike objects, eg hailstones, stony heart, ice*; 1h) *sacred object, as memorial Samuel set up to mark where God helped Israel to defeat the Philistines*; 1i) *(simile)*; 1i1) *sinking in water, motionlessness*; 1i2) *strength, firmness, solidity*; 1i3) *commonness*; 1j) *(metaphorically)*; 1j1) *petrified with terror*; 1j2) *perverse, hard heart*.

51. **Proper_noun:** 'Eben (אֶבֶן) [pronounced EH^B-ven], which means *stone* and is transliterated *Eben*. It is found over 250 times in the Old Testament and is consistently translated *stone*. Strong's #68 BDB #6. Because of the definite article, this word would not be a construct. Then we have the definite article again followed by the masculine singular noun 'ezer (עֶזֶר) [pronounced GAY-zer], which means *help*. Strong's #5828 BDB #740. This gives us: *...beside the stone the help...* Since this cannot be a construct relationship, our other option is that this is a proper noun, which is what this appears to be, and it is transliterated either *Ebenezer* or *Eben-ezer*. Strong's #72 BDB #7. 1Sam. 4:1b 5:1 7:12

'Eben (אֶבֶן) [pronounced EH ^B -ven]	<i>stone and is transliterated Eben</i>	proper masculine noun with the definite article (meaning that it is not a construct here)	Strong's #68 BDB #6
'ezer (עֶזֶר) [pronounced GAY-zer]	<i>help and is transliterated Ezer</i>	proper masculine noun with the definite article	Strong's #72 BDB #7

Together, these are transliterated either *Ebenezer* or *Eben-ezer*. The definite articles are ignored in the transliteration.

52. **Masculine_noun:** which means *wheel, disc*. Strong's #70 BDB #7.
 53. **Verb:** which means *to feed, to fatten*. Strong's #75 BDB #7.
 54. **Masculine_noun:** 'êbûwç (אֵבוּץ) [pronounced ay-BOOCE], which means *crib, manger, feeding trough*. Strong's #18 BDB #7. (2Sam. 5:11)

ʿêbûwç (אָבּוּס) [pronounced ay- BOOCE]	<i>crib, manger, feeding trough</i>	masculine singular noun	Strong's #18 BDB #7
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55. **Masculine_noun:** which means *granary*. Strong's #3965 BDB #7.
56. **Proper_noun:** ʿîḇṣān (אֵבֶסָן) [pronounced ʾîṽ-TSAWN], which is very similar to a city in Issachar. However, we have no idea what the root stands for, if anything. Strong's #78 BDB #7. Judges 12:8
57. **Masculine_noun:** which means *dust*. Strong's #80 BDB #7.
58. **Feminine_noun:** which means *powders*. Probably a collective noun. SOS 3:6.* Strong's #81 BDB #7.
59. **Verb:** ʾābaq (קָבַח) [pronounced aw-BAHK], which means *to wrestle, to grapple; to get dirty*. Strong's #79 BDB #7. Gen. 32:24

ʾābaq (קָבַח) [pronounced aw- BAHK]	<i>to wrestle, to grapple; to get dirty</i>	3 rd person masculine singular, Qal imperfect	Strong's #79 BDB #7
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ʾābaq (קָבַח) [pronounced aw- BAHK]	<i>wrestling, grappling, being wrestled with; getting dirty</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #79 BDB #7
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60. **Masculine_noun:** ʿêber (רֶבֶּא) [pronounced ay-BEHR], which means *wing, feather, pinion [or a bird; dove, eagle]*; figuratively of a Babylonian king. Strong's #83 BDB #7. Psalm 55:6

ʿêber (רֶבֶּא) [pronounced ay- BEHR]	<i>wing, feather, pinion [or a bird; dove, eagle]; figuratively of a Babylonian king</i>	masculine singular noun	Strong's #83 BDB #7
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Although this is a singular noun, it sounds more sensible to use the plural form in the English.

61. **Feminine_noun:** ʿebṛâh (אֵבֶרָה) [pronounced ehbᵉ-RAW], which means *feather, wing; pinion [of bird (ostrich, eagle, dove) of God (metaphorically)]*. Strong's #84 BDB #7. Psalm 68:13

ʿebṛâh (אֵבֶרָה) [pronounced ehbᵉ- RAW]	<i>feather, wing; pinion [of bird (ostrich, eagle, dove) of God (metaphorically)]</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #84 BDB #7
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62. **Verb:** which means *to fly*. Strong's #82 BDB #7.
63. **Adjective:** which means *strong*. Strong's #46 BDB #7. Psalm 132:2

'abîyr (אַבִּיר) [pronounced aw- BEER]	<i>strong, mighty, a Mighty One</i>	adjective; also used as a substantive	Strong's #46 BDB #7
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I don't believe that this is any different than the adjective below. Although there is a difference in the pronunciation, the vowel points are the only things which differentiate these two words. This form is often found with the proper noun *Jacob* and these nouns are both exclusively found in poetry (Jeremiah and Isaiah are written in Hebrew poetry).

64. **Adjective:** 'abbîyr (אַבִּיר) [pronounced *ahb-BEER*], which means *mighty, valiant, mighty ones*. This certainly refers to Sisera's horses, or to Sisera's cavalry. Strong's #47 BDB #7. Judges 5:22 1Sam. 21:7 Psalm 78:25

'abbîyr (אַבִּיר) [pronounced <i>ahb- BEER</i>]	<i>mighty, valiant, mighty one; bull; powerful; noble; chief</i>	adjective; also used as a substantive	Strong's #47 BDB #7
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It could be interpreted, by Psalm 103:20, as angels. This same word is applied to *ordinary man* (Judges 5:22 Lam. 1:15 Jer. 46:15), to animals (Psalm 22:13), to princes (Psalm 58:31), to nobles (Job 24:22). This adjective is used for *bulls* (Psalm 22:12), *horses* (Jer. 8:16 47:3 50:11) and everywhere else to *men*.

65. **Masculine_proper_noun:** 'Âgê' (אַגֵּה) [pronounced *aw-GAY*], which means, *I will increase*; transliterated *Age, Agee*. Strong's #89 BDB #8. 2Sam. 23:11

'Âgê' (אַגֵּה) [pronounced aw- GAY]	<i>I will increase; transliterated Age, Agee</i>	masculine singular proper noun	Strong's #89 BDB #8
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66. **Masculine_proper_noun:** 'ăgâg (אָגָג) [pronounced *uh-GAWG*], which means *violent?* and is transliterated *Agag*. Strong's #90 BDB #8. 1Sam. 15:8

'ăgâg (אָגָג) [pronounced <i>uh- GAWG</i>]	which possibly means <i>violent</i> and is transliterated <i>Agag</i>	proper masculine noun	Strong's #90 BDB #8
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67. **Adjective_gentis:** Strong's #91 BDB #8.

68. **Feminine_noun:** äguddâh (אֲגֻדָּה) [pronounced *uh-good-DAW*], which means *a bunch, a bundle, a band*. Ex. 12:22 2Sam. 2:25 Isa. 58:6 Amos 9:6.* Strong's #92 BDB #8. The Doctrine of Fasting (Isa. 58:6) 2Sam. 2:25

äguddâh (אֲגֻדָּה) [pronounced <i>uh- good-DAW</i>]	<i>a bunch, a bundle, a band; unit, troop, group</i>	feminine singular noun	Strong's #92 BDB #8
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69. **Masculine_noun:** which means *nuts*. Strong's #93 BDB #8.

70. **Masculine_noun:** which means *a drop*. Strong's #96 BDB #8.

71. **Masculine_proper_noun/location:** Strong's #97 BDB #8.

72. **Verb:** which means *to be troubled, to be sad*. Strong's #none BDB #8.

73. **Masculine_noun:** 'ăgam (אָגָם) [pronounced *uh-GAHM*], which means *pool, pond*. It also means *troubled*. Strong's #98 BDB #8.

74. **Adjective:** which means *sad*. Strong's #99 BDB #8.
75. **Masculine_noun1:** 'ag^emôn (אֶגְמוֹן) [pronounced *ag^e-MOHN*], which means *a reed, a rush, a bullrush*. Strong's #100 BDB #8. The Doctrine of Fasting (Isa. 58:5)
76. **Masculine_noun2:** 'ag^emôn (אֶגְמוֹן) [pronounced *ag^e-MOHN*], which means *pot, cauldron*. Job 41:20.* Strong's #100 BDB #8. **Ancient Jewish Cooking Vessels**
77. **Verb:** which means *to be circular, to be round*. Strong's #none BDB #8.
78. **Masculine_noun:** which means *a bowl, a basin*. Strong's #101 BDB #8.
79. **Masculine_noun:** which means *a band, an army*. Strong's #102 BDB #8.
80. **Verb1:** which means *to gather*. Strong's #103 BDB #8.
81. **Masculine_proper_noun:** which means *hireling; gatherer*; transliterated . Strong's #94 BDB #8.
82. **Verb2:** which means *to pay, to hire*. Strong's #none BDB #8.
83. **Feminine_noun:** 'ăgôwrath (אֶגְוֶרֶת) [pronounced *uh-goh-RAHTH*], which means *payment, coin, piece*. Strong's #95 BDB #8. **1Sam. 2:36***

'ăgôwrath (אֶגְוֶרֶת) [pronounced <i>uh-goh-RAHTH</i>]	<i>payment, coin, piece</i>	feminine singular noun	Strong's #95 BDB #8
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This noun occurs only here and has sparse (but some) cognate evidence for its meanings. Barnes suggests that this word is associated with the *Gerah*, which is the smallest Hebrew coin, being the twentieth part of a shekel. In other words, the smallest sum of money is asked for, revealing the absolute poverty of the begging ones formerly from the priestly line.²

84. **Feminine_noun:** which means *letter*. Strong's #107 BDB #8.
85. **Verb:** 'âdab (אָדַב) [pronounced *aw-DA^BV*], which means *to grieve, to pine away*. This word is found only here and has no real cognates. This means that this meaning is a reasonable guess. Strong's #109 BDB #9. **1Sam. 2:33***

'âdab (אָדַב) [pronounced <i>aw-DA^BV</i>]	<i>to grieve, to pine away</i>	Hiphil infinitive construct	Strong's #109 BDB #9
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This word is found only here and has no real cognates. This means that this meaning is a reasonable guess. However, what probably occurred is a transposition of letters and the word which should be here is **dâ'ab (דָּאֵב)**.

86. **Masculine_proper_noun:** 'Ad^eb^eel (אֲדָבֵֿעַל) [pronounced *ahd-beh-ALE*], which means *chastisement, chastened of God*; transliterated *Adbeel, Abdal*. Strong's #110 BDB #9. Gen. 25:13

² Barnes' Notes; 1Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 12.

95. **Verb:** which means *to be red, to be ruddy*. Strong's #119 BDB #10.
 96. **Adjective:** 'âdôm (אָדוֹם) [pronounced *aw-DOME*], which means *red, ruddy, reddish-brown (chestnut)*. Strong's #122 BDB #10. Gen. 25:30

'âdôm (אָדוֹם) [pronounced <i>aw-DOME</i>]	<i>red, ruddy, reddish-brown (chestnut)</i>	masculine singular adjective with the definite article	Strong's #122 BDB #10
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97. **Feminine_noun:** which means *carnelian, redness*. Strong's #124 BDB #10.
 98. **Masculine_noun:** which means *name of a condiment*. I would guess that it is reddish in color and probably cinnamon or paprika. Strong's #124 BDB #10.
 99. **Masculine_noun:** 'Ēdôwm (אֶדוֹם) [pronounced *eh-DOHM*]; also 'Ēdôm (אֶדוֹם) [pronounced *eh-DOHM*, which means *reddish* and is transliterated *Edom, Edomites*. Strong's #123 BDB #10. Gen. 25:30 32:3 Judges 5:4 1Sam. 14:47 2Sam. 6:10 8:(12–13)

'Ēdôwm (אֶדוֹם) [pronounced <i>eh-DOHM</i>]; also 'Ēdôm (אֶדוֹם) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
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100. **Gentilic_adjective:** which means *reddish* and is transliterated *Edomite*. Strong's #130 BDB #10. 1Sam. 21:7 22:9 Psalm 52 inscription

'âdôwmîy (אֶדוֹמִי) [pronounced <i>uh-doh-MEE</i>]	<i>reddish; and is transliterated Edomite; also Syrian</i>	gentilic adjective	Strong's #130 BDB #10
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101. **Adjective:** which means *reddish*. Strong's #125 BDB #10.
 102. **Adjective:** 'adēmôwnîy (אֶדְמוֹנִי) [pronounced *ad^e-moh-NEE*], which means *red, ruddy*. Strong's #132 BDB #10. Gen. 25:25 1Sam. 16:12 17:42

'adēmôwnîy (אֶדְמוֹנִי) [pronounced <i>ad^e-moh-NEE</i>]	<i>red, ruddy</i>	masculine singular adjective	Strong's #132 BDB #10
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103. **Proper_noun_location:** Strong's #131 BDB #10.
 104. **Masculine_proper_noun:** which means *unrestrained* and is transliterated . Strong's #133 BDB #10.
 105. **Verb:** which means *to make firm, to fasten, to strengthen*. Meaning is disputed. Strong's #none BDB #10.
 106. **Masculine_noun:** which means *base, pedestal*. Strong's #134 BDB #10.
 107. **Masculine_noun:** 'âdôwn (אֲדוֹן) [pronounced *aw-DOHN*], the word we often know as *adonai*; and this word means *lord, master, owner, superior, sovereign*. It is a word used of both man and God; and here of God. It is not necessarily a term referring to *God*, and can be used as a simple term of respect. Affixed to this is the 1st person suffix; which gives us *my lord*. If Gideon were English, he would have said, "My dear sir." In Psalm 73:20, (Judges 6:15, 22 16:28), the word is in the

plural with a first person singular suffix, making it 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]. When it comes to the plural, we can either interpret this as referring to the Trinity or as an intensification of the noun. In the plural, when applied to man, refers to all of his superiors. For a slave, this is just about everyone in his periphery. Strong's #113 BDB #10. The Doctrine of the Names of God Textual Criticism of the Old Testament Gen. 15:2 19:2 24:9 31:35 32:4, 18 33:8 Joshua 3:11, 5:14 Judges 1:5 3:25 4:18 6:13, 15, 22 16:28 Ruth 2:13 1Sam. 1:15 16:16 20:38 22:12 24:6 25:10, 24, 27 26:15 29:4 30:13 2Sam. 2:5 3:21 7:18 9:9 11:11 12:8 13:32 14:9 16:3, 4 18:28 19:19 20:6 24:3 1Kings 1:2, 33 2:26 1Chron. 12:19 Job 3:19 Psalm 2:4 8:1 44:23 51:15 54:4 57:9 59:11 62:12 68:11, 19 73:20, 28 90:1 105:21 110:1 114:7 136:3 Isa. 7:14

'ădôwn (אֲדֹנִי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
'ădônîym (אֲדֹנִיִּם) [pronounced <i>uh-doh-NEEM</i>]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun	Strong's #113, #114 & #136 BDB #10
'ădônîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Several translations render *my lord the king* as *your majesty* (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).

I need to fix this, going back to 2Sam. 6 and before; and and later.

'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
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There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and 'ădônîy (אֲדֹנִי) [pronounced *uh-doh-NEE*].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -יִם (ים) [pronounced *eem*], an older form of the *pluralis excellentiae* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנַי) [pronounced *uh-doh-NAH*] (note the difference of the vowel ending), it always means *my lords*. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read *Y^ehowah* and 8 ancient Isaiah manuscripts read *Y^ehowah* instead. This suggests, that either ancient Scribes were confused about this form of *Adonai* or that they simply substituted *Adonai* for *Y^ehowah*, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but *Lord* was said instead). And even if every manuscript read *Adonai*, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying *my Lord* would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as *our Father*).

Almost every single translator renders this *Lord, the Lord, or Adonai*. On occasion, however, this is rendered *my Lord*.

108. **Proper_noun_location:** in Babylonia. Strong's #135 BDB #11.
 109. **Proper_noun/location:** which means ; transliterated . Identical to above? Strong's #114 BDB #11.
 110. **Masculine_proper_noun:** which means *lord of something* and is transliterated *lord of Bezek*. Strong's #137 BDB #11. Judges 1:5

'ădônîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 BDB #10
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Bezeq (בְּזֶק) [pronounced <i>BEH-zehk</i>]	<i>lightning, lightning flash</i> ; and is transliterated <i>Bezek</i>	proper noun; location	Strong's #966 BDB #103
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Together, these are treated as a proper noun: *Adoni-Bezek*, and listed as Strong's #137 BDB #11.

111. **Masculine_proper_noun:** which means *Lord of righteousness*; *my Lord is righteousness* and is transliterated . Strong's #139 BDB #11.
112. **Masculine_proper_noun:** 'Ādônîyyâh (אֲדֹנִיָּיָהּ) [pronounced *uh-doh-nee-YAW, uhd-ohn-ee-YAW*], which means *my Lord is Yahweh*; transliterated *Adonijah*. Strong's #138 BDB #11. 2Sam. 3:4 1Kings 1:5 2:13

'Ādônîyyâh (אֲדֹנִיָּיָהּ) [pronounced <i>uh-doh-nee-YAW</i> or <i>uhd-ohn-ee-YAW</i>]	<i>my Lord is Yahweh</i> ; transliterated <i>Adonijah</i>	masculine singular proper noun	Strong's #138 BDB #11
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The alternate spelling is 'Ādônîyyâhûw (אֲדֹנִיָּיָהוּ) [pronounced *uh-doh-nee-YAW-hoo* or *uhd-ohn-ee-YAW-hoo*].

113. **Masculine_proper_noun:** which means *my Lord has arisen* and is transliterated . Strong's #140 BDB #12.
114. **Masculine_proper_noun:** which means *my Lord is exalted*; transliterated . Strong's #141 BDB #12.
115. **Masculine_proper_noun:** 'Ādôrâm (אֲדֹרָם) [pronounced *ud-oh-RAWM*], which means *my Lord is exalted*; transliterated *Adoram*. A corrupted form of above. Strong's #151 BDB #12. 2Sam. 20:24

'Ādôrâm (אֲדֹרָם) [pronounced <i>ud-oh-RAWM</i>]	<i>my Lord is exalted</i> ; transliterated <i>Adoram</i>	masculine singular proper noun	Strong's #151 BDB #12
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116. **Verb:** which means *to be wide, to be great, to be high, to be noble*. Strong's #142 BDB #12.
117. **Masculine_noun:** 'eder (אֶדֶר) [pronounced *ahd-DEER*], which means *glory, magnificence*. Strong's #145 BDB #12. Not used yet
118. **Proper_noun/location:** which means *two hills*; transliterated . Strong's #115 BDB #12.
119. **Masculine_proper_noun:** which means *noble*; transliterated . Strong's #146 BDB #12.
120. **Adjective:** 'addiyr (אֲדִיִּיר) [pronounced *ahd-DEER*], which means *majestic, powerful, magnificent, glorious*. Strong's #117 BDB #12. [Synonym: **Strong's #1935 BDB #217**] Judges 5:13, 25 1Sam. 4:8 Psalm 8:1 **136:18**

'addiyr (אֲדִיָּר) [pronounced <i>ahd-DEER</i>]	<i>majestic, powerful, magnificent, glorious</i>	masculine plural adjective with the definite article	Strong's #117 BDB #12
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That's the short version. According to Gesenius, this means ❶ *large, very great, mighty* (Psalm 93:4 Isa. 33:21); ❷ *powerful* when used of kings and kingdoms (1Sam. 4:8 Psalm 136:18 Ezek. 32:18); ❸ *prince, leader, chief, noble* (when used as a substantive); ❹ *magnificent, illustrious, glorious* (Psalm 8:2); and, ❺ *noble* (when applied in a moral sense, as in Psalm 16:3).

121. **Feminine_noun:** 'addereth (אֲדָרֶת) [pronounced *ad-DEH-reth*], which means, *cloak, overcoat, garment [made of fur or fine material], mantle, robe; glory, splendor, magnificence*. It is translated *garment, mantle, robe, goodly* and *glory* in the KJV. It appears to be a *cloak*, not unlike our overcoat. The implication is that this is a very nice overcoat. Strong's #155 BDB #12. Gen. 25:25 Joshua 7:21

'addereth (אֲדָרֶת) [pronounced <i>ad-DEH-reth</i>]	<i>cloak, overcoat, garment [made of fur or fine material], mantle, robe; glory, splendor, magnificence</i>	feminine singular noun	Strong's #155 BDB #12
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122. **Masculine_proper_noun:** which means 12th *Babylonian month*; transliterated . Strong's #143 BDB #12.
123. **Masculine_proper_noun:** which means *Adar is prince*; transliterated . Strong's #152 BDB #12.
124. **Verb:** 'âhêb (אָהַב) [pronounced *aw-HAYV^B*], which means *to love*. As a Qal active participle, it means *lovers* (we should not have a 1990's take on this, however). Strong's #157 BDB #12. Gen. 22:2 24:67 25:28 27:4 29:18 34:3 Deut. 21:15 Judges 5:31 1Sam. 1:5 16:21 18:3, 20 20:17 2Sam. 1:23 12:24 13:1, 4, 15 19:6 Psalm 33:5 34:12 52:3 99:4 146:8 Prov. 1:22 3:12

'âhêb (אָהַב) [pronounced <i>aw-HAYV^B</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #157 BDB #12
'âhêb (אָהַב) [pronounced <i>aw-HAYV^B</i>]	<i>lovers; friends; those who are desired or loved, the ones loving</i>	masculine plural, Qal active participle	Strong's #157 BDB #12

'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>lover; friend; one who is desired or loved; a person that one delights in</i>	masculine singular, Qal active participle	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>the one loved; the woman desired; possibly the one preferred</i>	feminine singular, Qal passive participle	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>lovers; friends; those who are desired or loved; people that one delights in</i>	masculine plural, Qal active participle	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>desiring, breathing after; loving; delighting in</i>	Qal active participle	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>to be loved; amiable</i>	3 rd person masculine singular, Niphal imperfect	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>lovely, loveable</i>	Niphal participle	Strong's #157 BDB #12
'âhêb (אֶהֱבָה) [pronounced aw-HAYV ^B]	<i>a friend; a lover [often in the bad sense of idolatry]</i>	Piel participle	Strong's #157 BDB #12

125. **Masculine_noun:** which means *love*. Only in the plural. Strong's #158 BDB #13.
126. **Masculine_noun:** which means *a loved (or, beloved) object*. Strong's #159 BDB #13.
127. **Feminine_noun:** 'ahăbâh (אֶהֱבָהּ) [pronounced ah-hu^b-VAW], which means *love*. For some reason, this is often translated like a verb. Strong's #160 BDB #13. Gen. 29:20 1Sam. 20:17 2Sam. 1:26 13:15

'ahăbâh (אֶהֱבָהּ) [pronounced ah-hu ^b -VAW]	<i>[human] love; sexual desire</i>	feminine singular noun often translated like a verb	Strong's #160 BDB #13
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128. **Proper_noun:**

129. **Proper_noun:** Judges 3:16

'Êhûwd (אֶהוּד) [pronounced ay-HOOD]	<i>I will give thanks; I will be praised; undivided, united; transliterated Ehud</i>	masculine singular, proper noun	Strong's #164 BDB #13
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Possibly equivalent to Strong's #161 BDB #13 and/or Strong's #261 BDB #26.

130. **Interjection:** 'ăhâhh (אָהֹה) [pronounced *uh-HAWH*], which is somewhat onomatopoeic; it is as much a cry of sadness as it is a word. The KJV render it as *Ah!* or as *alas*. Gesenius calls it an interjection of lamentation simply from the sound of it. It comes from a word which means *to grieve, to mourn*. The only contemporary interjection which comes to mind was *oh dear*, which is better than what I found in Roget's Thesaurus.³ That being unsuitable, I would almost rather transliterate it. Strong's #162 BDB #13. Joshua 7:7 Judges 6:22 11:35
131. **Proper_noun/location:** which means ; transliterated . Strong's #163 BDB #13.
132. **Adverb:** which means *where*. Strong's #165 BDB #13.
133. **Verb:** which means *to settle down; to be inhabited*. Strong's #none BDB #13.
134. **Masculine_noun:** 'ohel (אֹהֶל) [pronounced *OH-heh*] is translated *tent, tabernacle, house*; and it refers to the temporary dwelling of Abraham and Sarah (Gen. 18), the temporary dwellings of Jacob and his wives when on the road (Gen. 31), to the Tent or Tabernacle of God (Ex. 33). This appears to either be a temporary residence (and hence, not too well-built or designed) or an inferior type residence to the use of *house* above. Strong's #168 BDB #13. (?) [see also Strong's #4908 BDB #1015]. Gen. 4:20 9:21, 27 12:8 13:3 18:1, 6 24:67 25:27 26:25 31:24 33:19 35:21 Deut. 1:27 Judges 4:11 19:9 1Sam. (1:9) 2:22 4:10 13:2 15:1 17:54 2Sam. 6:17 16:22 18:17 19:8 20:1, 22 1Kings 1:39 2:28 1Chron. 6:32 (chart) 15:1 Job 5:24 21:28 Psalm 52:5 61:4 106:25 118:15

'ohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #168 BDB #13
135. Verb: 'âhal (אָהַל) [pronounced AW-hah], which means <i>to tent, to pitch a tent, to [re] move a tent [from place to place]</i> . Strong's #167 BDB #14. Gen. 13:12			
'âhal (אָהַל) [pronounced AW-hah]	to tent, to pitch a tent, to [re] move a tent [from place to place]	3 rd person masculine singular, Qal imperfect	Strong's #167 BDB #14
136. Verb2: which means <i>to be clear, to shine</i> . Hiphil Strong's #166 BDB #14.			
137. Masculine_noun: which means <i>an odoriferous tree, an aloe (?)</i> . Strong's #174? BDB #14.			
138. Masculine_proper_noun: 'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>], which means <i>nothing</i> and is transliterated <i>Aaron</i> . Strong's #175 BDB #14. The Doctrine of Aaron 1Sam. 12:6 1Chron. 12:27 15:4 Psalm 99:6 105:26 106:16 118:3 133:2			

³ Roget's Thesaurus has been a God-send when it comes to finding contemporary words for the Hebrew.

'Ahārôn (אֶהְרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
139. Conjunction: 'ō (או) [pronounced <i>oh</i>], which means <i>or, or rather, otherwise, also, and</i> . It is rendered <i>at least</i> (Gen. 24:55), <i>if</i> (Lev. 26:41), <i>otherwise</i> (2Sam. 18:13), <i>also</i> (Prov. 30:31), <i>and</i> (SOS 2:7 3:5) and <i>then</i> (Ezek. 21:10). ⁴ This usually is translated <i>or</i> and sometimes <i>or, rather</i> (when a preference is implied). Here, another fundamental option is covered, so I have translated this <i>or [if]</i> . Strong's #176 BDB #14. Gen. 24:49, 55 31:43 Lev. 26:41 Deut. 22:1 1Sam. 2:14 13:19 14:6 20:2, 10 21:3 22:15 26:10 29:3 2Sam. 2:21 3:35 17:9 18:13 Job 3:15, 16 13:22 16:2			

'ōw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
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When there are two things being considered, this word often implies that the second thing is the better choice.

Gesenius and Thenius take this to mean *if perchance* and Keil and Delitzsch do agree that it may be taken that way in some passages (although K & D don't believe that 'ō should be so understood in this passage). Keil and Delitzsch: *This is evidently incorrect; for even though there are certain passages in which או may be so rendered, it is only where some other case is supposed [apparently within the same sentence], and therefore the meaning or still likes at the foundation. These questions of David were suggested by a correct estimate of the circumstances, namely, that Saul's suspicions would leave him to the conclusion that there was some understanding between Jonathan and David, and that he would take steps in consequence to prevent Jonathan from making David acquainted with the result of his conversation with Saul.*⁵

When 'ōw is doubled, it means ...*whether...or...*

140. **Masculine_noun:** 'ōwb (אוֹב) [pronounced *ow^b v*] which means two things: a *water bottle or a skin-bottle*; and, *medium, familiar spirit, ventriloquist demon, or one who speaks through a person* (it is often translated *medium* for that reason). This means *to mumble*; in that way, it can mean a *water bottle or a skin-bottle*, because of the way it sounds; it is always in the plural in this case. It also is a reference to the *ventriloquist demon*, one who speaks through a person (it is often translated *medium* for that reason). Because of its speaking quality, it is often translated a *familiar spirit* in the KJV. The plural form is 'ōbōwth (אוֹבוֹת) [pronounced *ohb-^vOHTH*]. We find this in Lev. 20:6, 27 Deut. 18:11 1Sam. 28:3, 7–9 2Kings 21:6

⁴ These translations come from the Authorized Version.

⁵ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 504–505.

23:24 1Chron. 10:13 2Chron. 33:6 Job 32:19 Isa. 8:19 19:3 29:4. This is a demon which usually possesses a person and speaks through that person (this can all be seen in the 1Sam. 28 passage). Strong's #178 BDB #15. The Doctrine of Tongues (Isa. 8:19) Lev. 19:31 Deut. 18:11 1Sam. **28:3**, 7, 8 1Chron. 10:13

'ôwb (וּבֹ) [pronounced oh ^b v]	<i>a water bottle or a skin-bottle; a medium, ventriloquist demon, familiar spirit, demon spirit, one who speaks through a person</i>	masculine singular noun	Strong's #178 BDB #15
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You may wonder *what's the connection between a water bottle and a medium?* The connection is that one thing is filled up with another. A wine skin is filled with wine; a medium is filled with a demonic spirit. Now, you may wonder about this ventriloquist demon thing, so let me quote directly from Gesenius:⁶ [the] *LXX almost always render by ἐγγαστριμύθοι, ventriloquists, and correctly; because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes.*⁷

141. **Verb:** which means *to be curved, to be bent, to burden, to oppress*. Strong's #none BDB #15.
142. **Masculine_noun:** which means *brand, fire brand*. Strong's #181 BDB #15.
143. **Feminine_plural_noun:** 'ôwdôth (וּדְתִּ) [pronounced oh-DOHTH], which means *cause, reason for; the occasion of; causes, circumstances; properly turnings*. The BDB definition is *cause*. The KJV renders it *because, concerning, sake, cause*. Gesenius tells us that it properly means *turnings*, and therefore *causes, circumstances*. This phrase is found twice, first with the 1st person suffix and then with the 2nd person masculine singular suffix. We will render this *concerning my circumstances and concerning your circumstances*. Strong's #182 BDB #15. Gen. 21:11, 25 26:32 Joshua 14:6 2Sam. 13:16

'ôwdôth (וּדְתִּ) [pronounced oh-DOHTH]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural noun	Strong's #182 BDB #15
'al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

⁶ For those who do not know, Gesenius assembled pretty much the definitive Hebrew-Chaldee Lexicon for the Old Testament. Although my version was printed in 1997, he did this in the mid-1800's (surprisingly without the use of the gift of tongues).

⁷ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 177.

'ôwdôth (אוֹדֹת) [pronounced <i>oh-DOTH</i>]	<i>cause, reason for; the occasion of; causes, circumstances; properly turnings</i>	feminine plural construct	Strong's #182 BDB #15
Together, 'al 'ôwdôth (אוֹדֹת עַל) [pronounced <i>gahl-oh-DOTH</i>] mean <i>on account of the causes, on account of; because of; concerning; on the occasion of; concerning the circumstances of; about</i> . With the 1 st person singular suffix, <i>for my sake</i> .			
Joshua 14:6 has 4 words strung together, which mean <i>for these very causes that</i> .			
144. Masculine_noun: 'êyd (אֵיד) [pronounced <i>ayd</i>], which means <i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i> . Strong's #343 BDB #15. 2Sam. 22:19 Job 18:12 21:17, 30 Prov. 1:26			
'êyd (אֵיד) [pronounced <i>ayd</i>]	<i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i>	masculine singular noun	Strong's #343 BDB #15
145. Masculine_noun: 'êd (אֵד) [pronounced <i>ayd</i>], which means <i>mist, [water] vapor</i> . Strong's #108 BDB #15. Gen. 2:6			
'êd (אֵד) [pronounced <i>ayd</i>]	<i>mist, [water] vapor</i>	masculine singular noun	Strong's #108 BDB #15
146. Verb: which means <i>to betake oneself to a place to live, to be tenderly inclined</i> . Strong's #none BDB #15.			
147. Masculine_noun: 'îy (אֵי) [pronounced <i>ee</i>], which means <i>sea coast, region, border; habitable land; inhabited land; maritime land</i> . There is a form of this word which means <i>island(s)</i> , but that is not found in Jer. 47:4. My thinking is that the plural of this noun indicates several <i>coasts</i> , meaning that we are speaking of an island. It is a feminine noun in Isa. 23:2. The singular versus plural could have been better fleshed out. Strong's #339 BDB #15. The Doctrine of the Philistines (Judges 14:4) Gen. 10:5			
'îy (אֵי) [pronounced <i>ee</i>]	<i>sea coast; region, border; habitable land; inhabited land; maritime land</i>	masculine singular noun	Strong's #339 BDB #15
'îy (אֵי) [pronounced <i>ee</i>]	<i>sea coasts; islands; regions, borders; habitable land; inhabited land; maritime land</i>	masculine plural construct	Strong's #339 BDB #15
148. Compound noun/preposition: 'ôdôth (אוֹדֹת) [pronounced <i>oh-DOHTH</i>], which means <i>causes, circumstances</i> . (Strong's #182 BDB #15); preceded by the preposition 'al (עַל) [pronounced <i>ahl</i>], and means <i>upon, beyond, against</i>			

(Strong's #5921 BDB #752). Together, they mean *because of, concerning*. Judges 6:7

149. **Proper_masculine_noun:** which means *[is] a land of palms*; transliterated . Strong's #385 BDB #16.

150. **Verb:** 'âvâh (אָוַה) [pronounced aw-WAWH] and it means *to desire, to crave, to lust*. Strong's #183 BDB #16. 1Sam. 2:16 2Sam. 3:21 23:15 1Chron. 11:17 Psalm 106:14

'âvâh (אָוַה) [pronounced aw-WAWH]	<i>to desire, to wish for, to crave, to lust</i>	3 rd person masculine plural, Piel imperfect	Strong's #183 BDB #16
'âvâh (אָוַה) [pronounced aw-WAWH]	<i>to desire, to crave [for oneself], to lust [after]</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #183 BDB #16

This verb is only found in the Piel (intensive) stem and in the Hithpael, which is the reflexive intensive stem. Here they certainly craved and desired, but the idea is that they worked themselves up over it. That is, they intensified their own desires and lusts. When combined with its substantive cognate, it means *to burn with desire, to lust after, to greatly desire*.

151. **Masculine_noun:** which means *desire*. Strong's #176 BDB #16.

152. **Feminine_noun:** 'avvâh (אָוַה) [pronounced ahv-VAW], which means *desire, lust; pleasure, will*. Interestingly enough, this is not found in the New Englishman's Hebrew Concordance of the Old Testament, except perhaps as another spelling for Strong's #176. 'avvâh can be found in Deut. 12:15, 20, 21 18:6 1Sam. 23:20 Jer. 2:24 Hosea 10:10. Strong's #185 BDB #16. 1Sam. 23:20

'avvâh (אָוַה) [pronounced ahv-VAW]	<i>desire, lust; pleasure, will</i>	feminine singular construct	Strong's #185 BDB #16
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153. **Proper_masculine_noun:** which means *desire*; transliterated . Strong's #189 BDB #16.

154. **Masculine_noun:** which means *desire*. Only in plural in Psalm 40:9.* Strong's #3970 BDB #16.

155. **Feminine_noun:** ta'ăvâh (תָּאוּה) [pronounced tah-uh-VAW], which means *desire, lust*. This word can be used in a good way (*longing, that which is longed for*) or in a bad. Strong's #8378 BDB #16. Gen. 3:6 Psalm 10:3, 17 20:2 106:14

ta'ăvâh (תָּאוּה) [pronounced tah-uh-VAW]	<i>desire, wish, longing, lust; the thing desired, the object of lust; delight; delicate; honor; ornament</i>	feminine singular noun	Strong's #8378 BDB #16
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156. **Verb:** 'âwâh (אוּה) [pronounced aw-WAWH] and it means *to desire, to crave, to lust*. (Strong's #183 BDB #16). Ta'ăvâh (תָּאוּה) [pronounced tah-av-WAW] is a *desire, a*

craving, a wish, that which is desired. This latter word is not found in Exodus and makes its first appearance in the Bible in Num. 11:4, 34 34:10 Job 23:13 This is the word used of the desire of David for water in 2Sam. 23:15. Strong's #8378–8379 BDB #16. My reasonable guess is that *châmad* (Strong's #2530) is a something desirable seen from the outside and that *'âwâh* is the festering lust for it on the inside. Num. 11:4 Deut. 5:21 Psalm 78:29 (n) **which is the verb and which is the noun?** Check references here.

157. **Feminine_noun:** *'ôwth* (אוֹת) [pronounced *oath*], which means *sign, token, pledge, assurance*; these are things which are the visible assurances of God's work; in the hands of a prophet or an Apostle, these signs were their credit cards, as Thieme use to put it; they revealed that they could draw from God's account. Strong's #226 BDB #16. Gen. 1:14 4:15 9:12 17:11 Joshua 2:12 Judges 6:17 1Sam. 2:34 10:7, 9 14:10 Job 21:29 Psalm 105:27 Isa. 7:14

<i>'ôwth</i> (אוֹת) [pronounced <i>oath</i>]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun with the definite article	Strong's #226 BDB #16
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158. **Proper_masculine_noun:** which means *woe?*; transliterated . Strong's #186 BDB #17.

159. **Interjection:** *'ôwy* (אֵי) [pronounced *ohy*], which means *woe! alas! oh!* It is onomatopoetic; a passionate cry of grief or despair. It is an impassion expression of grief and desire (although I can picture a Shakespearean actor crying out, "Oh wretchedness, oh despair" such language would sound trite today). Today, we have this same word used, and it is transliterated *oy*, and it conveys a lot less emotion. Prior to this, this word has only been found in Num. 21:29 24:23. Strong's #188 BDB #17. 1Sam. 4:7

<i>'ôwy</i> (אֵי) [pronounced <i>ohy</i>]	<i>woe! alas! oh! 'ôwy is onomatopoetic; it is a passionate cry of grief or despair</i>	Interjection	Strong's #188 BDB #17
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160. **Masculine_noun:** which means *jackal*. Strong's #338 BDB #17.

161. **Feminine_noun:** *'ayyâh* (אֵיָהּ) [pronounced *ah-YAW*], which means *hawk, falcon, kite*. Strong's #344 BDB #17.

162. **Masculine_proper_noun:** *'Ayyâh* (אֵיָהּ) [pronounced *ah-YAW*], which means *hawk, falcon*; transliterated *Aiah*. Strong's #345 BDB #17. 2Sam. 3:7 21:8

<i>'Ayyâh</i> (אֵיָהּ) [pronounced <i>ah-YAW</i>]	<i>hawk, falcon; transliterated Aiah</i>	masculine singular proper noun	Strong's #345 BDB #17
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163. **Masculine_proper_noun:** which means *man of Merodach*; transliterated *Maruduk?*. Strong's #192 BDB #17.
164. **Adjective:** 'ēvîyl (אֵוִיל) [pronounced ehv-EEL], which means *foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety*. The adjective for *foolish* which acts here as a substantive. This refers to a person who is unteachable—it doesn't matter if it is presented hypothetically or whether this person is disciplined severely in order to make a point. Strong's #191 BDB #17. Job 5:2 Prov. 1:7

'ēvîyl (אֵוִיל) [pronounced ehv-EEL]	<i>foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety</i>	masculine singular adjective acting as a substantive	Strong's #191 BDB #17
'ēvîlîym (אֵוִילִים) [pronounced ehv-ee-LEEM]	<i>fools; those who despise wisdom; mockers of truth and the good;; those who are quarrelsome; fools who are lacking in piety</i>	masculine plural adjective acting as a substantive	Strong's #191 BDB #17

165. **Adjective:** which means *foolish*. Zech. 11:15.* Strong's #196 BDB #17.
166. **Feminine_noun:** which means *folly*. Strong's #200 BDB #17.
167. **Verb:** which means *to be in front of, to lead*. Strong's #none BDB #17.
168. **Masculine_noun1:** 'ûwl (אֶוֶל) [pronounced oo], whose meaning is not so simple. First of all, the word is found only in 2Kings 24:15 and Psalm 73:4; however, it is a part of several words which indicates strength, power and/or *pre-eminence*. Somehow, it is traced back to an unused root which means *to roll*. According to Gesenius, it is used in the singular to mean *body, belly, abdomen*; and in the plural to refer to *powerful ones, men of power, leaders*. BDB also assigns it two meanings for the two passages, indicating that in the instance of the Psalms, it actually means *their front, their prominent part*. Strong's #193 BDB #17. Psalm 73:4
169. **Masculine_noun2:** which means *leading man, noble*. Strong's #193 BDB #17.
170. **Masculine_noun:** which means *porch*. Strong's #197 BDB #17.
171. **Masculine_noun:** 'ayil (אֵיִל) [pronounced AH-yil], which means *ram*. Strong's #352 BDB #17. Gen. 15:9 22:13 31:38 32:14 1Sam. 15:22 1Chron. 15:26

'ayil (אֵיִל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
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172. **Masculine_noun2:** which means *projecting pillar, pilaster*. Several sets of meanings. Strong's #352 BDB #18.

'ayil (אֵיל) [pronounced AH-yil]	<i>the projecting ledge surrounding a door at the top and sides [often with two columns]; ornamental projections on a building [may include pillars, palm trees]</i>	masculine plural noun	Strong's #352 BDB #18
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This is consonantly identical to the word for *ram* and for *strength, strong man*. This term and meaning may have come from the projection of ram's horns and a similar architectural feature. Strong's #352 BDB #17–18

173. **Masculine_noun3:** which means *leader, chief*. Strong's #352 BDB #18. (Psalm 89:6)

'êyl (אֵיל) [pronounced āyil]	<i>strong man, leader, chief; a strong, robust tree [e.g., an oak, terebinth, palm]</i>	masculine singular noun	Strong's #352 BDB #18
'êylîym (אֵילִים) [pronounced āyil-EEM]	<i>mighty ones, leaders, nobles of a state</i>	masculine plural noun	Strong's #352 BDB #17

This is consonantly identical to the word for *ram; projecting ledge [architectural term];* and identical to the word for *a strong, robust tree*.

174. **Masculine_noun4:** which means *terebinth*. See above. Strong's #352 BDB #18.

175. **Location:** Strong's #364 BDB #18. Gen. 15:6

'Êyl (אֵיל) [pronounced āyil]	<i>strong man, leader, chief; a strong, robust tree [e.g., an oak, terebinth, palm]; transliterated El</i>	masculine singular noun	Strong's #352 BDB #18
Pâ'rân (פַּרְאן) [pronounced paw-RAWN]	<i>(possibly) boughs; abounding in foliage [or caverns]; and is transliterated Paran</i>	proper noun/location	Strong's #6290 BDB #803

Together, these make up the location known as *El Paran*. Strong's #364 BDB #18.

According to BDB: *El-paran* = “palm of Paran.” [It is a] town and harbour at tip of Gulf of Aqaba on the Red Sea.⁸

176. **Proper_noun/location:** which means *terebinth*; transliterated . Strong’s #362 BDB #18.

177. **Feminine_noun1:** ’êlâh (אֵלָה) [pronounced *ā-LAW*], which means *oak, terebinth; tree*. Strong’s #424 BDB #18. Gen. 35:4 2Sam. 18:9

’êlâh (אֵלָה) [pronounced <i>ā-LAW</i>]	<i>oak, terebinth; tree</i>	feminine singular noun with the definite article	Strong’s #424 BDB #18
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178. **Proper_noun2:** ’êlâh (אֵלָה) [pronounced *ā-LAW*], which means *terebinth* and is transliterated *Elah*. This is listed in BDB as a masculine proper noun, but it has the ה ending and the exact same word is called a feminine noun above. Strong’s #424 BDB #18. 1Sam. 17:2 21:9

’êlâh (אֵלָה) [pronounced <i>ā-LAW</i>]	<i>terebinth</i> and is transliterated <i>Elah</i>	proper noun/location	Strong’s #424 BDB #18
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179. **Feminine_noun:** ’êlôwn (אֵלוֹן) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain; possibly a hill*.⁹ Strong’s #436 BDB #18. Gen. 12:6 13:18 14:13 18:1 Judges 4:11 9:6, 37 1Sam. 10:3

’êlôwn (אֵלוֹן) [pronounced <i>AY-lohn</i>]	<i>oak, terebinth,¹⁰ tall tree, a strong and hardy tree; plain; hill?</i>	masculine singular noun	Strong’s #436 BDB #18
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My BDB identifies this as a feminine singular noun, but it is apparently a masculine singular noun (BDB in e-sword and Gesenius).

180. **Masculine_proper_noun:** ’Êlôwn (אֵלוֹן) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain*; transliterated *Elon*. Strong’s #356 BDB #19. Gen. 26:34

’Êlôwn (אֵלוֹן) [pronounced <i>AY-loan</i>]	<i>oak, terebinth, tall tree, a strong and hardy tree; a plain; transliterated <i>Elon</i></i>	masculine singular proper noun	Strong’s #356 BDB #19
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181. **Proper_noun/location:** ’Êlôwn (אֵלוֹן) [pronounced *AY-loan*], which means *oak, terebinth, tall tree, a strong and hardy tree; a plain*; transliterated *Elon*. Strong’s #356 BDB #19.

182. **Gentilic_adjective:** which means , transliterated . Strong’s #440 BDB #19.

⁸ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong’s #364.

⁹ A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

¹⁰ A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

183. **Proper_noun/location:** 'Ēylath (אֵילָת) [pronounced ay-LATH], which means *trees, a grove [of palms]*; transliterated *Elath, Eloth*. Strong's #359 BDB #19. Deut. 6:8

'Ēylath (אֵילָת) [pronounced ay-LATH]	<i>trees, a grove [of palms]; transliterated Elath, Eloth</i>	proper singular noun/location:	Strong's #359 BDB #19
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This is also spelled 'Ēylôth (אֵילָת) [pronounced ay-LOTH]. BDB says it is *a port on the north-east arm of the Red Sea*.

184. **Masculine_noun:** which means *porch*. Strong's #361 BDB #19.
185. **Masculine/Feminine_noun:** which means *hart, stag, deer*. Strong's #354 BDB #19.
186. **Feminine_noun:** 'ayyâlâh (אֵילָה) [pronounced ahy-yaw-LAW], which means *hind, doe; wild she-goat*. Strong's #355 BDB #19. 2Sam. 22:34 Psalm 29:9

'ayyâlâh (אֵילָה) [pronounced ahy-yaw-LAW]	<i>hind, doe; wild she-goat; mountain ram</i>	feminine singular noun	Strong's #355 BDB #19
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187. **Masculine_proper_noun:** 'ayyâlôwn (אֵילָוֹן) [pronounced ay-yaw-LOHN], which means *deer-field* and is transliterated *Āijalon*. Strong's #357 BDB #19. Judges 1:35 1Sam. 14:31

'ayyâlôwn (אֵילָוֹן) [pronounced ay-yaw-LOHN]	<i>deer-field and is transliterated Āijalon</i>	masculine proper noun	Strong's #357 BDB #19
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188. **Feminine_proper_noun:** Strong's #195 BDB #19.
189. **Adverb/conjunction:** 'ûwlay (וְלֹא) [pronounced oo-LAHY], which means *perhaps, peradventure*. Strong's #194 BDB #19. Gen. 16:2 18:24 24:5 27:12 32:20 1Sam. 6:5 9:6 14:6 2Sam. 14:15 16:12 Job 1:5

'ûwlay (וְלֹא) [pronounced oo-LAHY]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
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190. **Adverbial_conjunction:** 'ûwlâm (וְלָמָּה) [pronounced oo-LAWM], which means *but, but indeed, yet, however*; it is a very strong adversative. Although sprinkled throughout the historical books (e.g., Gen. 28:19 48:19 Ex. 9:16 1Kings 20:23), 'ûwlâm is found primarily in the book of Job* (1:11 2:5 5:8 11:5 12:7 13:3–4 14:18 17:10 33:1). Strong's #199 BDB #19. Gen. 28:19 Judges 18:29 1Sam. 20:3 25:34 Job 1:11 2:5 5:8 11:5 12:6 13:4 14:18 17:10

'ûwlâm (וְלָמָּה) [pronounced oo-LAWM]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong's #199 BDB #19
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191. **Masculine_noun:** 'âven (אָוֵן) [pronounced AW-ven], which means *iniquity, misfortune which results from iniquity*. BDB suggests *trouble, sorrow, wickedness*. Barnes suggests that this first refers to *nothingness, vanity, vain and empty things* (Isa. 41:29 Zech. 10:2); to *falsehood, deceit* (Psalm 36:4 Prov. 17:4) or to *unworthiness, wickedness, iniquity* (Job 36:21 Isa. 1:13).¹¹ The latter seems to be the most common understanding of the word. This word is first found in Gen. 35:18. Rachel named her second and last son, whom giving birth to took her life, Ben-oni—son of *whatever this word means*. In context, although most of the KJV renders this word *iniquity*; there is nothing in context which would indicate that. The context is that it was a difficult labor and that she died as a result of it. This could be seen as *son of my pain*. And, on the other hand, it is possible that she was speaking of her impending death as a result of her *iniquity*, which is unspecified. In Num. 23:21, this word could go either way—it could mean *pain, misfortune* or it could mean *iniquity*. This word next occurs in 1Sam. 15:23, after Saul did not kill all of the population of the sons of Amalek and the prophet Samuel is dressing him down: “For rebellion is as the sin of divination and insubordination is as *iniquity* and idolatry. Because you have rejected the word of Y^ehowah, He has also rejected you from [being] king.” Other than the book of Genesis, the oldest linguistic uses of this word come from the book of Job, where this word is found several times (Job 4:8 5:6 11:11, 14 15:35 21:19 22:15 etc.). Throughout Job, the word seems to mean *iniquity*, rather than *misfortune*. The only possibly problem is Job 5:6, which could refer more to the *misfortune resulting from iniquity*. Then what about Gen. 35:18? The key to that verse is Jacob changes the son’s name. If his name had been *son of my sorrow*; then such a name would be apropos, as it would reflect his sorrow due to the loss of Rachel, his one wife of four that he loved. However, if the son was named *son of my iniquity*; then it would be human nature for Jacob to put aside his wife’s dying wishes, and rename his son *son of my right hand*. Barnes says something about this meaning *nothingness* or *vanity*, but I don’t buy that.¹² As we have seen, *iniquity* can refer to a lifestyle of wrongdoing, the guilt from those acts or to the resultant misfortune and punishment. Strong’s #205 BDB #19. The Doctrine of Fasting (Isa. 58:9b) [Num. 23:21 Deut. 26:14 Job 5:6 11:11, 14 15:35 18:12 21:19 Psalm 90:10—I changed the spelling from a w to a v] 1Sam. 15:23 Psalm 7:14 10:7 41:6 55:3, 10 56:7 59:2, 5 54:2

'âven (אָוֵן) [pronounced AW-ven]	<i>iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud</i>	masculine singular noun	Strong's #205 BDB #19
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¹¹ *Barnes' Notes; Isaiah*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 335.

¹² *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 159. He also mentions this in *Barnes' Notes; Isaiah*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 335.

192. **Masculine_noun:** which means *toil*. Strong's #8383 BDB #20.
193. **Masculine_noun:** ʾôwn (און) [pronounced *ohn*], which means *strength, power, vigor; substance, wealth; faculty, ability*. Strong's #202 BDB #20. Deut. 21:17 Job 18:7, 12 20:10 Psalm 105:36

ʾôwn (און) [pronounced <i>ohn</i>]	<i>strength, power, vigor; substance, wealth; faculty, ability</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #202 BDB #20
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194. **Masculine_proper_noun:** Strong's #203 BDB #20.
195. **Proper_noun/location:** which means ; transliterated . Strong's #207 BDB #20.
196. **Masculine_proper_noun:** which means ; transliterated . Strong's #208 BDB #20.
197. **Masculine_proper_noun:** which means ; transliterated . Strong's #209 BDB #20.
198. **Proper_noun/location:** which means ; transliterated . Strong's #210 BDB #20.
199. **Masculine_proper_noun/location:** ʾôwphîyr (אופייר) [pronounced *oh-FEER*], which means *reducing to ashes; transliterated Ophir*. Strong's #211 BDB #20. Gen. 10:29

ʾôwphîyr (אופייר) [pronounced <i>oh- FEER</i>]	<i>reducing to ashes; transliterated Ophir</i>	masculine singular proper noun/location	Strong's #211 BDB #20
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There are at least two other spellings of this noun; also, there is a lot of verbiage on this noun in BDB.

200. **Verb:** ʾûwts (אוצ) [pronounced *oots*], which means, *to urge, to press, to hasten, to hurry [along]; to press anyone on, to be pressed, to confine, to make haste*. In most of the 10 times that this word is found in Scripture, it means *to hasten, to cause to hasten, to hurry, to hurry along, to festinate*. The only time this is a difficult translate is in Joshua 17:15. Various translators give this the renderings in Joshua 17:15 as *hath been narrow* (Young); *is too narrow* (NASB, Owen); *is too small* (NIV); *are too confined* (NKJV); and *you are their near neighbors in the hill country of Ephraim* (REB), which Bible footnotes here that the actual Hebrew is obscure here. This would account for the odd translation here. Strong's #213 BDB #21. Gen. 19:15 Joshua 10:13 **17:15**

ʾûwts (אוצ) [pronounced <i>oots</i>]	<i>to urge, to press, to hasten, to hurry [along]; to press anyone on, to be pressed, to confine, to make haste</i>	3 rd person masculine singular, Qal imperfect	Strong's #213 BDB #21
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In most of the 10 times that this word is found in Scripture, it means *to hasten, to cause to hasten, to hurry, to hurry along, to festinate*. The only time this is a difficult translate is in Joshua 17:15. Various translators give this the renderings in Joshua 17:15 as *hath been narrow* (Young); *is too narrow* (NASB, Owen); *is too small* (NIV); *are too confined* (NKJV); and *you are their near neighbors in the hill country of Ephraim* (REB), which Bible footnotes here that the actual Hebrew is obscure here. This would account for the odd translation here.

ʾûwts (אוץ) [pronounced oots]	<i>to urge, to insist, to press [upon], to hasten, to hurry [along]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #213 BDB #21
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201. **Verb:** ʾôwr (אור) [pronounced ohr], which means *to be light, to become light*. In the Hiphil, it means *to bring light, to cause to be light, to enlighten*. Strong's #215 BDB #21. Gen. 1:15 1Sam. 14:27 2Sam. 2:32 Psalm 19:8 105:39 118:27

ʾôwr (אור) [pronounced ohr]	<i>to be light, to become light</i>	3 rd person masculine singular, Qal imperfect	Strong's #215 BDB #21
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ʾôwr (אור) [pronounced ohr]	<i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #215 BDB #21
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ʾôwr (אור) [pronounced ohr]	<i>to be illuminated, to become lighted up, to become light</i>	3 rd person masculine singular, Niphal imperfect	Strong's #215 BDB #21
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202. **Masculine_noun:** ʾôwr (וא) [pronounced ohr], which means *light*. This is used for moonlight, sunlight and morning light. It is in the feminine in a couple passages. Strong's #216 BDB #21. The Doctrine of Fasting (Isa. 58:8) Gen. 1:3 Judges 19:26 1Sam. 14:36 25:34, 36 29:10 2Sam. 17:22 23:4 Job 3:9 17:12 Psalm 44:3 56:13 89:15 148:3

ʾôwr (וא) [pronounced ohr]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular construct	Strong's #216 BDB #21
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203. **Feminine_noun1:** which means *light*. Strong's #216 BDB #21.

204. **Feminine_noun2:** which means *herb*. Strong's #216 BDB #21.

205. **Masculine_noun:** ^{וֹר} (רוא) [pronounced oor], which means *brightness of fire, flame*; transliterated *Ur*. Equivalent to Strong's #218. Strong's #217 BDB #22.

^{וֹר} (רוא) [pronounced oor]	<i>brightness of fire, flame</i> ; transliterated <i>Ur</i>	masculine singular proper noun	Strong's #217 BDB #22
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BDB: [*Ur is*] a city in southern Babylonia, city of the Chaldeans, centre of moon worship, home of Abraham's father, Terah, and departure point for the Abraham's migration to Mesopotamia and Canaan.¹³

206. **Masculine_plural_noun:** which means *region of light, East Is.* Strong's #217 BDB #22.

207. **Masculine_noun:** ^{אֲרָמִים} (אוריִם) [pronounced oo-REEM], which means *lights; revelations* and is transliterated *Urim*. Strong's #224 BDB #22.

^{אֲרָמִים} (אוריִם) [pronounced oo-REEM]	<i>lights; revelations</i> and is transliterated <i>Urim</i>	masculine plural noun	Strong's #224 BDB #22
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This is the plural of Strong's #217 BDB #22.

208. **Masculine_proper_noun:** ^{וֹר} (רוא) [pronounced oor], which means *brightness of fire, flame*; transliterated *Ur*. Strong's #218 BDB #22. Gen. 11:28 1Chron. 11:35

^{וֹר} (רוא) [pronounced oor]	<i>brightness of fire, flame</i> ; transliterated <i>Ur</i>	masculine singular proper noun	Strong's #218 BDB #22
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209. **Masculine_proper_noun:** ^{אֲרָי} (אוריִי) [pronounced o-REE], which means *flame, fire* and is transliterated . Strong's #221 BDB #22.

210. **Masculine_proper_noun:** ^{אֲרָיֵל} (אוריִיֵל) [pronounced oo-ree-ALE], which means *flame of El; my light is El, God is my light, flame of God*; transliterated *Uriel*. Strong's #222 BDB #22. 1Chron. 15:5

^{אֲרָיֵל} (אוריִיֵל) [pronounced oo-ree-ALE]	<i>flame of El; my light is El, God is my light, flame of God</i> ; transliterated <i>Uriel</i>	masculine singular proper noun	Strong's #222 BDB #22
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211. **Masculine_proper_noun:** ^{אֲרָיָהּ} (אוריִיָּהּ) [pronounced oo-ree-YAW], which means *flame of Yah; my light is Yah* and is transliterated *Uriah*. Strong's #223 BDB #22. 2Sam. 12:9 23:39 1Chron. 11:41

^{אֲרָיָהּ} (אוריִיָּהּ) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah</i> and is transliterated <i>Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
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¹³ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 22.

Also spelled ʾŪwrīyyâhûw (וְיָרִיאוּ) [pronounced oo-ree-YAW-hoo].

212. **Masculine_proper_noun:** which means *flame of Yahweh; my light is Yahweh* and is transliterated . Strong's #223 BDB #22.
213. **Masculine_proper_noun:** yâ'îr (יֵרֵא) [pronounced yaw-EER], and it means *he enlightens* or *one giving light*; and is transliterated *Jair*. This is simply *Jair's* name. Strong's #2971 BDB #22. Judges 10:4
214. **Gentilic_adjective:** Yâ'îrîy (יֵרֵאִי) [pronounced yaw-ee-REE], which means *he enlightens; the one giving light*; and is transliterated *Jairite*. Strong's #2972 BDB #22. 2Sam. 20:26

Yâ'îrîy (יֵרֵאִי) [pronounced yaw-ee-REE]	<i>he enlightens; the one giving light; and is transliterated <i>Jairite</i></i>	masculine singular, gentilic adjective with the definite article	Strong's #2972 BDB #22
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215. **Masculine_noun:** mâ'ôwr (מֹאֵר) [pronounced maw-OHR], which means *luminary, light, light-bearer, lamp, lamp-stand*; metaphorically for the *light of the eyes*; therefore, *bright, cheerful*. E-sword has a feminine spelling and I am not certain if the plural is much different from the singular in meaning. Strong's #3974 BDB #22. Gen. 1:14, 16

mâ'ôwr (מֹאֵר) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun	Strong's #3974 BDB #22
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216. **Feminine_noun:** which means *light hole*. Strong's #3975 BDB #22.
217. **Proper_noun_location:** ʾŪwr (אוּר) [pronounced oor], which means *brightness of fire, flame*; transliterated *Ur*. which means *light, flame*; and is transliterated *Ur*. The meaning may not apply, as this is not a Jewish word per se. Strong's #218 BDB #22.
218. **Verb:** ʾûwth (אוּת) [pronounced ooth], which means *to consent, to give assent, to agree [to]*. Strong's #225 BDB #22. Gen. 34:15

ʾûwth (אוּת) [pronounced ooth]	<i>to consent, to give assent, to agree [to]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #225 BDB #22
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219. **Adverb:** ʾâz (אָז) [pronounced awz], which means *then, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so*. This adverb also gives us logical progression or logical sequence, so it means *in that case, now as things are, that being so, then*. The latter rendering is particularly apropos as the apodosis of a conditional, which is how it functions here. ʾâz is also used *in cases where the historian either wishes to introduce contemporaneous facts, that do not carry forward the main course of the history, or loses sight for the time of the strictly*

historical sequence and simply takes note of the occurrence of some particular event.¹⁴ Strong's #227 BDB #23. The Doctrine of Fasting (Isa. 58:8) Gen. 4:26 12:6 13:7 24:41 Deut. 29:20 Joshua 1: 8:30 10:12 Judges 5:8, 19 13:21 1Sam. 6:3 20:12 2Sam. 2:27 15:34 19:6 21:17 23:14 1Chron. 15:2 16:7 Job 3:13 9:31 11:15 13:20 Psalm 2:5 51:19 56:9 Prov. 1:28 2:5 3:23

'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23

Min and 'âz together mean *from that time, from of old, formerly, long since; from [any] time, from when, since.*

220. **Adverb/conjunction/preposition:** which means *from that time; in time past, of old; from the time of, since.* Strong's #227 BDB #23.
221. **Conjunction:** which means *then, in that case.* Strong's #233 BDB #23.
222. **Masculine_proper_noun:** 'Ez^ebbay (עִזְבַּי) [pronounced ehz^e-BAY], which means *hyssop; my humblings;* and is transliterated *Ezbai*. Strong's #229 BDB #23. 1Chron. 11:37

'Ez ^e bbay (עִזְבַּי) [pronounced ehz ^e -BAY]	<i>hyssop; my humblings; and is transliterated Ezbai</i>	masculine singular proper noun	Strong's #229 BDB #23
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223. **Masculine_noun:** 'êzôwb (עִזְוֵב) [pronounced ay-ZOBE], which means *hyssop [a plant used for religious and medicinal purposes].* Strong's #231 BDB #23. Psalm 51:7

¹⁴ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 66. They are referring back to Ewald, §136 b.).

ʿêzôwb (אֵזוֹב) [pronounced ay-ZOBE]	<i>hyssop [a plant used for religious and medicinal purposes]</i>	masculine singular noun	Strong's #231 BDB #23
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224. **Verb:** ʾâzal (אָזַל) [pronounced aw-ZAHL], which means *to go, to be gone, to go away; to go about; to be exhausted, to be used up [gone, evaporated]*. Strong's #235 BDB #23. Deut. 32:36 1Sam. 9:7 Job 14:11

ʾâzal (אָזַל) [pronounced aw-ZAHL]	<i>to go, to be gone, to go away; to go about; to be exhausted, to be used up [gone, evaporated]</i>	3 rd person masculine singular, Qal imperfect	Strong's #235 BDB #23
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225. **Masculine proper noun:** ʾezel (אֵזֶל) [pronounced EH-ze/], which means *pointed, sharp* and is transliterated *Ezel*. Same as the verb above? Different vowel points. Strong's #237 BDB #23. 1Sam. 20:19.*

ʾezel (אֵזֶל) [pronounced EH-ze/]	<i>pointed, sharp</i> and is transliterated <i>Ezel</i>	masculine singular proper noun	Strong's #237 BDB #23
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This word could come from a verb which means *to go, to be gone, to be exhausted, to be used up*. It is the same consonants with different vowel points as Strong's #235 BDB #23.

The translation is a reasonable guess; however, this does differ in the last letter from the words which mean *sharp, pointed*.

226. **Masculine proper noun:** ʾûwzâl (אִוְזַל) [pronounced oo-ZAWL], which means *I will be flooded; and is transliterated Uzal*. Strong's #187 BDB #23. Gen. 10:27

ʾûwzâl (אִוְזַל) [pronounced oo-ZAWL]	<i>I will be flooded; and is transliterated Uzal</i>	masculine singular proper noun	Strong's #187 BDB #23
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227. **Proper noun location:** which means *nothing*; and is transliterated . Strong's #187 BDB #23.

228. **Verb:** which means *to be pointed, to be sharp*. Or *edge, corner, peak, pinnacle*. Strong's #none BDB #23.

229. **Feminine noun:** ʾôzen (אֹזֶן) [pronounced OH-zen], which means *ear*. I should differentiate between the singular and plural spellings. Strong's #241 BDB #23. Gen. 20:8 23:10 35:4 Ruth 4:4a 1Sam. 3:11 8:21 9:15 11:4 15:14 18:23 20:2 22:8 25:24 2Sam. 3:19 7:22 18:12 22:7, 45 Psalm 34:15 Prov. 2:2

ʾôzen (אֹזֶן) [pronounced OH-zen]	<i>ear; metaphorically for hearing</i>	feminine singular noun with the 1 st person singular suffix; pausal form	Strong's #241 BDB #23
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'ôzen (אָזֵן) [pronounced OH-zen]	[two] ears, both ears; metaphorically for hearing	feminine dual noun	Strong's #241 BDB #23
'ôzen (אָזֵן) [pronounced OH-zen]	ears; metaphorically for hearing	feminine plural noun with the 1 st person singular suffix; pausal form	Strong's #241 BDB #23

230. **Verb:1** 'âzan (אָזַן) [pronounced aw-ZAHN], which means *to broaden out the ear with the hand in order to hear; give ear and answer; to listen and obey; to listen; to weigh*. It is used primarily in poetry. It is usually rendered *give ear*. Strong's #238 BDB #24. Gen. 4:23 Deut. 1:45 32:1 Judges 5:3 Psalm 54:2 55:1

'âzan (אָזַן) [pronounced aw-ZAHN]	<i>to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #238 BDB #24
'âzan (אָזַן) [pronounced aw-ZAHN]	<i>to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh</i>	2 nd person masculine singular, Hiphil imperative	Strong's #238 BDB #24
'âzan (אָזַן) [pronounced aw-ZAHN]	<i>to listen to; to weigh; to ponder</i>	3 rd person masculine singular, Piel imperfect	Strong's #238 BDB #24

231. **Verb2:** 'âzan (אָזַן) [pronounced aw-ZAHN], which means *to weigh, to test, to prove*. Strong's #239 BDB #24.

232. **Dual_Masculine_noun:** mō'zēgayim (מֹזְגַיִם) [pronounced mohz-gah-YIHM], which means *balance, balances, scale, scales*. Strong's #3976 BDB #24. Psalm 62:9

mō'zēgayim (מֹזְגַיִם) [pronounced mohz-gah-YIHM]	<i>balance, balances, scale, scales</i>	masculine dual noun	Strong's #3976 BDB #24
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233. **Verb:** 'ârar (אַרַּר) [pronounced aw-ZAHR], which means *to bind around, to put on something [around you], to gird, to encompass, to equip; to surround*. Strong's #247 BDB #25. 1Sam. 2:4 2Sam. 22:40

ʾârar (אַרַּר) [pronounced aw-ZAHR]	<i>to bind around, to put on something [around you], to gird, to encompass, to equip; to surround</i>	3 rd person plural, Qal perfect	Strong's #247 BDB #25
ʾârar (אַרַּר) [pronounced aw-ZAHR]	<i>to be bound around, to have something put [around you], to be girded; to be surrounded</i>	3 rd person plural, Niphal perfect	Strong's #247 BDB #25
ʾârar (אַרַּר) [pronounced aw-ZAHR]	<i>to bind around, to put on something [around you], to gird, to encompass, to equip; to surround; to hold close, to clasp</i>	3 rd person plural, Piel perfect	Strong's #247 BDB #25

Although the Piel is the intensive stem, I am not sure I see a difference between the Qal and Piel. See the final two definitions.

ʾârar (אַרַּר) [pronounced aw-ZAHR]	<i>to bind around onself, to put on something [around you], to gird onself, to equip or prepare oneself [for battle]</i>	3 rd person plural, Hithpael perfect	Strong's #247 BDB #25
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234. **Noun:** ʾêzôr (אֵזוֹר) [pronounced â-ZOHR], and one calls it a slave's garment. It is possible that it meant that early on, as this is not found again until the prophets (and 1Kings 1:8), but because it is related to the verb *to gird, to clothe*, this would be a simpler garment, generally not associated with kings. Strong's #232 BDB #25. Job 12:18
235. **Interjection3:** which means *ah! alas!* Onomatopoetic. Ezek. 6:11 21:20.* Strong's #253 BDB #25.
236. **Substantive:** which means *wish, ah that!* Various spellings. Strong's #305 BDB #25.
237. **Numeral:** ʾechâd (אֶחָד) [pronounced eh-KHAWD], which means *one, first, certain, only*; but it can also mean a *composite unity*. We have seen this word used specifically in that way in Gen. 2:24: *For this cause a man will leave his father and his mother and he will cling to his wife; and they shall become one flesh*. See also Gen. 34:16, 22. It has a variety of meanings, the chief being *one*. However, it is also used in the sense of a *certain* woman or *one* woman (meaning, essentially, the same thing). It refers to a particular, but unidentified person or thing. Strong's #259 BDB #25. Gen. 1:5, 9 2:11, 21 3:22 8:5 10:25 11:1, 6 19:9 21:15 22:2 26:10 27:38, 44 29:20 32:8 33:13 34:16 Deut. 1:2, 23 6:4 21:15 (See **Strong's #3173** BDB #402 for the adjective for *solitary*) The Doctrine of the Deity of the Holy Spirit; [Biblical Contradictions The Opposition (Eli)—spelled wrong and can't find]

Joshua 22:20 Judges 4:16 8:18 9:53 13:2 16:7, 28 19:13 Ruth 1:4 —spelled wrong] 1Sam. 1:1, 2, 24 2:34, 36 6:4, 7, 12, 17 7:9, 12 9:3, 15 10:3 11:7 13:17b 14:4, 40 16:18 17:36 22:20 24:14 25:14 26:7, 15 27:1 2Sam. 1:15 2:1, 18, 25 3:13 4:2 6:19 7:7 9:11 12:1 14:6, 27 15:2 17:9 18:10 19:14 23:8 24:12 1Kings 2:16 1Chron. 12:14, 38 Job 2:10 9:22 Psalm 34:20 62:11 89:35 106:11 Prov. 1:14 Zech. 12:7

'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
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'Echâd can function like an indefinite article, and be rendered *a certain [person, place or thing]*. 'Echâd can be used elliptically to mean *one time, once*.

Often, when 'echâd is found twice in the same context, it means *...the one...and the other* or *one...and another*.

'ăchâdîym (אֶחָדִים) [pronounced <i>uh-khaw-DEEM</i>]	<i>the same; joined in one, united; some, a few</i>	plural numeral adjective	Strong's #259 BDB #25
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'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
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With the kaph preposition, it means *as one man* (i.e., *together*). *Together, unitedly, as one*; referring to two or more people acting as one.

'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Repeated, with the lâmed preposition, 'echâd means *one after another, one by one*

238. **Masculine_proper_noun:** 'Ēchûwd (אֶחָוֵד) [pronounced ay-KHOOD], which means *united*; transliterated *Ehud*. Strong's #261 BDB #26. Judges 3:15 1Chron. (7:12) 8:6

'Ēchûwd (אֶחָוֵד) [pronounced ay-KHOOD]	<i>united</i> ; transliterated <i>Ehud, Echud</i>	masculine singular, proper noun	Strong's #261 BDB #26
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Possibly equivalent to...

'Ēhûwd (אֶהוּד) [pronounced ay-HOOD]	<i>I will give thanks; I will be praised; undivided, united</i> ; transliterated <i>Ehud</i>	masculine singular, proper noun	Strong's #164 BDB #13
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239. **Adjective:** *surrounding, protecting*. Strong's #2297 BDB #26.

240. **Masculine_noun:** 'âch (אָח) [pronounced *awhk*], which means *brother, kinsman or close relative*. It can mean *brother*, as in Gen. 4:2 27:6; *close relative*, as in Gen. 14:14, 16 (Lot was Abram's nephew, not his brother) Lev. 10:4; and this word can mean a *fellow-countrymen* (Lev. 19:17 25:14, 46). Strong's #251 BDB #26. Gen. 4:1 9:5, 22 10:21 12:5 13:8, 11 14:12 16:12 19:7 20:5 22:20 24:15, 27 25:18, 26 26:31 27:6 28:2 29:10 31:23 32:3 33:3 34:11, 25 35:1 Lev. 25:25 Deut. 1:16 2:4 20:8 22:1 Joshua 15:17 (for Judges 1:13) Judges 1:3, 13 9:1, 26 14:3 Ruth 4:3 1Sam. 14:3 16:13 17:17 20:29 22:1 26:6 30:23 2Sam. 1:26 10:10 13:3 14:7 15:20 18:2 19:12, 41 20:9 21:21 23:18 1Kings 1:9, 10 2:7 1Chron. 6:39a 7:34 8:14 11:20, 38 12:2, 29 15:5 16:7 Job 1:13 Psalm 133:1

'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular construct	Strong's #251 BDB #26
'achîym (אָחִיִּים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow- countrymen</i>	masculine plural construct	Strong's #251 BDB #26

241. **Masculine_proper_noun:** which means *Ahab*. Strong's #256 BDB #26.
242. **Masculine_proper_noun:** which means *brother of an intelligent one*; transliterated . Strong's #257 BDB #26.
243. **Masculine_proper_noun:** which means ; transliterated . Strong's #267 BDB #26.
244. **Masculine_proper_noun:** 'Āchîy'âm (אָחִי־אָמ) [pronounced *ahkh-ee-AWM*], which means *the brother of my mother [i.e., uncle]*; transliterated . Strong's #279 BDB #26. 2Sam. 23:33 1Chron. 11:35

ʾĀchîyʾām (אָחִי־אָם) [pronounced <i>ahkh-ee-AWM</i>]	<i>the brother of my mother</i> [that is, uncle]; transliterated <i>Ahiam</i> , <i>Achiam</i>	masculine singular proper noun	Strong's #279 BDB #26
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245. **Masculine_proper_noun:** ʾĀchîyâh (אָחִי־יָהּ) [pronounced *uh-KHEE-yaw*], and is transliterated *Ahijah*. Strong's #281 BDB #26. 1Chron. (8:6) ʾāchîyyâh (אָחִי־יָהּ) [pronounced *uh-khee-YAW*], which means *brother of Yah (God)*, and is transliterated *Ahijah*. First spelling found 19 times; second 5 times. Strong's #281 BDB #26. 1Sam. 14:3 1Chron. 11:36

ʾĀchîyâh (אָחִי־יָהּ) [pronounced <i>uh-KHEE-yaw</i>]	<i>brother of Yah (God),</i> and is transliterated <i>Ahijah</i>	masculine proper noun	Strong's #281 BDB #26
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ʾĀchîyâhûw (אָחִי־יָהּ־וּ) [pronounced <i>uh-khee-YAW-oo</i>]	<i>brother of Yah (God),</i> and is transliterated <i>Ahijah</i>	masculine proper noun; alternate spelling of above	Strong's #281 BDB #26
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246. **Masculine_proper_noun:** ʾāchîy (אָחִי) [pronounced *UH-khee*], which is transliterated *Ahi* or *Achi*, but which means, obviously, *brother of*. Strong's #277 BDB #26. 1Chron. 7:34

ʾĀchîy (אָחִי) [pronounced <i>UH-khee</i>]	<i>brother of Yah (God),</i> and is transliterated <i>Ahi</i>	masculine proper noun	Strong's #277 BDB #26
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247. **Masculine_proper_noun:** Strong's #282 BDB #26.

248. **Masculine_proper_noun:** ʾach^eyôw (אָחִי־יָו) [pronounced *ahkh^e-YOH*], which means *brotherly, fraternal*; transliterated *Ahio*. Strong's #283 BDB #26. 2Sam. 6:3

ʾach ^e yôw (אָחִי־יָו) [pronounced <i>ahkh^e-OH</i>]	<i>brotherly, fraternal;</i> transliterated <i>Ahio</i>	masculine proper singular noun	Strong's #283 BDB #26
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249. **Masculine_proper_noun:** ʾāchîṭûwb (אָחִי־טוֹב) [pronounced *uh-khee-TU^BV*], which means *my brother [is] goodness*, and is transliterated *Ahitub*. Strong's #285 BDB #26. 1Sam. 14:3 22:9 2Sam. 8:17

ʾĀchîṭûw ^b v (אָחִי־טוֹב) [pronounced <i>uh-khee-TU^BV</i>]	<i>my brother [is]</i> <i>goodness</i> , and is transliterated <i>Ahitub</i>	masculine proper noun	Strong's #285 BDB #26
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250. **Proper_noun:** Strong's #284 BDB #26.

251. **Masculine_proper_noun:** which means *my brother is goodness*; transliterated . Strong's #286 BDB #26.

252. **Masculine_proper_noun:** ʾĀchîylûwd (אָחִיִּלּוּד) [pronounced *uhkh-ee-LOOD*], which means *child's brother* and is transliterated *Ahilud*. Strong's #286 BDB #27. 2Sam. 8:16 20:24

ʾĀchîylûwd (אָחִיִּלּוּד) [pronounced <i>uhkh-ee-LOOD</i>]	<i>child's brother</i> and is transliterated <i>Ahilud</i>	masculine singular proper noun	Strong's #286 BDB #27
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253. **Masculine_proper_noun:** which means *my brother is death* and is transliterated . Strong's #287 BDB #27.

254. **Masculine_proper_noun:** ʾāchîymelek^e (אָחִי־מֶלֶךְ) [pronounced *uh-khee-MEH-lek*], which means *brother of Melek* or *brother of a king* and is transliterated *Ahimelech*. Strong's #288 BDB #27. 1Sam. (14:3) 21:1 22:9 23:6 26:6 30:7 2Sam. 8:17 Psalm 52 inscription

ʾĀchîymelek ^e (אָחִי־מֶלֶךְ) [pronounced <i>uh-khee-MEH-lek</i>]	<i>brother of Melek</i> or <i>brother of a king</i> and is transliterated <i>Ahimelech</i>	masculine proper noun	Strong's #288 BDB #27
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255. **Masculine_proper_noun:** ʾĀchîyman (אָחִי־מָן) [pronounced *ukh-ee-MAHN*], which means *my brother is a gift* and is transliterated *Achiman*. Strong's #289 BDB #27. Judges 1:10

ʾĀchîyman (אָחִי־מָן) [pronounced <i>ukh-ee-MAHN</i>]	<i>my brother is a gift?</i> and is transliterated <i>Achiman</i>	masculine singular proper noun	Strong's #289 BDB #27
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It is very unusual for an enemy of Israel to have a Jewish name which means *my brother is a gift*. Probably, the pronunciation of this person's name is very similar to this particular Jewish word.

256. **Masculine_proper_noun:** ʾĀchîyma'ats (אָחִי־מַעַץ) [pronounced *uh-khee-MAH-ġahtz*], which means *my brother is wrath*, and is transliterated *Ahimaaz*. Strong's #290 BDB #27. 1Sam. 14:50 2Sam. 15:27 17:17 18:19

ʾĀchîyma'ats (אָחִי־מַעַץ) [pronounced <i>uh-khee-MAH-ġahtz</i>]	<i>my brother is wrath</i> , and is transliterated <i>Ahimaaz</i>	proper noun	Strong's #290 BDB #27
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257. **Masculine_proper_noun:** which means and is transliterated . Strong's #291 BDB #27.

258. **Masculine_proper_noun:** which means *my brother is noble* and is transliterated . Strong's #292 BDB #27.

259. **Masculine_proper_noun:** ʾāchîynô'am (אָחִי־נוֹאֵם) [pronounced *uh-khee-NOH-ġam*], which means *my brother is delight*, and is transliterated *Ahinoam*. Strong's #293 BDB #27. 1Sam. 14:50 25:43 27:3 2Sam. 2:2 3:2

ʾĀchîynôʿam (אָחִינֹעַ) [pronounced uh-khee-NOH-gam]	my brother is delight, and is transliterated Ahinoam	proper noun	Strong's #293 BDB #27
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260. **Masculine_proper_noun:** which means *my brother has supported* and is transliterated . Strong's #294 BDB #27.

261. **Masculine_proper_noun:** ʾăchîyʿezer (אָחִיעֶזֶר) [pronounced uhkh-ee-EH-zer], which means *my brother is help, brother of help* and is transliterated Ahiezer. Strong's #295 BDB #27. 1Chron. 12:3

ʾĀchîyʿezer (אָחִיעֶזֶר) [pronounced uhkh-ee-EH-zer]	my brother is help, brother of help and is transliterated Ahiezer	masculine singular proper noun	Strong's #295 BDB #27
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262. **Masculine_proper_noun:** which means *my brother has arisen* and is transliterated . Strong's #296 BDB #27.

263. **Masculine_proper_noun:** ʾăchîyrâm (אָחִירָם) [pronounced uh-khee-RAWM], which means *brother of the lofty*; which is transliterated Ahiram. Strong's #297 BDB #27. 1Chron. (7:12)

264. **Masculine_proper_noun:** Chîyrâm (חִירָם) [pronounced khee-RAWM], which means *noble* and transliterated Hiram. Strong's #2438 BDB #27. 2Sam. 5:11

Chîyrâm (חִירָם) [pronounced khee-RAWM]	noble and transliterated Hiram	masculine singular proper noun	Strong's #2438 BDB #27
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Also spelled Chîyrôwm (חִירֹם) [pronounced khee-ROHM].

265. **Gentilic_adjective:** which means *I don't know*. Num. 26:38 Strong's #298 BDB #27.

266. **Masculine_proper_noun:** which means *my brother is evil* and is transliterated . A chief of the Naphtali tribe. Strong's #299 BDB #27.

267. **Masculine_proper_noun:** which means *brother of the dawn* and is transliterated . Strong's #300 BDB #27.

268. **Masculine_proper_noun:** which means *my brother has sung* and is transliterated . Strong's #301 BDB #27.

269. **Masculine_proper_noun:** ʾĀchîythôphel (אָחִיתֹפֶל) [pronounced uhkh-ee-THOH-fe], which means *my brother is foolish*; and is transliterated Ahithophel, Achitophel. Strong's #302 BDB #27. 2Sam. 15:12 16:15, 20 17:1 23:34

ʾĀchîythôphel (אָחִיתֹפֶל) [pronounced uhkh-ee-THOH-fe]	my brother is foolish; and is transliterated Ahithophel, Achitophel	masculine singular proper noun	Strong's #302 BDB #27
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270. **Feminine_noun:** which means *brotherhood*. Strong's #264 BDB #27.
271. **Masculine_proper_noun:** which means *brother of El* and is transliterated . 1Kings 16:34.* Strong's #2419 BDB #27.
272. **Feminine_noun:** 'âchôwth (אָחֻוּת) [pronounced aw-KHOWTH], which means *sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another*. This can refer to an actual sister (Gen. 4:22 12:13, 19 20:2, 9, 12); to a half-sister (Lev. 18:11 Num. 6:7 Deut. 27:22 Ezek. 22:11); a near relative (Gen. 24:59–60); as well as to someone of the same nationality (Num. 25:18 Hosea 2:3). Strong's #269 BDB #27. Gen. 4:22 12:13 20:2 24:30 25:20 26:7 28:9 29:13 30:1 34:13 2Sam. 13:1 17:25 1Chron. 7:15 Job 1:4

'âchôwth (אָחֻוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular construct	Strong's #269 BDB #27
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273. **Noun:** 'âchû (אָחֻ) [pronounced AW-khoo], and it is only found here and in Gen. 41:2, 18, and it signifies the *marsh-grass, reeds, bulrushes* and those flora generally found in marshy areas and wetlands. I will render this *wetland flora*. Strong's #260 BDB #28. Job 8:11
274. **Verb:** 'âchaz (אָחַז) [pronounced aw-KHAHZ], which means *to grasp, to take hold of, to take possession of*. In the Niphal, the passive stem, it means *to be given possession of, to make oneself a possessor of, to have possession of*. The bêtth preposition is often used with this verb to indicate the object of the verb. Not sure if I used all of the Qal meanings from Gesenius. Strong's #270 BDB #28. Joshua 22:9 Judges 1:6 16:3 20:6 Ruth 3:15 2Sam. 1:9 2:21 4:10 6:6 20:9 1Kings 1:51 Job 16:12a 17:9 18:20 21:6 Psalm 56 inscription 73:23

'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal imperfect	Strong's #270 BDB #28
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>grasping, taking a hold of, seizing; taking [by hunting, fishing]; holding [something taken]; taking possession of</i>	Qal active participle	Strong's #270 BDB #28

'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>to be taken, to be caught, to be held onto [grasped]; to be settled; to make oneself a possessor of anything, to be in possession of something</i>	3 rd person masculine singular, Niphal imperfect	Strong's #270 BDB #28
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>taken, caught, held onto</i>	Niphal participle	Strong's #270 BDB #28
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>be taken, be caught, be held onto [grasped]; be settled; make oneself a possessor of anything, take possession of something</i>	2 nd person masculine plural, Niphal imperative	Strong's #270 BDB #28
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>to shut, to enclose, to overlay</i>	3 rd person masculine singular, Piel imperfect	Strong's #270 BDB #28
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>to be jointed (to); to be fastened (to)</i>	3 rd person masculine singular, Hophal imperfect	Strong's #270 BDB #28

275. **Masculine_proper_noun:** Strong's #271 BDB #28.

276. **Feminine_noun:** 'ăchûzzâh (אָחֻזָּה) [pronounced uh-khooz-ZAW], which means *possession [of land, slaves, etc.], land possession, inheritance*. Strong's #272 BDB #28. Gen. 17:8 23:4, 9 Joshua 22:9 Psalm 2:8

'ăchûzzâh (אָחֻזָּה) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun	Strong's #272 BDB #28
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277. **Masculine_proper_noun:** Strong's #273–274 BDB #28.

278. **Masculine_proper_noun:** 'Ăchuzzâth (אָחֻזָּת) [pronounced uhkh-ooz-ZAWTH], which means *possessor; transliterated Ahuzzath*. Strong's #275 BDB #28. Gen. 26:26

'Ăchuzzâth (אָחֻזָּת) [pronounced uhkh-ooz-ZAWTH]	<i>possessor; transliterated Ahuzzath</i>	masculine singular proper noun	Strong's #275 BDB #28
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279. **Masculine_proper_noun:** which means *possession; transliterated*. Strong's #276 BDB #28.

280. **Feminine_noun1:** which means *cry, howel*. Strong's #none BDB #28.

281. **Masculine_noun:** which means *jackal*. Strong's #255 BDB #28.
282. **Feminine_noun2:** which means *fire-pot, brasier*. Strong's #254 BDB #28.
283. **Masculine_proper_noun:** 'ăchôwach (אֲחֹוָח) [pronounced *uh-KHOH-ahkh*], which is transliterated *Ahoah*. Strong's #265 BDB #29. 1Chron. (8:6)
284. **Masculine_proper_noun:** 'Ăchôchîy (אֲחִי) [pronounced *ukhk-oh-KHEE*], which means *brother of rest*; transliterated *Ahohite*. Strong's #266 BDB #29. 2Sam. 23:9, 28 1Chron. 11:12, 29

'Ăchôchîy (אֲחִי) [pronounced <i>ukhk-oh-KHEE</i>]	<i>brother of rest</i> ; transliterated <i>Ahohite</i> , <i>Achohite</i> , <i>Ahoi</i>	Gentilic adjective from a masculine singular proper noun; with the definite article	Strong's #266 BDB #29
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285. **Masculine_proper_noun:** 'êchîy (אֶחִי) [pronounced *ā-KHEE*], which means *my brother*; transliterated *Ehi*. Strong's #278 BDB #29. 1Chron. (7:12)
286. **Masculine_proper_noun:** 'Ach^{el}ây (אֲחֵלָי) [pronounced *ahkh-LAY*], which means *O would that*; transliterated *Ahlai*. Strong's #304 BDB #29. 1Chron. 11:41

'Ach ^{el} ây (אֲחֵלָי) [pronounced <i>ahkh-LAY</i>]	<i>O would that</i> ; transliterated <i>Ahlai</i>	masculine singular proper noun	Strong's #304 BDB #29
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287. **Feminine_noun:** which means *amethyst*. Meaning uncertain. Strong's #306 BDB #29.
288. **Masculine_proper_noun:** 'Ăchaç^ebay (אֲחָצַבַּי) [pronounced *akh-as-BAH-ee*], which means *brother of my encompassers*; transliterated *Ahasbai*, *Achasbai*. Strong's #308 BDB #29. 2Sam. 23:34

'Ăchaç ^e bay (אֲחָצַבַּי) [pronounced <i>akh-as-BAH-ee</i>]	<i>brother of my encompassers</i> ; transliterated <i>Ahasbai</i> , <i>Achasbai</i>	masculine singular proper noun:	Strong's #308 BDB #29
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289. **Verb:** 'âchar (אָחַר) [pronounced *aw-KHAHR*], which means *to remain behind, to stay behind; to delay, to tarry; to leave behind*. Strong's #309 BDB #29. Gen. 24:56 32:4 34:19 Judges 5:28–29

'âchar (אָחַר) [pronounced <i>aw-KHAHR</i>]	<i>to remain behind, to stay behind; to delay, to tarry; to leave behind</i>	3 rd person masculine singular, Qal imperfect	Strong's #309 BDB #29
'âchar (אָחַר) [pronounced <i>aw-KHAHR</i>]	<i>to retard, to delay anyone; to be delayed, to stay behind, to remain behind; to wait; to remain doing something for a long time</i>	3 rd person masculine singular, Piel imperfect	Strong's #309 BDB #29

290. **Adjective/substantive:** 'achêr (אַחֵר) [pronounced *ah-KHEHR*], which means *another* as well as *foreign, alien, strange*. Strong's #312 BDB #29. The Doctrine of Tongues (Isa. 28:11) Gen. 4:25 8:10, 12 17:21 29:19, 27 Deut. 20:5 Judges 2:10 1Sam. 8:8 10:6 17:30 19:21 21:9 26:19 28:8 30:8 2Sam. 13:16 18:20 1Chron. 7:12 (alternate reading) 16:20 Psalm 105:13

'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantiv e	Strong's #312 BDB #29
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291. **Adverb:** 'achar (אַחַר) [pronounced *ah-KHAHR*], which means *behind, afterwards*. Strong's #310 BDB #29. Some references below belong here. Psalm 73:24

292. **Preposition:** 'achar (אַחַר) [pronounced *ah-KHAHR*], which means *after, following*. In reference to *place*, this can mean *behind*. Strong's #310 BDB #29. (The Doctrine of Aaron) Gen. 5:4, 10 9:9, 27 10:1 11:10, 11 13:14 14:17 15:1 16:13 17:7 18:5, 12, 19 19:6, 17 22:1, 13 23:19 24:5, 36, 61 25:11 26:18 30:21 31:23 32:18, 20 33:6 35:5 Deut. 1:4, 36 10:15 21:12 Joshua 1:1 2:7 8:6 10:14, 19 20:5 Judges intro 1:1, 6 2:7 3:22, 28 4:16 5:14 6:34, 35 8:33 15:7 18:12 19:23 20:40 Ruth 2:2 1Sam. 1:9 6:7, 12 8:3 11:5, 7 12:14, 20 13:4, 7 14:12 15:11 17:13 20:37 21:9 22:20 23:25 24:1, 14 25:13 26:3, 18 30:21 2Sam. 1:1, 7 2:23 (twice as a substantive) 3:26 7:5 13:17, 18, 34 15:13 17:1 18:16 20:2, 6 21:1 23:9 24:10 1Kings 1:6 2:28 1Chron. 10:2 Job 3:1 Psalm 63:8 68:25

'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29

The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.

The preposition 'achârêy appears to have a rare substantive use as well; here, it can mean *the end of, the butt of, the end portion; the back*.

293. **Compound_preposition:** 2Sam. 5:23

'el (אֶל) [pronounced <i>e</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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'achărêy (אֲחֶרַי) [pronounced ah- kuh-RAY]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form; with the 3 rd person masculine plural suffix	Strong's #310 BDB #29
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Although Gesenius says that this combination would *mean after them*; I think the correct understanding is *behind them*. God's Word™, HCSB, MKJV and WEB agree; ESV and LTHB have *to their rear*.

294. **Compound preposition:** 'achar (אֲחֶר) [pronounced ah-KHAHR], and it essentially means *after* (Strong's #310 BDB #29) and 'ăsher (אֲשֶׁר) [pronounced uhsh-ER], which means *that, which, when or who* (Strong's #834 BDB #81). Together, they mean **when**, *after that, after which* with a finite verb. Joshua 7:8 2Sam. 19:30

'achărêy (אֲחֶרַי) [pronounced ah- kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
'ăsher (אֲשֶׁר) [pronounced uh- SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, they mean **when**, *after that, after which* with a finite verb.

295. **Compound preposition:** kîy'achar—I simply cannot find a common usage in BDB or in Gesenius (they are found together in 1Sam. 12:21).
296. **Compound preposition:** 'achar (אֲחֶר) [pronounced ah-KHAHR], which means *after, following*. Strong's #310 BDB #29. This is combined with the adverb kên (כֵּן) [pronounced kane] (Strong's #3651 BDB #485), which is generally rendered *so*. Together, they mean *after so* (literally) or *afterward, afterwards*. [this is no longer listed under **kên**]. Gen. 6:4 15:14 23:19 25:26 32:20 Deut. 21:13 Joshua 8:34 10:26 1Sam. 9:13 10:5 24:5, 8 2Sam. 2:1, 28 8:1 10:1 13:1 21:14, 18 24:10 Job 3:1

'achărêy (אֲחֶרַי) [pronounced ah- kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so*; however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.

297. **Compound_preposition:** mē'achar (מֵאַחַר) [pronounced *may-ah-KHAHR*], which is made up of 'achar (אַחַר) [pronounced *ah-KHAHR*], which means *behind, after* (Strong's #310 BDB #29) and min (מִן) [pronounced *min*], which means *from, out of* (Strong's #4480 BDB #577). Together, they can be rendered *from, from after, from (being) after, from behind, from following after*. This combination is used quite often when one leaves something which they have previously followed and can therefore be rendered *from following*. Gen. 19:26 Joshua 8:2 22:16 1Sam. 6:7 12:20 2Sam. 2:19 7:8 11:15 15:1 20:2

mē'achar (מֵאַחַר) [pronounced <i>may-ah-KHAHR</i>]	<i>from, from after, from (being) after, from behind, from following after</i>	compounded prepositions	Strong's #4480 BDB #577 and Strong's #310 BDB #29
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This is especially used when one leaves what one has been following.

298. **Compound preposition/verb:** mālā' (מָלֵא') [pronounced *maw-LAH*] means *to fill* and is found about three hundred times in the Old Testament. It is used for the filling of the Spirit (Ex. 28:3), for the filling of the tabernacle with the glory of God (Ex. 40:34–35), to the filling with a liquid (Joshua 3:15) to the fulfillment of one's life (Gen. 29:21). This is followed by the preposition 'achar (אַחַר) [pronounced *ah-KHAHR*] and it means *after, behind*. Together, the words means *to completely follow after, to fully follow Y^{ehowah}, to completely and fully follow where one is being led*. Strong's #310 BDB #29. (see also Strong's #4390) Num. 32:12
299. **Adjective:** which means *that which is turned backwards*. Strong's #310 BDB #30.
300. **Masculine_substantive/adverb:** 'āchôwr (אוֹרֵחַ) [pronounced *aw-KHOHR*], and it means *the hinder side, the back part; back, backwards* (in poetry). Strong's #268 BDB #30. 2Sam. 1:22 10:9 Psalm 44:10. 18 56:9 114:3

'āchôwr (אוֹרֵחַ) [pronounced <i>aw-KHOHR</i>]	<i>the hinder side, the back part; behind back, backwards [generally found in poetry]</i>	masculine singular substantive; adverb	Strong's #268 BDB #30
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301. **Adverb:** 'āchôrannîyth (תִּינִרְחָא) [pronounced *uh-khoh-ran-NEETH*], which means *backwards, back part, from the rear*. Strong's #322 BDB #30. Gen. 9:23 1Sam. 4:18

'āchôrannîyth (תִּינִרְחָא) [pronounced <i>uh-khoh-ran-NEETH</i>]	<i>backwards, back part, from the rear</i>	adverb	Strong's #322 BDB #30
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302. **Adjective:** 'achârôwn (אוֹרְחָא) [pronounced *ah-kha-ROHN*] and it means *coming after, behind, later, following, last*. It is derived from a very similar verb. According to Keil and Delitzsch, this word is also used in conjunction with the Mediterranean

Sea, and therefore can cannot *western* as well.¹⁵ Strong's #314 BDB #30.
 Gen. 33:2 Ruth 3:10 1Sam. 29:2 2Sam. 2:26 19:11 23:1 Job 18:20 19:25
 Psalm 78:4

'achărôwn (אוֹרְחָן) [pronounced <i>ah-kha-ROHN</i>]	<i>coming after, behind, later, following, last; end</i>	feminine singular adjective (or substantive) with the definite article	Strong's #314 BDB #30
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303. **Feminine_substantive:** 'achărîyth (תִּרְחָא) [pronounced *ahkh-ar-EETH*], which means *after-part, end, latter*. Strong's #319 BDB #31. Deut. 31:29 Psalm 73:17 (Prov. 1:19)

'achărîyth (תִּרְחָא) [pronounced <i>ahkh-ar-EETH</i>]	<i>after part, end; end, issue, event; latter time (prophetic for future time); posterity; last, hindmost</i>	feminine singular adjective (or substantive) with the definite article	Strong's #319 BDB #31
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304. **Masculine_proper_noun:** 'achêr (אַחֵר) [pronounced *ah-KHAYR*], which is transliterated *Aher*. Strong's #313 BDB #31. 1Chron. 7:12
305. **Masculine_proper_noun:** 'achărach (אַחֲרַח) [pronounced *ah-khuh-RAHKH*], which is transliterated *Aharah*. Strong's #315 BDB #31. 1Chron. (7:12)
306. **Adjective:** which means *another*. Bertheau supposes that this is used to avoid naming *Dan* in Gen. 46:23 Num. 26:42 because of the narrative in Judges 17. Strong's #313 BDB #31.
307. **Masculine_plural_noun:** which means *satraps*. Strong's #323 BDB #31.
308. **Adjective:** which means *royal*. Strong's #327 BDB #31.
309. **Masculine_noun:** which means *bramble, buck-thorn*. Strong's #329 BDB #31.
310. **Verb:** which means *to emit a moaning or creaking sound*. Strong's #none BDB #31.
311. **Masculine_noun:** which means *a mutterer*. Strong's #not sure BDB #31.
312. **Adverb/Substantive:** 'at (אֶת) [pronounced *at*], which means *softly, gently; softly; flowing*. There are a couple of words which are spelled very similarly to this one and are possibly equivalent (see Gen. 33:14 Isa. 19:3). Strong's #328 BDB #31. 2Sam. 18:5 Job 15:11

'at (אֶת) [pronounced <i>at</i>]	<i>softly, gently; softly; flowing</i>	adverb/substantive	Strong's #328 BDB #31
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However, as combined with a lâmed preposition, this can mean *a gentle sound, a murmur, a whisper*.

¹⁵ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 424.

According to Barnes, the verbal cognate (if this is taken as one word) means *to wrap around, to muffle, to cover, to conceal*, and, therefore, *to make secret*.

In every occurrence but one (1Kings 21:27), this has a prefixed lamed, suggesting, this is its most common use. In 1Kings 21:27, it refers to water gently flowing, so what we probably have here is the gentle flow of consoling words and words of divine wisdom from Eliphaz and company to Job.

313. **Adverb:** 'aṭ (אט) [pronounced *ahf*], which means *softly, gently; flowing*. Gen. 33:14. Plural form of above? Strong's #328 BDB #31. Gen. 33:14

'aṭ (אט) [pronounced <i>ahf</i>]	<i>softly, gently; slowly; flowing</i>	adverb; substantive	Strong's #328 BDB #31
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314. **Masculine_noun:** which means *charm*ers?. Isa. 19:3. Strong's #328 BDB #31.

315. **Verb:** which means *to shut, to shut up*. Strong's #331 BDB #31.

316. **Masculine_noun:** which means *thread, yarn*. Strong's #330 BDB #32.

317. **Verb:** which means *to shut up, to close, to bind*. Strong's #332 BDB #32.

318. **Adjective:** 'ittêr (אִטֵּר) [pronounced *ihT-TARE*], which means *bound, impeded (on the right, i.e., left-handed); shut, shut up*. found only twice in the Bible (this passage and Judges 20:16), and it means *bounded, restricted*; it means, with the words that follow, *restricted as to his right hand* (in other words, he's left-handed). This does not mean or imply that Ehud is crippled in any way, as the same designation is used of 700 Benjamite slingers in Judges 20:16. Strong's #334 BDB #32. Judges 3:15 20:16

'ittêr (אִטֵּר) [pronounced <i>ihT-TARE</i>]	<i>bound, impeded (on the right, i.e., left-handed); shut, shut up</i>	masculine singular adjective	Strong's #334 BDB #32
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319. **Adverb:** 'êy (אֵי) [pronounced *āy*], which means *where*. There are many combinations with this particle. Strong's #335 BDB #32. Gen. 3:9 4:9 1Sam. 9:18 25:11 26:16 30:13 2Sam. 1:3 Job 2:2 20:6

'êy (אֵי) [pronounced <i>āy</i>]	<i>where</i>	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
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320. **Adverb/adjective combination:** 'êy (אֵי) [pronounced *āy*], which means *where*. When prefixed to the min preposition and the masculine singular demonstrative adjective, together they mean *whence, from where*. 'êy = Strong's #335 BDB #32. Gen. 16:8 Judges 13:6 2Sam. 1:3 Job 2:2

'êy (אֵי) [pronounced <i>āy</i>]	<i>where</i>	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
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min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective with a definite article	Strong's #2088 , 2090 (& 2063) BDB #260

These 3 particles together mean *from where, whence*.

321. **Adverb/particle combination:** 2Sam. 1:13 2Sam. 15:2

'êy (אֵי) [pronounced <i>āy</i>]	<i>where</i>	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260
'attâh (אַתָּה) [pronounced <i>aht- TAW</i>]	<i>you (often, the verb <i>to be</i> is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

These four particles together apparently mean *where [are] you from?*

322. **Interrogative adverb:** 'ayyêh (אֵיךָ) [pronounced *ahy-YAY*], which means *where*. Strong's #346 BDB #32. Gen. 18:9 19:4 22:7 Judges 6:13 2Sam. 16:3 17:20 Job 21:28 Psalm 89:49

'ayyêh (אֵיךָ) [pronounced <i>ahy- YAY</i>]	<i>where</i>	interrogative adverb (the verb <i>to be</i> is sometimes implied)	Strong's #346 BDB #32
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323. **Adverb:** 'êyk (אֵיךָ) [pronounced *ayche*], which means *how*. It can be used as an interrogative or as an exclamation. Strong's #349 BDB #32. Gen. 26:9 Deut. 1:12 Judges 16:15 Ruth 3:18 1Sam. 16:2 2Sam. 1:5, 14, 19 2:22 6:9 12:18 Job 21:34 Psalm 73:19

'êyk (אֵיךָ) [pronounced <i>ayche</i>]	<i>how; where</i>	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32
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With regards to translating this *alas*, Edersheim writes: *Our translation is an attempt at a literal rendering, which in poetry is specially desirable. The word renders in our Authorized Version "How," has been translated, "Alas," not only because this gives more fully the real meaning, but also because our word "how" might be taken interrogatively instead of exclamatorily.*¹⁶ This is for 2Sam. 1:19.

324. **Adverb:** 'êykâh (אֵיכָּךְ) [pronounced *ā-KAW*], which means *in what manner, how*. It can also be used as an exclamatory adverb (*how!*). Strong's #349 BDB #32. Psalm 73:11
325. **Adverb:** Strong's #351 BDB #32
326. **Adverb:** 'ayin (אֵין) [pronounced *AH-yin*], which means *where*; with regards to time it means *to what point*; with 'ad, it means *how long*. Strong's #370 BDB #32. Gen. 29:4 Job 1:7

'ayin (אֵין) [pronounced <i>AH-yin</i>]	<i>where</i> ; with regards to time it means <i>to what point</i> ; with 'ad, it means <i>how long</i>	adverb	Strong's #370 BDB #32
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327. **Adverb:** 'ân (אֵן) [pronounced *awn*], which means *where*; with regards to time it means *until when, how long, to what point*. Strong's #575 BDB #33. Gen. 16:8 32:17 Deut. 1:28 1Sam. 10:14 2Sam. 2:1 13:13 1Kings 2:36

'ân (אֵן) [pronounced <i>awn</i>]	<i>where</i> ; with regards to time it means <i>until when, how long, to what point</i>	adverb	Strong's #575 BDB #33
'ânâh (אֵנָּה) [pronounced <i>awn-AW</i>]	<i>where; whether; whither</i>	adverb with the hê local	Strong's #575 BDB #33
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânâh (אֵנָּה) [pronounced <i>awn-AW</i>]	<i>where; whether; whither</i>	adverb with the hê local	Strong's #575 BDB #33

Repeating this adverb means *here and there, hither and thither*.

328. **Preposition/adverb combination:** 'ân (אֵן) [pronounced *awn*], which means *where*; with regards to time it means *to what point*; with min preposition, it means *from where, from whence, whence*. Strong's #575 BDB #33.

¹⁶ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 511.

'ân (אן) [pronounced <i>awn</i>]	<i>where; with regards to time it means until when, how long, to what point</i>	adverb	Strong's #575 BDB #33
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With the min preposition, it means *from where, from whence, whence*.

329. **Preposition/adverb_combination:** 'ân (אן) [pronounced *awn*], which means *where; with regards to time it means to what point; with 'ad, it means how long*. Strong's #575 BDB #33. (because this is contracted from 'ayin (א) [pronounced *AH-yin*] (which is Strong's #370 BDB #32

330.). Joshua 18:3 Job 8:2 19:3 Psalm 62:3

'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
'ânâh (אנא) [pronounced <i>awn-AW</i>]	<i>where; whether; with regards to time it means until when, how long, to what point</i>	adverb with the hê local	Strong's #575 BDB #33

With 'ad, it means *how long, until when*.

331. **Interrogative_adverb:** 'êyphôh (אֵיפֹהוּ) [pronounced *ā-FOH*], which means *where; what manner, what king*. The fact that it is probably a combination of the words *where* and *here* is not a lot of help to us. This is different from the word above. Strong's #375 BDB #33. Judges 8:18 1Sam. 19:22 2Sam. 9:4

'êyphôh (אֵיפֹהוּ) [pronounced <i>ā-FOH</i>]	<i>where; what manner, what kind</i>	interrogative singular adverb	Strong's #375 BDB #33
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332. **Interjection3:** 'îy (אֵי) [pronounced *ee*], which means *alas!* It is onomatopoeic. Eccles. 4:10 10:16.* Strong's #337 BDB #33.

333. **Adverb4:** 'îy (אֵי) [pronounced *ee*], which means *not*. Job 22:7.* Strong's #336 BDB #33.

334. **Masculine_proper_noun:** 'îy kâbôwd (אֵי כָבוֹד) [pronounced *ee-kaw^b-VOHD*], which is reasonably transliterated *Ichabod*. Literally, the name means *not glory* or *not glorious*. He is mentioned only in 1Sam. 4:21 14:3.* According to Rotherham, *Ichabod* means *where is the glory?* Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 293. The word in question is the first syllable. We have the adverb *not*, which is 'îy (אֵי) [pronounced *ee*]. Although this word is found often in Rabbinical writings and means *impossible* (in conjunction with another word), it is found rarely with this meaning in Scripture (it is found over three dozen times and means *isle, island*). It also means *woe* (so found twice in

Scripture). The reason we find these two meanings is that the word *where* is 'ânā [pronounced *awn*] (Strong's #575 BDB #33); and the more common word for *not* is 'ayin (אֵין) [pronounced *ah-YIN*] (Strong's #369 BDB #33). I suspect that the abbreviation could stand for either word and the key is the pronunciation of the name. Strong's #336 BDB #33. He is mentioned only in 1Sam. 4:21 14:3. Strong's #350 BDB #33. 1Sam. 4:21 14:3*

'îy kâbôwd (כְּבוֹד יְיָ) [pronounced ee-kaw ^b -VOHD]	<i>not glory or not glorious and is transliterated Ichabod</i>	masculine proper noun	Strong's #336 BDB #33
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335. **Verb:** 'âyab (בִּיאַ) [pronounced aw-YA^BV], which means *to be at enmity, to be hostile*. As a participle, it can be reasonably rendered *enemy*, but it is more literally, *the one being at enmity with you*. Here, as a participle, it refers to the behavior which will be caused to cease, namely *enmity, hostility*. Strong's #340 BDB #33. Deut. 1:42 20:1, 14 21:10 30:7 32:31 Joshua 10:18 21:44 Judges 2:14 3:28 5:31 1Sam. 2:1b 4:3 12:10 [18:25 19:17 20:15 24:4 25:22 26:8 29:8] 30:26 2Sam. 3:18 7:1 12:14 18:19 19:9 22:18 Psalm 55:12 64:1 89:10 [Job 13:24 Psalm 7:5 8:2 41:2 44:16 54:7 55:3 56:9 59:1 61:3 106:10 110:1] —change ^bv in bracketed passages

'âyab (בִּיאַ) [pronounced aw-YA ^B V]	<i>to be at enmity, to be hostile</i>	3 rd person masculine singular, Qal imperfect	Strong's #340 BDB #33
'âyab (בִּיאַ) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33
'âyab (בִּיאַ) [pronounced aw-YA ^B V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle	Strong's #340 & #341 BDB #33

As a singular substantive, this is spelled 'ôyêb (בִּיַּעַ) [pronounced oh-YAY^BV]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.

336. **Feminine noun:** 'êybâh (הִבִּיַּעַ) [pronounced ây-BAW], which means *enmity, hatred, hostility*. Strong's #342 BDB #33. Gen. 3:15

'êybâh (הִבִּיַּעַ) [pronounced ây-BAW]	<i>enmity, hatred, hostility, antagonism</i>	feminine singular noun	Strong's #342 BDB #33
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337. **Masculine proper name:** 'îyyôwb (יְיָוֵב) [pronounced ee-YOBE], which means *hated, object of enmity; persecuted; transliterated Job*. It is very closely related to the verb *to be hostile towards* or to the feminine noun which means *enmity*.

Gesenius says that it means *persecuted*. It is not unusual to give names in the Hebrew which are descriptive rather than meaningless. Although Barnes uses the term *anticipatory* several times, I don't think that is the case. I believe that this name was given by the author of the book or that Job became known by that name at the conclusion of the events described in the book of Job. Strong's #347 BDB #33. Job 1:1a 3:1

ʾîyyôwb (יֹאבֵב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
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338. **Masculine_noun:** which means *help*. Strong's #353 BDB #33.

339. **Feminine_noun:** which means *help*. Strong's #360 BDB #33.

340. **Adjective:** which means *terrible, dreadful, awe-inspiring*. Strong's #366 BDB #33.

341. **Feminine_substantive:** ʾêymâh (אֵימָה) [pronounced ay-MAW], which means *terror, dread, horror, fear; idols*. Strong's #367 BDB #33. Gen. 15:12 Job 13:21 20:25 Psalm 55:4

ʾêymâh (אֵימָה) [pronounced ay-MAW]	<i>terror, dread, horror, fear; idols</i>	feminine singular substantive	Strong's #367 BDB #33
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342. **Masculine_plural_proper_noun:** ʾÊymîym (אֵימִיִּם) [pronounced ay-MEEM], which means *terror, dread, horror, fear;* and is transliterated *Emim [terrors]*. Singular is spelled: ʾÊymâh (אֵימָה) [pronounced ay-MAW]. Strong's #368 BDB #34. Gen. 14:5 Deut. 2:10

ʾÊymîym (אֵימִיִּם) [pronounced ay-EEM]	<i>terror, dread, horror, fear; and is transliterated Emim [terrors]</i>	masculine plural proper noun	Strong's #368 BDB #34
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BDB: [The Emim are] ancient inhabitants of Moab.¹⁷

343. **Substantive_of_negation:** ʾayin (אֵין) [pronounced AH-yin], which means *naught, nothing;* or it can be used as a particle of negation; *no, not*. The Hebrew construct is ʾêyin (אֵין) [pronounced AYH-yin]. I don't know that there is a difference and my sources disagree as to which one it is. It can mean *in the condition of being not = without*. Just as *to him* is often rendered *he has;* we often supply a verb for this substantive and render it *there is no*. Strong's #369 BDB #34. Gen. 2:5 7:8 11:30 19:31 20:7 28:17 30:1 31:2 Deut. 1:32 21:18 28:32 32:4 Judges 3:25 7:12 11:34 18:7 19:28 1Sam. 1:2 2:2 3:1 9:2, 4, 7 10:14, 24 11:3 14:6 17:50 18:25 19:11 20:2 21:1, 4 22:8 24:11 26:12 27:1 30:4 2Sam. 3:22 14:6 15:3 18:18 19:6 20:1 21:4 22:42 Job 1:8 2:13 3:9 7:21 8:22 18:19 19:7 20:21 21:33

¹⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #368.

Psalms 7:2 10:4 19:3 32:2 33:16 34:9 55:19 59:13 73:4 103:16 105:34 142:4
Prov. 1:24

'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced AH- yin]	<i>naught, nothing; no, not; not present; not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'êyin (אֵין) [pronounced AYH- yin]	<i>in the condition of being not = without, nothing, no, not; there is no [none, no one, not]</i>	substantive of negative	Strong's #369 BDB #34

344. Substantive + kol: 2Sam. 12:3

'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non- possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced AH- yin]	<i>naught, nothing; no, not; not present; not ready; expresses non-existence, absence or non- possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, these two words mean *nothing of all...* However, together, they mean *none, nothing, [there is] nothing [to]*. The words *nothing at all* express this combination very well.

345. **Substantive+preposition:** 'ayin (אֵין) [pronounced *AH-yin*], which means *naught, nothing*; or it can be used as a particle of negation; *no, not*. With the bēyth preposition. Strong's #369 BDB #34.

'ēyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced <i>AH-yin</i>]	<i>naught, nothing; no, not; not present; not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

With the bēyth preposition, it means, literally, *in nothing, with nothing*; and together, they mean *in not, in defect of, when there was not, without*.

346. **Substantive+preposition:** 'ayin (אֵין) [pronounced *AH-yin*], which means *naught, nothing*; or it can be used as a particle of negation; *no, not*. Strong's #369 BDB #34. Kaph = Strong's #none BDB #453. Psalm 73:2

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'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced AH-yin]	<i>naught, nothing; no, not; not present; not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

With the kaph preposition, it means, literally, *as nothing, like nothing*; and together, they mean *almost nothing, almost, well nigh*.

347. **Combo:** Gen. 28:17

'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088 , 2090 (& 2063) BDB #260
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

The particle ʾîm (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

Owen translates these words as *this is none other than*; the KJV: *this is none other but*; the CLV: *but is not this rather*; Green's literal: *This [is] nothing except*.

348. **Substantive+preposition:** ʾayin (אֵין) [pronounced *AH-yin*], which means *naught, nothing*; or it can be used as a particle of negation; *no, not*. Strong's #369 BDB #34. Kaph = Strong's #none BDB #453. Psalm 73:2

kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾêyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
ʾayin (אֵין) [pronounced <i>AH- yin</i>]	<i>naught, nothing; no, not; not present; not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

With the kîy conjunction, we do not have a given meaning in BDB or in Gesenius. Literally, this would mean *for [there is] nothing, because [there is] not*; and together, these two words have been translated *that [they were] nowhere* [KJV, MKJV]; *that [they were] not* [LTHB]; *that [they were] nowhere [to be found]* [NKJV]; *they were not to be found* [ESV, Owen]; *that they were not found* [HNV, WEB]; *that they could not be found* [NASB]; *that they are not* [Young]; *they weren't there* [HCSB].

349. **Substantive+preposition:** ʾayin (אֵין) [pronounced *AH-yin*], which means *naught, nothing*; or it can be used as a particle of negation; *no, not*. With the lamed preposition. Strong's #369 BDB #34.

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'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced AH- yin]	<i>naught, nothing; no, not; not present; not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

With the lamed preposition, it means, literally, *to nothing, for nothing*; and together, they mean *to him [whom] [it is] not*.

350. **Substantive+preposition:** 'ayin (אֵין) [pronounced AH-yin], which means *naught, nothing*; or it can be used as a particle of negation; *no, not*. With the min preposition. Strong's #369 BDB #34. Gen. 5:24 Deut. 22:26

'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ayin (אֵין) [pronounced AH- yin]	<i>naught, nothing; no, not; not present; not ready; expresses non- existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

With the min preposition, it means, literally, *from nothing, out from nothing*; and together, they mean *so that not, because that [there is] not; no one*.

351. **Substantive:** probably irregular for above (1Sam. 21:9). Strong's #371 BDB #35.

352. **Feminine_noun:** ʾêphâh (אֶפְחָה) [pronounced ay-FAW], and we have transliterated that ephah, primarily because we do not have a precise measurement to correspond with it, other than it being equivalent to 10 omers Ex. 16:36). According to Scofield, an ephah was equal to about 3 pecks or 5 quarts. This would make an omer to be a half a quart = 1 pint = 2 cups.¹⁸ Strong's #374 BDB #35. Judges 6:19 1Sam. 1:24 17:17

ʾêphâh (אֶפְחָה) [pronounced ay-FAW]	transliterated <i>ephah</i> and it is equivalent to approximately ½ a quart or 2 cups	feminine singular construct	Strong's #374 BDB #35
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353. **Substantive:** this appears to be *there is*. Strong's #375
354. BDB #35.
355. **Masculine_noun:** ʾîysh (אִישׁ) [pronounced eesh], which means *man, each, each one, everyone*. When found with a feminine singular suffix, it can mean *husband*. It can refer to people in general, without reference to gender, as it does in the midst of this verse; and it can refer to *men* by gender, distinguishing them from *women*, which is what we find at the end of this verse. Interestingly enough, this word is found only three times in the plural (Judges 9:49 Psalm 141:4 Prov. 8:4 Isa. 53:3). Although this word in the singular is not used very often in the collective sense, it is found that way in Gen. 32:6 Ex. 11:7 Deut. 4:3. This not-too-unusual construction occurs in Lev. 17:8, 10, 13 18:6 20:2, 9 22:18 and several other passages. Since the absolute and the construct state of ʾîysh are the same, this could read *a man a man* or *a man of man*. This verbiage tends to be found in Leviticus and Numbers and I haven't seen it used that way elsewhere (although ʾîysh occurs over 1500 times in the Old Testament; so I may have missed a few places). This particular construction is used during a list of prohibitions or acts which have negative consequences and my instinct is to translate this *any man*. and pass it off as a grammatical variance so as not to lose our attention. Now, even though BDB doesn't seem to mention this, *Young's Literal Translation of the Holy Bible* allows for: [the house of each in his day](#) and *The Emphasized Bible* reads: [at the house of each one upon his day](#). Now, even though BDB doesn't seem to mention this, Gesenius confirms that this noun can also be used to mean *each, every one*. In this verse, as throughout most of Scripture, *man* is used in the collective sense, the plural being found only in Prov. 8:4 Psalm 141:4 and Isa. 53:3. We know that this is taken in the collective sense as it takes a plural verb in Joshua 9:7. (**I need to go to Gesenius and do this by points**). Some translators render this as *a certain* and affix it to the next noun. I've misspelled the plural in many places. Strong's #376 BDB #35. Gen. 2:23 3:6, 16 4:1 6:9 7:2

¹⁸ My guess was: I cannot find some reference material on this right now, so my guess is that an ephah is a measurement used when making a meal for a larger group (like an extended family) whereas an omer is used for a smaller group (say, a few people). As a wild guess, an omer might be one or two cups whereas the ephah would be more like 10–20 cups.

9:5 10:5 11:3 12:20 13:8, 11 14:24 15:10 16:3 19:4, 8 20:7, 8 23:6 24:13, 16
 25:27 26:7, 11 27:11 29:22, 32 30:15 31:49 32:6, 28 33:1 34:7, 14 Lev. 17:3
 18:6 Deut. 1:13, 16 2:14 20:5 21:15, 21 22:21, 23 Joshua 9:6, 7 22:14
 Judges 1:4, 24 2:6, 21 3:15 9:49 14:15 17:6 19:1 (20:5) 1Sam. 1:1, 11 2:17
 4:2 7:11 8:22 9:1, 2 10:3, 11 13:2, 14 14:2, 12 15:3 16:16 17:2 18:5, 23 20:15,
 41 21:1, 14 22:2, 6, 18 23:3, 13 24:2 25:2, 11 26:2, 15 27:2, 3 28:1, 14 29:2,
 4 30:1, 2 31:1, 3 2Sam. 1:2, 11 4:2 13:3, 29 14:5 15:1, 6 16:5, 13 17:1, 8
 18:10, 28 19:7, 28 20:1, 7 21:4, 6 22:48 23:7 24:9 1Kings 1:5, 9 2:2, 32
 1Chron. 12:8, 30 16:3, 43 Job 1:1, 4 2:12 14:12 Psalm 12:2 34:12 41:9 55:22
 59:2 62:3, 9 64:6 Prov. 2:12 3:31

ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, solider of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾânâshîym (אֲנָשִׁים) [pronounced uh- NAW-sheem]; also spelled ʾîyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

356. **Masculine_proper_noun:** ʾîysh-Tôwb (אִישׁ-טוֹב) [pronounced eesh-TOB^v], which means *man of Tob* and is transliterated *Ishtob*. Strong's #382 BDB #36. 2Sam. 10:6

ʾîysh-Tôwb (אִישׁ-טוֹב) [pronounced eesh-TOB ^v]	<i>man of Tob and is transliterated Ishtob</i>	masculine singular proper noun:	Strong's #382 BDB #36
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357. **Masculine_proper_noun:** ʾîysh-Bôsheth (אִישׁ-בֹּשֶׁת) [pronounced eesh-BOH-sheath], which means *man of Baal* and is transliterated *Ishbosheth*. Strong's #378 BDB #36. The Doctrine of Ishbosheth 2Sam. 2:8

'Īysh-Bôsheth (יֵשׁ-בֹשֶׁת) [pronounced eesh- BOH-sheath]	<i>man of Baal;</i> transliterated <i>Ishbosheth</i>	masculine singular proper noun	Strong's #378 BDB #36
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358. **Masculine_proper_noun:** which means *man of majesty*; transliterated . Strong's #379 BDB #36.
359. **Masculine_noun:** 'īyshôn (יֵשׁוֹן) [pronounced ee-SHONE] and it means *pupil* or *black*. The NIV Study Bible says something about this meaning the *little man of the eye*. However, I do not have a clue as to the origin of this spurious idea. Check the passages for yourself; this noun is found only in this passage, Psalm 17:8 Prov. 7:2, 8 20:20.* Strong's #380 BDB #36. Deut. 32:10
360. **Adverb** 'akē (אֲכֵ) [pronounced ahkē], which means *surely, truly, certainly, no doubt, only, only this once, yet, but, only*. Here, it would be given the latter two renderings. It is often used in the restrictive sense, emphasizing what comes after over what comes before or restricting the action to what comes after as opposed to what comes before. Or, it simply acts as a restrictive adverb. 'akē (אֲכֵ) [pronounced ahk], which means *surely*; however, when it is in contrast to what precedes, it means *howbeit*; when it is in contrast to other ideas, it should be rendered *only*. Here it is used in a restrictive sense, allowing it to be rendered *howbeit, yet, but, only*. Strong's #389 BDB #36. Gen. 7:23 9:4 18:32 20:12 23:13 26:9 27:13 29:14 34:15 Joshua 3:4 Judges 3:24 6:39 7:19 20:39 1Sam. 1:23 8:8 12:20 16:6 18:8, 17 20:39 21:4 25:21 29:9 2Sam. 2:10 3:13 23:10 Job 2:6 13:15, 20 14:22 16:7 18:21 19:13 (see Gesenius for a better job of this) Psalm 23:6 62:1 73:1, 13, 18 68:6

'akē (אֲכֵ) [pronounced ahkē]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'akē (אֲכֵ) [pronounced ahkē]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, scarcely; only this once; nothing but, merely [before a substantive]; quite, altogether [before an adjective]</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle.	Strong's #389 BDB #36

This particle is found many times in this psalm, and it can be used in a restrictive sense (as in *only*) or in an emphatic or affirmative sense, as in *surely, truly, certainly*.

361. **Proper_noun_location:** 'Akkad (אַכַּד) [pronounced *ahk-KAHD*], which means, *strengthen; a fortress; subtle*; transliterated *Akkad*. Strong's #390 BDB #37. Gen. 10:10

'Akkad (אַכַּד) [pronounced <i>ahk-KAHD</i>]	<i>strengthen; a fortress; subtle</i> ; transliterated <i>Akkad</i>	proper singular noun location	Strong's #390 BDB #37
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362. **Masculine_proper_noun:** 'Âkîysh (אַכִּישׁ) [pronounced *aw-KEESH*], which means *nothing* and is transliterated *Achish*. Strong's #397 BDB #37. 1Sam. 21:10 27:2 28:1 1Kings 2:39 (Psalm 34 inscription)

'Âkîysh (אַכִּישׁ) [pronounced <i>aw-KEESH</i>]	<i>I will blacken, I will terrify; only a man</i> ; transliterated <i>Achish</i>	masculine proper noun	Strong's #397 BDB #37
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363. **Verb:** 'âkal (אָכַל) [pronounced *aw-KAHL*], which means *to eat*. This word is found more often in a figurative sense, and should be rendered *to devour, to consume, to destroy*. Strong's #398 BDB #37. Gen. 2:16 3:1 6:21 9:4 14:23 18:8 19:3 24:33 25:34 26:30 27:4 28:20 31:15, 38 32:32 Deut. 2:6 20:14 31:17 Judges 6:21 Judges 14:14 18:13 1Sam. 1:7 2:36 9:13 20:5 28:20 30:11 2Sam. 2:26 12:3, 20 16:2 17:29 18:8 19:28, 35 22:9 1Kings 1:25, 41 2:7 1Chron. 12:39 Job 1:4, 13, 16 20:21, 26 21:25 Psalm 21:9 41:9 59:15 106:20, 28 Prov. 1:31

'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	Qal active participle	Strong's #398 BDB #37
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting</i>	masculine plural, Qal active participle	Strong's #398 BDB #37

ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat up; to consume, to destroy</i>	3 rd person masculine singular, Piel imperfect	Strong's #398 BDB #37
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be devoured, to be consumed [by fire]</i>	3 rd person masculine singular, Pual imperfect	Strong's #398 BDB #37
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to give to eat, to feed; to cause to consume, to devour</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #398 BDB #37

364. **Masculine_noun:** ʾôkel (אֹכֵל) [pronounced OH-keh], which means *food, grain, meal; prey, meat; provisions*. Strong's #400 BDB #38. Gen. 14:11 Deut. 2:6 Ruth 1:14a

ʾôkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38
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365. **Feminine_noun:** ʾôkêlâh (אֹכֶלֶת) [pronounced oak-LAW], which means *food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]*. Strong's #402 BDB #38. Gen. 1:29 9:3

ʾôkêlâh (אֹכֶלֶת) [pronounced oak-LAW]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38
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366. **Feminine_noun:** which means *an eating, a meal*. Strong's #396 BDB #38.

367. **Masculine_noun:** maʾâkâl (מֵאֲכָל) [pronounced mah-uh-KAWL], which means *food; corn*. It is unclear how this differs from its cognate ʾôkel, from whence it is derived. Strong's #3978 BDB #38. Gen. 2:9 3:6 6:21 Deut. 20:20 Psalm 44:11 1Chron. 12:40

maʾâkâl (מֵאֲכָל) [pronounced mah-uh-KAWL]	<i>food; fruit; produce corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38
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368. **Feminine_noun:** maʾâkeleth (מֵאֲכֶלֶת) [pronounced mah-uh-KEH-leth], which means *knife*. This word is only found in four places in Scripture: Gen. 22:6, 10 (where Abraham was to sacrifice Isaac; it was the knife the Abraham took to cut Isaac's

throat), Judges 19:29, and Prov. 30:14. Strong's #3979 BDB #38. Gen. 22:6
Judges 19:29

ma'ākeleth (מַאֲכֶלֶת) [pronounced <i>mah-uh-KEH-leth</i>]	<i>knife</i>	feminine singular noun with the definite article	Strong's #3979 BDB #38
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369. **Feminine_noun:** Strong's #3980 BDB #38.

370. **Feminine_noun:** *foodstuff*. Strong's #4361 BDB #38.

371. **Adverb:** 'ākên (אָכֵן) [pronounced *aw-KAYN*], which means *surely, truly*. Strong's #403 BDB #38. Gen. 28:16 1Sam. 15:32

'ākên (אָכֵן) [pronounced <i>aw-KAYN</i>]	<i>surely, truly</i>	adverb	Strong's #403 BDB #38
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372. **Verb:** which means *to press, to urge*. Strong's #404 BDB #38.

373. **Masculine_noun:** which means *pressure*. Strong's #405 BDB #38.

374. **Masculine_noun:** which means *ploughman, husband*. Strong's #406 BDB #38.

375. **Arab_article:** which means *the*. Preserved by Hebrews from Arabic. Strong's #none BDB #38.

376. **Masculine_noun:** which means *hail*. Strong's #417 BDB #38.

377. **Masculine_noun:** which means *tree*. Strong's #418 BDB #38.

378. **Masculine_plural_noun:** which means *tree*. Strong's #484 BDB #38

379. **Masculine_proper_noun:** 'Alēmōwdād (אֶלְמוֹדָד) [pronounced *ahl-moh-DAWD*], which means *not measured*; transliterated *Almodad*. Strong's #486 BDB #38. Gen. 10:26

'Alēmōwdād (אֶלְמוֹדָד) [pronounced <i>ahl-moh-DAWD</i>]	<i>not measured</i> ; transliterated <i>Almodad</i>	masculine singular proper noun	Strong's #486 BDB #38
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380. **Substantive:** which means *a band of soldiers*. Prov. 30:31. Strong's #510 BDB #39.

381. **Proper_noun/location:** which means ; transliterated . Strong's #513 BDB #39.

382. **Adverb_of_negation:** 'al (אֵל) [pronounced *al*], which means *not*. It can mean ❶ *nothing*; ❷ it can act as the adverb of negative, much like μὴ; ❸ it can take on the idea of *may [do not do so]*; ❹ it is used simply as a negative, but, like the Greek μὴ, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything *not* be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning *whether* (?) When a negative reply is expected.

Strong's #408 BDB #39. **More to do!** [see **Strong's #3808 BDB #518**]. Gen. 3:1 13:8 15:1 18:3 19:7 22:12 24:56 26:2 31:35 33:10 35:17 Deut. 2:4 20:3 1Sam. 2:3, 24 3:17 7:8 9:20 16:7 18:17 19:4 21:2 22:15 23:17 25:25 26:20 27:10 28:13 2Sam. 1:20 9:7 **13:12** 14:2 16:17 17:6 19:19 24:14 1Kings 2:16 1Chron. 16:22 Job 1:12 3:4, 9 Psalm 34:5 41:2 42:10 51:11 55:1 57 inscription 59 inscription, 5 103:2 Prov. 1:8 3:1

'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
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'al can mean ❶ *nothing*; ❷ it can act as the adverb of negative, much like מִן; ❸ it can take on the idea of *nay* [do not do so]; ❹ it is used simply as a negative, but, like the Greek μή, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything *not* be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning *whether* when a negative reply is expected; *have [you] not*.

383. **Preposition:** 'el (אֵל) [pronounced e/], which denotes direction and means *in, into, toward, unto, to, regarding, against*. 'el is used with Strong's #935 as a euphemism for sex. The verb is bôw' (בֹּו') [pronounced bo] which means, in the Qal stem, *come in, go, go in*; requires a direct object, as it is the subject of the verb which is being brought somewhere. (Strong's #935 BDB #97). When followed by the preposition 'el (אֵל), I have translated this *to come in unto; to come in into; and to come in to*. The latter is the least correct when it comes to individual words being translated; however, it makes the most English sense, and when the two words are strung together, it is a very reasonable rendering. It makes little sense to say the Law was *placed* or *put into, unto* or *toward* the priests; so in this context (Deut. 30:9), it would mean *to give*. Although *unto* is a good rendering, it is also rather archaic. There is also a clear inference of hostility here in Job 2:5, and BDB allows *against* in that situation. We find this preposition used this way in Gen. 4:8, when Cain rises up *against* Abel. In this case, with our understanding of *their eyes being on Job*, we might get away with the rendering *on*; however, bēyth generally means *in, into, by, at* and *against*. Strong's #413 BDB #39. [Second set of basic meanings to be found in Gesenius, p. 47]. Gen. 1:9 2:18 3:1 4:4 6:4 7:1 8:9 9:8 11:3 12:1 13:4 14:3 15:1 16:1 17:1 18:1, 6 19:2 20:2 21:12 22:1 23:3 24:2 25:6 26:1 27:1 28:1 29:13 30:1 31:3 32:3 33:12 34:4 35:1 Deut. 1:1 2:1 20:2 21:2 22:2, 13, 23 26:1 28:32 31:9 Joshua 1:16 8:9 9:1 10:18 13:22 15:15 17:8 Judges 1:1, 10 6:19 20:16 1Sam. 1:14, 27 3:12 4:19, **21** 5:4, 6 6:8, 11, 15 7:3, 7 **10:22** 11:2 12:17 13:12, 17b, 23 14:19, 26 15:1 16:1 17:3 18:10 19:1 20:4, 25 21:1 22:1 23:2 24:3 25:1, 25 26:1–2 27:1 28:1 29:3 30:1, 3

31:11 2Sam. 1:2, 24 2:5, 9 **3:27 6:10** 9:8 14:2 15:2 16:2 17:2 18:2 19:5
 20:3, 23 21:1 22:7 23:10, 23 24:2 1Kings 1:11 2:7 1Chron. 12:1 16:20 Job 1:7,
 8 2:3a 2:5 3:22 5:8 7:8 9:4 13:3 15:13, 21 Psalm 2:5 7:6 33:14, 15 34:5
 51 inscription 52 inscription 56:3 59:9 62:1 99:6 142:1 Prov. 2:18

^ʾ el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
^ʾ el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

There are two basic sets of meanings for ^ʾel:

(1) ^ʾel acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place*, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.¹⁹ Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, ^ʾel is also used as a particle of giving or selling. ❷ ^ʾEl is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ ^ʾEl is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of ^ʾel in measure, e.g. *even to* the length of a cubit; (b) *even out of*, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ ^ʾEl is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ ^ʾEl is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of*; and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, ^ʾel can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when ^ʾel is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to or towards* a place.

¹⁹ Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

(2) The second set of meanings: 'el is used of *remaining at*, or *in a place* to which one tends. Under this category, we have three divisions: ❶ *at*, by or *near*; ❷ *in*, *among*; ❸ also, 'el is placed before particles, which imply a rest in a place, without change of sense.²⁰

384. **Compound prepositions:** 'el + tachath (תַּחַת) [pronounced *TAH-khahth*]; see Strong's #8478 **BDB #1065**.
385. **Masculine proper noun:** which means *are my eyes*; transliterated . Strong's #454 BDB #41.
386. **Masculine proper noun:** which means ; transliterated . Strong's #454&462 BDB #41.
387. **Pronoun/demonstrative adjective:** 'el (אֵל) [pronounced *ale*], which means, *these, those*. Strong's #411 BDB #41. Gen. 19:25 26:3

'el (אֵל) [pronounced <i>ale</i>]	<i>these, those</i>	pronoun/demonstrative plural adjective (for masculine and feminine nouns)	Strong's #411 BDB #41
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388. **Pronoun/demonstrative adjective:** 'elleh (אֵלֶּה) [pronounced *ALE-leh*], which means *these, these things*. This is actually the plural of zeh, and is called a pronoun by Gesenius and in the BDB; and a demonstrative adjective by Owen. It is always in the plural. *These things* is a rarer usage of this pronoun, and it can refer to what has preceded (Gen. 9:19 10:20, 31) or to what follows (Gen. 6:9 10:1). Strong's #428 BDB #41. Gen. 2:4 6:9 9:19 10:1 14:3 15:1 19:8 20:8 21:28 22:1, 23 24:28 25:4 27:46 29:13 31:43 32:17 33:5 34:21 35:26 Deut. 1:1 20:15 22:5, 17 Joshua 8:22 14:1 Judges 2:4 13:23 18:18 1Sam. 2:23 4:8 6:17 7:16 10:7 11:6 14:6 16:10 17:11 18:23 19:7 21:12 23:2 24:16 25:9 29:3 31:4 2Sam. 2:13 3:39 7:17 13:21 14:19 16:2 21:22 23:1 24:17 1Chron. 3:1 12:1 11:10 Job 8:2 10:13 12:3, 9 16:2 Psalm 15:5 73:12

'elleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
d°bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun	Strong's #1697 BDB #182

²⁰ I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 47.

'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
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The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23).

389. **Combo:** Gen. 15:10

kôl (כֹּל) [pronounced kohl]; also kôl (כֹּל) [pronounced kohl]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Kôl 'êlleh together simply mean *all these* ____.

390. **Masculine_proper_noun:** Strong's #414 BDB #41.

391. **Masculine_singular_noun:** 'êl (אֵל) [pronounced ALE], and it means *God, god, mighty one, strong, hero*. The same word is found in Deut. 32:4, 12. Strong's #410 BDB #42. The Names of God **The Opposition** (Eli) Gen. 14:18 16:13 17:1 21:33 28:3 31:29 33:20 35:1 Joshua 22:22 Job 15:13 18:21 20:29 1Sam. (1:20) 2Sam. 22:31 23:5 1Chron. (6:28) Psalm 10:11 29:1, 3 52:1 57:2 63:1 73:1 89:6 95:3 99:8 106:14 118:27 149:6 Prov. 3:27

'Êl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
'êl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; strength, power; mighty things in nature</i>	masculine singular noun	Strong's #410 BDB #42

392. **Masculine_noun:** 'Ēlôhah (אֱלֹהִים) [pronounced el-OH-hah], which means, *God, a false god*. is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This is its first occurrence in the Bible, although the book of Job certainly preceded this book in time. This name of God is found 41 times in the

book of Job. Strong's #433 BDB #43. The Doctrine of the Names of God
Deut. 32:15 32:17 Job (1:1) 3:4 11:5 15:8 19:6 Psalm 114:7

ʾĒlôhah (אֱלֹהָהּ) [pronounced <i>el-OH-hah</i>]	<i>God, a false god</i>	masculine singular noun	Strong's #433 BDB #43
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ʾĒlôhah (אֱלֹהָהּ) [pronounced *el-OH-hah*] is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name for God occurs 41 times in the book of Job.

393. **Masculine plural noun:** ʾĒlôhîym²¹ (אֱלֹהִים) [pronounced *el-o-HEEM*], which means *gods* or *God*. This word can refer to the Godhead or to foreign gods. Like it or not, when this word is used, either the Trinity is being referred to or one member of the Trinity when the essence of deity is being emphasized. Strong's #430 BDB #43. The Doctrine of the Deity of the Holy Spirit Biblical Contradictions? The Doctrine of the Names of God **The Opposition** (Eli) Gen. 1:1 2:2 3:1 4:25 5:1 6:2 7:9 8:1 17:3 19:29 20:3 21:2 22:1 23:6 24:3 25:11 26:24 27:20 28:4 30:2 31:5 32:1 33:5 35:1, 2. 5 Deut. 1:6 2:6 4:34 20:1, 18 21:1 22:5 31:15 32:17 Joshua 22:22 Judges 1:3, 7 2:12 9:13 16:23 (20:26) 1Sam. 1:17 4:7 **8:8** 12:19 13:13 14:15 15:15 16:15 17:26 18:10 19:20 20:12 22:3 23:7 25:22 26:8, 19 28:13 29:9 30:6 2Sam. 2:27 7:23 12:7, 16 14:11 15:24 14:23 18:28 19:13 21:14 22:3 23:1 24:2, 23 1Kings 1:17 2:3 1Chron. 10:10 11:1 14:10, 12 16:1 Job 1:1 2:2 Psalm 7:1 41:13 44:1 47:7 51:1, 10 52:7 54:1 55:1 56:1 57:1, 2 59:1 61:1 63:1 62:1 64:1 (89:6) 96:4 99:5 106:47 118:28 136:2 Prov. 2:5 3:4 Zech. 12:7

ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

²¹ Since this is so commonly referred to in reference books, we will use the designation *Elohim* as well.

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y^ehowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

394. **Masculine_proper_noun:** which means *God has loved*. Strong's #419 BDB #44.

395. **Masculine_proper_noun:** 'El^edâ'âh (אֱלֹדָאֵה) [pronounced *ehl-daw-ĠAW*], which means *God of knowledge, God has known; God has called; transliterated Eldaah*. Strong's #420 BDB #44. Gen. 25:4

'El ^e dâ'âh (אֱלֹדָאֵה) [pronounced <i>ehl-daw-ĠAW</i>]	<i>God of knowledge, God has known; God has called; transliterated Eldaah</i>	masculine singular proper noun:	Strong's #420 BDB #44
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396. **Masculine_proper_noun:** 'El^ezâbâd (אֱלִזָּבָד) [pronounced *el^e-zaw-BAWD*], which means *God has given*. Strong's #443 BDB #44. 1Chron. 12:12

'El ^e zâbâd (אֱלִזָּבָד) [pronounced <i>el^e-zaw-BAWD</i>]	<i>God has given; transliterated Elzabad</i>	masculine singular proper noun	Strong's #443 BDB #44
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397. **Masculine_proper_noun:** 'El^echânân (אֱלֵחָנָן) [pronounced *ehl-khaw-NAWN*], which means *God has been gracious; whom God has been graciously bestowed; grace or gift of God; transliterated Elhanan*. Strong's #445 BDB #44. 2Sam. 21:19 23:24 1Chron. 11:26

'El ^e chânân (אֱלֵחָנָן) [pronounced <i>ehl-khaw-NAWN</i>]	<i>God has been gracious; whom God has been graciously bestowed; grace or gift of God; transliterated Elhanan</i>	masculine singular proper noun	Strong's #445 BDB #44
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398. **Masculine_proper_noun:** 'Ēlîy'â^bv (אֱלִי'אָב) [pronounced *el-ee-AW^bV*], which means *God is father*. Strong's #446 BDB #45. 1Sam. 16:6 17:13 1Chron. 6:22–25 12:9 15:18 16:5

'Ēlîy'â ^b v (אֱלִי'אָב) [pronounced <i>el-ee-AW^bV</i>]	<i>God is father; transliterated Eliab</i>	masculine proper noun	Strong's #446 BDB #45
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399. **Masculine_proper_noun:** ʿĒlîy'êl (אֱלִי'אֵל) [pronounced uh-lee-ALE], which means *God is (my) God, El is my El*; transliterated *Eliel*. Strong's #447 BDB #45. 1Chron. (6:22–25) 11:47 **12:11** 15:9

ʿĒlîy'êl (אֱלִי'אֵל) [pronounced uh-lee-ALE]	<i>God is (my) God, El is my El</i> ; transliterated <i>Eliel</i>	masculine singular proper noun	Strong's #447 BDB #45
ʿĒlîy'êl (אֱלִי'אֵל) [pronounced uh-lee-ALE]	<i>God is (my) God</i> ; transliterated <i>Eliel</i>	masculine singular proper noun	Strong's #447 BDB #45

400. **Masculine_proper_noun:** which means *God has come*. Strong's #448 BDB #45.
 401. **Masculine_proper_noun:** which means *God has come*. Strong's #449 BDB #45.
 402. **Masculine_proper_noun:** ʿEl^eyâdâ' (אֵל יָדַע) [pronounced eh^e-yaw-DAWĠ], which means *God knows*. Strong's #450 BDB #45. 2Sam. 5:15

ʿEl ^e yâdâ' (אֵל יָדַע) [pronounced eh ^e -yaw-DAWĠ]	<i>God knows</i> ; transliterated <i>Eliada</i>	masculine singular proper noun	Strong's #450 BDB #45
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403. **Masculine_proper_noun:** ʿĒlîyâh (אֱלִי'יָהּ) [pronounced ay-LEE-yaw], which means *Yah is God*; transliterated *Elijah*. Strong's #452 BDB #45. Psalm (96:2)
 404. **Masculine_proper_noun:** ʿĒlîyhûw (אֱלִי'יְהוּ) [pronounced el-ee-HOO], which means *He is [my] God; God of him*; transliterated *Elihu*. Strong's #453 BDB #45. 1Chron. (6:22–25) **12:20**

ʿĒlîyhûw (אֱלִי'יְהוּ) [pronounced el-ee-HOO]	<i>He is [my] God; God of him</i> ; transliterated <i>Elihu</i>	masculine singular proper noun	Strong's #453 BDB #45
ʿĒlîyhûw' (אֱלִי'יְהוּ) [pronounced el-ee-HOO]	<i>He is [my] God; God of him</i> ; transliterated <i>Elihu</i>	masculine singular proper noun	Strong's #453 BDB #45

405. **Masculine_proper_noun:** ʿEl^eyach^ebâ' (אֱלִי'יָחֵב) [pronounced el-yakh-BAW], which means *[whom] God hides*; transliterated *Eliahba*. Strong's #455 BDB #45. 2Sam. 23:32 1Chron. 11:33

ʿEl ^e yach ^e bâ' (אֱלִי'יָחֵב) [pronounced el-yakh-BAW]	<i>[whom] God hides</i> ; transliterated <i>Eliahba</i>	masculine singular proper noun	Strong's #455 BDB #45
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406. **Masculine_proper_noun:** which means *Autumn God?*. Strong's #456 BDB #45.
 407. **Masculine_proper_noun:** which means *God is king*. Strong's #458 BDB #45.
 408. **Masculine_proper_noun:** which means *God has added*. Strong's #460 BDB #45.

409. **Masculine_proper_noun:** ʿĒlîyʿezer (עֲלִיעֶזֶר) [pronounced *ul-ee-EH-zehr*], which means *El [God] of help; God is help*; transliterated *Eliezer*. Strong's #461 BDB #45. Gen. 15:2 1Chron. 15:24

ʿĒlîyʿezer (עֲלִיעֶזֶר) [pronounced <i>ul-ee-EH-zehr</i>]	<i>El [God] of help; God is help</i> ; transliterated <i>Eliezer</i>	masculine singular proper noun	Strong's #461 BDB #45
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410. **Masculine_proper_noun:** ʿĒlîyʾâm (עֲלִיָאֵם) [pronounced *ehl-ee-GAWM*], which means *God is kinsman*; transliterated *Eliam*. Strong's #463 BDB #45. 2Sam. 11:3, 34

ʿĒlîyʾâm (עֲלִיָאֵם) [pronounced <i>ehl-ee-AWM</i>]	<i>God is [my] kinsman; God of the people</i> ; transliterated <i>Eliam</i>	masculine singular proper singular noun	Strong's #463 BDB #45
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411. **Masculine_proper_noun:** ʿĒlîyphaz (עֲלִיפָאֵז) [pronounced *ehl-ee-FAHZ*], which means *God of gold, my God is fine gold*; transliterated *Eliphaz*. Strong's #464 BDB #45. Job 2:11

ʿĒlîyphaz (עֲלִיפָאֵז) [pronounced <i>ehl-ee-FAHZ</i>]	<i>God of gold, my God is fine gold</i> ; transliterated <i>Eliphaz</i>	masculine singular proper noun	Strong's #464 BDB #45
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412. **Masculine_proper_noun:** ʿĒlîyphâl (עֲלִיפָאֵל) [pronounced *el-ee-FAWL*], which means *God has judged, whom God judges*; transliterated *Eliphal*. Strong's #465 BDB #45. 1Chron. 11:35

ʿĒlîyphâl (עֲלִיפָאֵל) [pronounced <i>el-ee-FAWL</i>]	<i>God has judged, whom God judges</i> ; transliterated <i>Eliphal</i>	masculine singular proper noun	Strong's #465 BDB #45
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413. **Masculine_proper_noun:** ʿĒlîyp^êlêhûw (אֵלִיפְּלֵהוּ) [pronounced *el-ee-peh-LAY-hoo*], which means *may God distinguish him*; transliterated *Eliphelehu*. Strong's #466 BDB #45. 1Chron. 15:18

ʿĒlîyp ^ê lêhûw (אֵלִיפְּלֵהוּ) [pronounced <i>el-ee-peh-LAY-hoo</i>]	<i>may God distinguish him</i> ; transliterated <i>Eliphelehu</i>	masculine singular proper noun	Strong's #466 BDB #45
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Also spelled ʿĒlîyp^êlêh (אֵלִיפְּלֵה) [pronounced *el-ee-peh-LAY*].

414. **Masculine_proper_noun:** ʿĒlîyphâlet (עֲלִיפְּלֵט) [pronounced *el-ee-FEH-lef*] which means *God is deliverance*. Strong's #467 BDB #45. 2Sam. 5:16 1Chron. 14:6

ʿĒlîyphâlet (עֲלִיפְּלֵט) [pronounced <i>el-ee-FEH-lef</i>]	<i>God is deliverance, God of deliverance</i> ; transliterated <i>Eliphelet, Elpalet, Elphalet</i>	masculine singular proper noun	Strong's #467 BDB #45
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ʿEl ^e phâleṭ (אֱלִפְהֶלֶט) [pronounced <i>el^e-PAW-let</i>]	<i>God is deliverance, God of deliverance; transliterated Eliphelet, Elpalet, Eliphalet</i>	masculine singular proper noun; pausal form (according to Owen)	Strong's #467 BDB #45
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Possibly spelled ʿĔlîyphâleṭ (אֱלִיפְהֶלֶט) [pronounced *el-ee-FEH-let*] in the parallel Samuel passage. However, further along in this Chronicles passage, we will come upon an *Eliphelet*. Therefore, I think that this is a different person.

Transliterated *Elpelet* and *Eliphelet*; and I think these should have received different Strong's numbers.

415. **Masculine_proper_noun:** which means *Rock is God*. Strong's #468 BDB #45.

416. **Masculine_proper_noun:** ʿĕlîytsâphân (אֱלִי־צַפְחָן) [pronounced *ehl-ee-tsaw-FAW*], which means *God has protected*. Strong's #469 BDB #45. 1Chron. 15:8

ʿĔlîytsâphân (אֱלִי־צַפְחָן) [pronounced <i>ehl-ee-tsaw-FAW</i>]	<i>God has protected; God of treasure; transliterated Elizaphan</i>	masculine singular proper noun	Strong's #469 BDB #45
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Also spelled ʿĔl^etsâphân (אֱלִי־צַפְחָן) [pronounced *ehl^e-tsaw-FAW*].

417. **Masculine_proper_noun:** ʿĔlîyqâʾ (אֱלִי־קָאֵ) [pronounced *el-ee-KAW*], which means *God of rejection, my God rejects*; transliterated *Elika*. Strong's #470 BDB #45. 2Sam. 23:25

ʿĔlîyqâʾ (אֱלִי־קָאֵ) [pronounced <i>el-ee-KAW</i>]	<i>God of rejection, my God rejects; transliterated Elika, Eliqa</i>	masculine singular proper noun	Strong's #470 BDB #45
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418. **Masculine_proper_noun:** which means *God sets up*. Strong's #471 BDB #45.

419. **Feminine_Proper_noun:** which means *God is an oath*. Strong's #472 BDB #45.

420. **Masculine_proper_noun:** ʿĔlîyshûwâʾ (אֱלִי־שׁוּוָּאֵ) [pronounced *el-ee-SHOO-ahg*], which means *God is wealth; God is salvation*; transliterated *Elishua*. Check spelling and placement. Strong's #474 BDB #46. 2Sam. 5:15

ʿĔlîyshûwâʾ (אֱלִי־שׁוּוָּאֵ) [pronounced <i>el-ee-SHOO-ahg</i>]	<i>my God is wealth, God is riches; God is salvation; transliterated Elishua</i>	masculine singular proper noun	Strong's #474 BDB #46
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421. **Masculine_proper_noun:** which means *God restores*. Strong's #475 BDB #46.

422. **Masculine_proper_noun:** ʿĒlīyshâmâʿ (אֱלִישָׁמָע) [pronounced *el-ee-shaw-MAWĠ*] which means *God has heard, God of hearing*. Strong's #476 BDB #46. 2Sam. 5:16

ʿĒlīyshâmâʿ (אֱלִישָׁמָע) [pronounced <i>el-ee-shaw-MAWĠ</i>]	<i>God has heard, God of hearing</i>	masculine singular proper noun	Strong's #476 BDB #46
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423. **Masculine_proper_noun:** which means *God is salvation*. Strong's #477 BDB #46.

424. **Masculine_proper_noun:** which means *God has judged*. Strong's #478 BDB #46.

425. **Masculine_proper_noun:** ʿEl^enâʿam (אֱלֵנָאֻם) [pronounced *ehl-NAW-ġahm*], which means *God is delight, God is pleasantness*; and is transliterated *Elnaam*. Strong's #493 BDB #46. 1Chron. 11:46*

ʿEl ^e nâʿam (אֱלֵנָאֻם) [pronounced <i>ehl-NAW-ġahm</i>]	<i>God is delight, God is pleasantness; and is transliterated Elnaam</i>	masculine singular proper noun	Strong's #493 BDB #46
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426. **Masculine_proper_noun:** which means *God has given*. Strong's #494 BDB #46.

427. **Masculine_proper_noun:** which means *God has testified*. Strong's #496 BDB #46.

428. **Masculine_proper_noun:** which means *God has adorned*. Strong's #497 BDB #46.

429. **Masculine_proper_noun:** ʿEl^eûwzay (אֱלֵעֻזַּי) [pronounced *ehl-ġoo-ZAH-ee*], which means *God is my strength; God is defensive [God is my defense?]* transliterated *Eluzai*. Strong's #498 BDB #46. 1Chron. 12:5

ʿEl ^e ûwzay (אֱלֵעֻזַּי) [pronounced <i>ehl-ġoo ZAH-ee</i>]	<i>God is my strength; God is defensive [God is my defense?] transliterated Eluzai</i>	masculine singular proper noun	Strong's #498 BDB #46
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430. **Masculine_proper_noun:** ʿEl^eâzâr (אֱלֵעָזָר) [pronounced *el^e-ġaw-ZAWR*], which means *God has helped*; and is transliterated *Eleazar*. Strong's #499 BDB #46. 1Sam. 7:1 2Sam. 23:9 1Chron. 11:12

ʿEl ^e âzâr (אֱלֵעָזָר) [pronounced <i>el^e-ġaw-ZAWR</i>]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
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431. **Masculine_proper_noun:** which means *God has made*. Strong's #501 BDB #46.

432. **Masculine_proper_noun:** which means *God of doing?*. Strong's #508 BDB #46.

433. **Masculine_proper_noun:** ʿEl^eqânâh (אֱלֵקָנָה) [pronounced *el^e-kaw-NAW*], which means *God has created or God has taken possession of*; it is transliterated *Elkanah*. Strong's #511 BDB #46. 1Sam. 1:1 1Chron. 6:22–25 **12:6** 15:23

<p>ʿEl^oqânâh (אֱלֹקָנָה) [pronounced eġ^o- kaw-NAW]</p>	<p><i>God has created or God has taken possession of;</i> it is transliterated <i>Elkanah</i></p>	<p>masculine singular proper noun</p>	<p>Strong's #511 BDB #46</p>
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434. **Verb2:** ʾâlâh (אָלָה) [pronounced aw-LAW], which means *to swear, to curse, to take an oath*. You may think that this word is very close to one of the names for God and you are correct. In a curse, this is taking God's name in vain or using God's name casually. In the Hiphil it means *to adjure, to take an oath*. Strong's #422 BDB #46. Judges 17:2a
435. **Feminine_noun:** ʾâlâh (אָלָה) [pronounced aw-LAW], which means *oath, curse, execration; attestation, solemn oath, statement under oath, vow, guarantee, pledge, judicial oath, solemn declaration, solemn promise; a pact, an agreement, an obligation, a commitment, a verbal contract*. We first find this word used in Gen. 24:41, and although most translators use the word *oath*, even a superficial examination of that context finds that this is not the best rendering of ʾâlâh. An *oath* is something that you make to someone else. This is a *solemn promise* which the speaker extracts from the listener. Therefore, in this context, it is more of an *agreement, a pact, an obligation, a commitment, a verbal contract*. The speaker lays out the pact and the listener agrees to it. There is a word by which the listener *swears* or *gives an oath* to the first person, but that is a different Hebrew word altogether. That is the word shebûʾâh (שְׁבוּעָה) [pronounced sheb-oo-AH], which is not a synonym for ʾâlâh (although they are obviously related words as we find the former in Gen. 24:8 (with its verb cognate in v. 9) and the latter in Gen. 24:4. Obviously *cursing* has nothing to do with either of these passages. Abraham first makes his servant solemnly agree to not take a wife for Isaac from the Canaanites (Gen. 24:2–3, 7). Abraham's servant was sent to Laban to get a wife for Isaac and if one would not go with him, then the servant would be free of Abraham's *solemn obligation which he extracted from his servant*. This is the way this one word should be translated: *a solemn obligation extracted from or agreed to by the listener (or the second party)*. This reasonably fits the context of Gen. 26:28 1Kings 8:31. Recall that Israel has already told Yahweh that they would do all that he has spoken. Therefore, they had given tacit agreement to His pronouncements of right and wrong. Now for the problem passages: ʾâlâh is translated *curse* in Num. 5:21, 23, 27 Deut. 29:19–21 30:7 Neh. 10:29 Job 31:30. In Numbers, there is another word for *curse*, which is used; and our word, ʾâlâh could be translated *a solemn obligation* throughout, or *the result of a solemn obligation*., without doing damage to the gist of the passage (all of these words, including the word for *cursing*, will be examined again at that time). Deut. 29:19–21 is similar, inasmuch as God has set up a solemn pact or agreement with Israel—the Law—to which Israel has agreed; and in that pact are promises of cursing (or discipline) to those who disobey God's Word. There are promises in the Law which are positive and those which are negative; in Deut. 29, we can bear this in mind and not necessarily translate ʾâlâh as *a curse*. So it seems to be with all the passages where ʾâlâh is translated *curse*.

Furthermore, 'âlâh can mean *a cursing* (see Deut. 30:7 Psalm 10:7 59:12);²² however, it appears to me that *cursing* is a short-cut for saying that a solemn promise has been made which involves the cursing to whomever this promise is made. That is, Yahweh makes a solemn promise and this solemn promise includes His wrath to fall upon someone. Strong's #423 BDB #46. (verb is #422) Gen. 24:21 26:28 Lev.? Num. 5:21 Deut. 30:7 Psalm 10:7 59:12

'âlâh (אֵלָה) [pronounced aw-LAW]	<i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i>	feminine singular noun	Strong's #423 BDB #46
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436. **Verb:** which means *to wail*. Strong's #421 BDB #46.

437. **Feminine_noun:** 'al'yâh (הַלְיָהּ) [pronounced a^l-YAW], which means *fat tail of sheep*. Strong's #451 BDB #46. 1Sam. 9:24

'al'yâh (הַלְיָהּ) [pronounced a ^l -YAW]	<i>fat tail of sheep</i>	feminine singular noun	Strong's #451 BDB #46
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438. **Conjunction:** which means *if, though*. Late Hebrew. Eccles. 6:5 Esther 7:4. Strong's #432 BDB #47.

439. **Proper_noun:** which means *6th month* (August–September). Strong's #435 BDB #47.

440. **Proper_noun/location:** which means ; transliterated . Strong's #442 BDB #47.

441. **Verb:** 'âlach (נָחַל) [pronounced aw-LAHKH], which means *to become sour* [like milk]. It is only found in poetry and in the Niphal, where it means *corrupted [morally], to be tainted*. Strong's #444 BDB #47. Job 15:16

442. **Masculine_noun:** 'ē lîyl (אֵלִיל) [pronounced el-EEL], which means *of nothing, empty, vain; weak, deficient, insufficient*; as a substantive: *empty, vanity, idol*. has a meaning which is unclear, but it is probably close to *worthless, feeble, poor, weak, insufficient*. This describes the power of the idols in our lives. The first time we find this word used is in Lev. 19:4. This is something which takes the place of God, is our own personal opinion of Who and What God is, usually modeled after our own

²² Also examine in particular Deut. 29:12, 14, 19, 20, and 21—Yahweh goes back and forth between the meanings *giving a verbal guarantee* and *cursing*.

selves, often our own best selves. It is the use of 'ēlîyl in Job 13:4 which indicates that this is something of little or no value; when found in Isa. 2:20, things of earthly value (things which are molded perhaps to be gods) are called *idols*; and in the gods of other peoples are called *idols* in Psalm 96:5 Isa. 10:11 91:1, 3. Strong's #457. BDB #47. Lev. 26:1 Psalm 96:5 Job 13:4

'ēlîyl (עִלְיָל) [pronounced <i>el-EEL</i>]	<i>of nothing, empty, vain; weak, deficient, insufficient; as a substantive: empty, vanity, idol</i>	masculine plural adjective; can be used as a substantive	Strong's #457 BDB #47
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Given this word's similarity to 'ēlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*], I think that we could reasonably render the plural substantive as *false gods, empty gods, idols*. The LXX took these even a step further, branding them as *demons* in Psalm 96:5.

443. **Masculine_proper_noun_person/location:** 'Ālîyshâh (אֱלִישָׁה) [pronounced *uhl-ee-SHAW*], which means, *God of the coming one*; transliterated *Elishah*. Strong's #473 BDB #47. Gen. 10:4

'Ālîyshâh (אֱלִישָׁה) [pronounced <i>uhl-ee-SHAW</i>]	<i>God of the coming one; transliterated Elishah</i>	masculine singular proper noun person/location	Strong's #473 BDB #47
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444. **Feminine_noun:** which means *oak*. Strong's #427 BDB #47.

445. **Masculine_noun:** 'allôwn (אֵלֹן) [pronounced *ahl-LONE*], which means *oak, great tree*. Strong's #437 BDB #47. Gen. 35:8

'allôwn (אֵלֹן) [pronounced <i>ahl-LONE</i>]	<i>oak, great tree</i>	masculine singular noun	Strong's #437 BDB #47
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446. **Masculine_proper_noun:** which means . Strong's #438 BDB #47.

447. **Proper_noun:** Gen. 35:8*

'Allôwn (אֵלֹן) [pronounced <i>ahl-LONE</i>]	<i>oak, great tree</i>	masculine singular noun	Strong's #437 BDB #47
Bâkûwth (בָּכוּת) [pronounced <i>baw-KOOTH</i>]	<i>weeping; transliterated Bakuth, Bacuth</i>	proper noun	a form of Strong's #1068 BDB #114

Together, these two words make up the proper noun Strong's #439 BDB #47.

448. **Interjection:** *Woe* is an onomatopoetic word in the Hebrew, related to the verb *to cry out, to wail*. This interjection is 'al'ay (אֵלַי) [pronounced *ah-l'-LAH-ee* (this is a slight departure from Strong's and from the New Englishman's Hebrew

Concordance] and is only found in this passage and Micah 7:1. Strong's #480 BDB #47. Job 10:15

449. **Verb:** which means *to bind*. Strong's #481 BDB #47.

450. **Feminine_noun:** which means *sheaf*. Strong's #485 BDB #48.

451. **Masculine_noun:** 'êlem (עֵלֶם) [pronounced *Ā-lehm*], which means *silence*; possibly *mute, dumb*. Strong's #482 BDB #48. Psalm 56:inscription

'êlem (עֵלֶם) [pronounced <i>Ā-lehm</i>]	<i>silence; possibly mute, dumb</i>	masculine singular noun	Strong's #482 BDB #48
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452. **Adjective:** which means *dumb, unable to speak*. Strong's #483 BDB #48.

453. **Adjective:** which means *forsaken [of Israel]*. Strong's #488 BDB #48.

454. **Masculine_noun:** which means *widowhood*. Strong's #489 BDB #48.

455. **Feminine_noun:** 'al°mânâh (אֵלְמָנָה) [pronounced *al°-maw-NAW*], which means *widow; desolate house, desolate place*. Strong's #490 BDB #48. Psalm 68:5 146:9

'al°mânâh (אֵלְמָנָה) [pronounced <i>al°-maw-NAW</i>]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48
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The spelling in this case would be: 'al°mânôwth (אֵלְמָנֹוּת) [pronounced *al°-maw-NOOTH*].

456. **Feminine_noun:** 'al°mânôwth (אֵלְמָנֹוּת) [pronounced *ahl-maw-NOOTH*], which means *widow, widowhood*. Strong's #491 BDB #48. 2Sam. 20:3

'al°mânôwth (אֵלְמָנֹוּת) [pronounced <i>ahl-maw-NOOTH</i>]	<i>widow, widowhood</i>	feminine singular noun	Strong's #491 BDB #48
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457. **Adjective:** 'al°mônîy (אֵלְמוֹנִי) [pronounced *ahl-moh-NEE*], which means *some one, a certain one*. This word is always found with pêlônîy (פֵּלֹנִי) [pronounced *p°loh-NEE*]. This has a pleasant, almost goofy, alliteration going on. Together, they are translated variously as *such a one, such a one* (Young); *my friend* (NIV); *a certain one [or, friend]* (NASB). I am thinking that this is a friendly greeting, along the lines of *buddy, my buddy* or *friend, o friend*. This phrase is only found here and in 1Sam. 21:3 2Kings 6:8.* Strong's #492 BDB #48. [see Strong's #6423 BDB #811]. Ruth 4:1 1Sam. 21:2

'al°mônîy (אֵלְמוֹנִי) [pronounced <i>ahl-moh-NEE</i>]	<i>some one, a certain one</i>	adjective	Strong's #492 BDB #48
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458. **Propernoun_location:** ʿEllâçâr (אֵלְלָצָר) [pronounced *el-law-SAWR*], which means, *God is chastener*; transliterated *Ellasar*. BDB: *a town in Babylonia, approximately 28 miles (50 kilometers) E of Ur*. Strong's #495 BDB #48. Gen. 14:1

ʿEllâçâr (אֵלְלָצָר) [pronounced <i>el-law-SAWR</i>]	<i>God is chastener</i> ; transliterated <i>Ellasar</i>	proper noun singular location	Strong's #495 BDB #48
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459. **Verb1:** ʾâlah (אָלַה) [pronounced *aw-LAHF*], which has several different meanings: it means ❶ *to accustom oneself, to become accustomed to, to familiarize oneself with something*; ❷ *to become tame* (use of animals who have become accustomed to man); ❸ *to learn* (from the idea of becoming accustomed to something); ❹ *to join together, to associate*. In the Piel, this means *to teach*. It is found in that latter use here and in Job 33:33. Strong's #502 BDB #48. Job 15:5

460. **Masculine_noun1:** which means *cattle*. This meaning is in the plural form only. Strong's #504 BDB #48.

461. **Adjective1:** ʾallûph (אֵלֶּיֶף) [pronounced *ahl-LOOF*], which means *tame, docile; friend, intimate; leader, ruler, prince, chief; clans*. This is one of the true homonyms which I have found in the Hebrew language. Translating some words, as we have found, is quite difficult, and the easy way out is to call a word a homonym and then allow it to mean whatever it is that you want it to mean. If I am going to err, I would rather err on the side of the most conservative approach possible to the language—that is, by first assuming there are no homonyms, and then backing away from that position only when absolutely forced to. ʾAllûph means *tame, docile* (Psalm 144:14 Jer. 11:19); and can refer to a *friend* or *intimate* (Psalm 55:14 Prov. 16:28 Jer. 13:21). However, it is also closely aligned to the word for a *thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Ex. 15:15 Jer. 3:4). Because this word is related to the word *thousands*, some translators have sloppily assigned it the meaning of *clans*; however, this is a word for leadership, not for those under leadership. Strong's #441 BDB #48. [see **Strong's #441 BDB #49**]. (1Sam. 6:19 Zech. 12:5) Psalm 55:13 Prov. 2:17

ʾallûph (אֵלֶּיֶף) [pronounced <i>ahl-LOOF</i>]	<i>tame, docile; friend, intimate; leader, ruler, prince, chief; clans</i>	masculine singular adjective	Strong's #441 BDB #48
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462. **Masculine_noun:** ʾeleph (אֵלֶּף) [pronounced *EH-lef*], which probably means *thousands*. For personal reasons, I would not be surprised if this word turned out to refer to a much lower amount, e.g., *five hundred*. We have beat into our brains a system based upon *tens*. This was not the case for all ancient civilizations. Given the Roman notation for 5's, 50's, 500's and 5000's, there is no reason to suppose that the ancient Hebrews functioned on a base-10 numbering system. The Arabic numbering system, which we use today, was not commonly used until the late

1500's.²³ 'Eleph which has several meanings. I first of all examined similar words to make certain that a change in the vowel point would not change to meaning to a similar and also applicable word. No such changes would have likely occurred without rendering this verse nonsense. This word appears to be rendered a *thousand* most of the time, in some places where only that rendering would make sense, such as Ex. 18:21 and 25, which read, in part, **leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens** (see also Ex. 38:25, 29 1Sam. 29:2). The other meaning is *families* (however, this is not the same word as we find used for families in the previous verse), which rendering is not found near as often (BDB gives the passages Judges 6:15 1Sam. 10:19 Micah 5:2). This same word is translated *kine* or *cattle* in Deut. 7:13 28:4, 18, 51; the reference is to the large number of cattle rather than to the animals themselves. In these few passages where this word could mean something other than a *thousand*, it could be translated a *thousand* without obliterating the meaning. However, there are a significant number of passages where a rendering other than *one thousand* would not make sense. Furthermore, the context of this Num. 1:21 seems to indicate a head count (recall Num. 2:2: **Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head**). The Septuagint offers a slightly different number: 46,400 (for those who are wondering, the words for *four* and for *five* are very different in the Hebrew). 'eleph (אֶלֶף) [pronounced *EH-lef*], which means *thousand*. It is this single word which may be key to understanding the numbering system in the Hebrew. The Englishman's Concordance lists Strong's #504 and #505 together (but lists the *one* reference to #503 separately). BDB lists #503 together with #505, but lists #504 separately (there is no difference between #504 and #505 in spelling; #503 has different vowel points). Gesenius, which is probably the most accurate here, lists #504 and #505 together, and calls #503 the Hiphil of the verb. Strong's #505 (and #504) BDB #48. Gen. 20:16 24:60 Num. **1:21** Deut. 1:11, 15 Judges 1:4 3:29 5:8 **6:15** 1Sam. 4:2, 10 6:19 8:12 10:19 **11:8** 13:2, 5 15:4 17:5, 18 18:7 21:11 22:7 23:23 24:2 25:2 26:2 29:2 2Sam. 6:1 17:1 18:1, 3 19:17 24:9 1Chron. 12:14, 20, 24 16:15 Job 1:3 Psalm 68:17 1-5:8

'eleph (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
'el ^e payim (אֶלְפַּיִם) pronounced <i>al-pah-YIM</i>]	<i>two thousand, two families, (1000?) (because of the dual form of the noun); two military units</i>	masculine dual noun	Strong's #505 (and #504) BDB #48

²³ *The World Book Encyclopedia*; ©1983 by World Book, Inc.; Vol. 16, p. 395.

ʾălâpîhîym (אַלְפִּיִּם) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
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463. **Propernoun_location:** Strong's #507 BDB #49.
464. **Verb:** Possibly the Hiphil of a verb (see information above). Psalm 144:13.* Strong's #503 BDB #48.
465. **Masculine_noun2:** ʾallûwph (אֱלֹוֹף) [pronounced *ahl-LOOF*], and also ʾallûph (אֱלֹוֹף) [pronounced *ahl-LOOF*], This is one tough word to figure out. Most translations go with *leader, a tribal leader, chief, sheik*. This is primarily applied to leaders of groups which are not Jewish. However, there are a few translations which render this *clans* (the JPS, an Jewish translation; the NRSV). Whereas, these translations are in the minority, they still caught my attention. In examining the different places where ʾallûph is found, most of the time, context would allow the translation to go either way—it could refer to *clans* or *familial groups* of people as well as to *clan leaders*. What makes it even more difficult, is that ʾallûph is a homonym. So, I looked at the Greek—the Septuagint word which translations this particular word. The Septuagint uses the word *hêgemôn* (ἡγέμων) [pronounced *hayg-em-OWN*], which means *prince, governor, leader, chief*. (Strong's #2232). Therefore, I will settle upon this as the true meaning of ʾallûph as well. Let me add, ʾallûph is also closely aligned to the word for *a thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Ex. 15:15 Jer. 3:4). This is one of the true homonyms which I have found in the Hebrew language. Translating some words, as we have found, is quite difficult, and the easy way out is to call a word a homonym and then allow it to mean whatever it is that you want it to mean. If I am going to err, I would rather err on the side of the most conservative approach possible to the language—that is, by first assuming there are no homonyms, and then backing away from that position only when absolutely forced to. ʾAllûph means *tame, docile* (Psalm 144:14 Jer. 11:19); and can refer to a *friend* or *intimate* (Psalm 55:14 Prov. 16:28 Jer. 13:21). However, it is also closely aligned to the word for *a thousand* and refers to a *leader, ruler, prince, chief* or a *chiliarch* (Gen. 36:15–19 Ex. 15:15 Jer. 3:4). Because this word is related to the word *thousands*, some translators have sloppily assigned it the meaning of *clans*; however, this is a word for leadership, not for those under leadership. Finally, this is its rendering according to BDB, Gesenius and Scofield. Strong's #441 BDB #49. [see **Strong's #441 BDB #48**]. 1Sam. (6:19) **1Chron. 1:51** Zech. 12:5
466. **Verb** occurs only here, and is rendered *urged* (Owen, Young, NASB) and *prodded* (NIV). I'm thinking that *nagged* might be a good up-to-date rendering. Strong's #509 BDB #49. Judges 16:16*
467. **Gentilic_adjective:** which means , transliterated . Strong's #512 BDB #49.
468. **Proper_noun/location:** which means ; transliterated . Strong's #514 BDB #49.
469. **Proper_noun/location:** which means ; transliterated . Strong's #515 BDB #49.

470. **Hypothetical particle:** ʾîm (אִם) [pronounced *eem*], which means *if*. Actually, it can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage). The Hebrew does not distinguish these as obviously as does the Arabic. My thinking is that most of the time we could render this with an *if*, unless the second related clause has a negative in it, in which case we would render it *though*. In this passage, we are referring to many successive nights.²⁴ This may be similar to the Greek 1st class conditional clause (*if—and it's true*). When part of a quotation, and at other times, this preposition expects a negative response (Job 4:17). Job 6:6b begins with the hypothetical particle which generally is translated *if*, but after a negative clause, it emphasizes a contrasted idea. In examining some of the translations for this particle in the KJV (and there are many), and throwing in the negative construct which follows, I am going to render this *certainly [is] not...* This is also used as an interrogative particle and it is probably used here in Job 8:3 to continue the question. Job 8:18 begins with the hypothetical particle, *if*. Barnes claims that it can function as an emphatic particle and also mean *certainly*. I didn't seem to find much of a case for that in BDB, but Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!*²⁵ Seeing that we begin the next couple verses with an emphatic interjection, I don't know that we should allow this word to be an emphatic interjection as well. I think that we could see this as a 1st class condition type *if*, as found in the Greek, if this were followed by the perfect tense, but it is not. Therefore, I think that we should stick with *if*. ʾîm is often immediately followed by a Maqqêph (ם) [pronounced *mak-KAYF*], which looks like a hyphen and is not pronounced. It unites two words for the purpose of pronunciation. The pronunciation is moved to the last syllable of the next word. ʾîm can be used as a particle of conceding, and would be translated *though, although*. Strong's #518 BDB #49. [there is more to be found about the conditional in **1Sam. 12:14**] Gen. 4:7 13:9, 16 14:23 15:4 17:17 18:3 20:7 21:23 23:8 24:33 25:22 26:29 28:15, 17, 20 30:1, 27 31:8 32:8 33:8 34:15 Num. 14:28 Deut. 1:35 20:11 21:14 22:2, 25 30:10 32:41 Joshua Judges 6:31 13:16 15:7 20:28 Ruth (1:17) 2:21 1Sam. 1:11 3:9, 14 6:3 8:19 **12:14**, 25 14:9 15:17 17:9 19:11 20:6 24:6, 20, 21 25:22 26:10 27:5 28:10 30:15 2Sam. 3:13 13:33 14:11, 19 15:8 18:3 19:7 20:20 24:13 1Kings 1:27, 51, 52 2:4, 8 Job 4:17 6:6, 12, 13, 28 8:3, 4, 18 9:20, 32 10:4 17:16 20:6 21:6 Psalm 7:3, 12 41:6 59:15 63:6 78:34 89:35 95:7, 11 Prov. 1:10 2:1

²⁴ The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, p. 50.

²⁵ Gesenius Hebrew Chaldee Lexicon to the Old Testament, Baker Books; ©1979; p. 55.

<p>׳ִם (אם) [pronounced eem]</p>	<p><i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i></p>	<p>primarily an hypothetical particle</p>	<p>Strong's #518 BDB #49</p>
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The particle ׳ִם (אם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* ²⁶

When following an oath, either stated or implied, ׳ִם, by itself, functions as an emphatic negative. According to the Geneva Bible: *The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.* ²⁷

When this particle ׳ִם (אם) [pronounced eem] is found twice (as it is here), it can be translated, *...whether...or...*

471. **Hypothetical particle/negative:** ׳ִם (אם) [pronounced eem], which means *if* (Strong's #518 BDB #49) and when it is followed by the negative particle *lô'* (לֹא or לוֹא) [pronounced low] (Strong's #3808 BDB #518), together they mean *unless*. However, when followed by *lô'*, it can become an emphatic affirmative. Young translated this as *if not*; NASB, KJV, Rotherham and Owen as *surely*; and the NIV does not even translate these words (Joshua 7:12 or 14:9). The best analogy I can come up with in English is a lawyer grilling a suspect on the stand, and he would say, "Isn't it true that you are the one who stole Charlie Brown's purse?" The lawyer is not asking if something is *not* true; by throwing in the *not* he is expecting or desirous of a the affirmative answer, "Yes, it is true." In fact, he is looking more for an affirmative answer with that question than with the question, "Is it true that you stole Charlie Brown's purse?" These two together are often a part of the formula of swearing; together they form a strong affirmation and assertion (Job 1:11 2:5 22:20 Isa. 5:9). Gen. 24:21, 38 Joshua 7:12 **14:9** Judges 2:22 1Sam. 2:16 **20:9** 2Sam. 19:13 Job 1:11 17:2 Psalm 7:12 95:11

²⁶ Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

²⁷ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

<p>’im (אִם) [pronounced eem]</p>	<p><i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i></p>	<p>primarily an hypothetical particle</p>	<p>Strong's #518 BDB #49</p>
<p>lô’ (לֹא or לוֹא) [pronounced low]</p>	<p><i>not, no</i></p>	<p>negates the word or action that follows; the absolute negation</p>	<p>Strong's #3808 BDB #518</p>

Together, ’im lô’ (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean *if not, surely, unless*.

Here, the interrogative, followed later by these two particles, should be rendered *whether...or not*.

<p>’im lô’ (אִם לֹא) [pronounced eem low]</p>	<p><i>if not, surely; unless</i></p>	<p>emphatic affirmative</p>	<p>Strong's #518 BDB #49 Strong's #3808 BDB #518</p>
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You will recall that in v. 9b, there was an ’im (אִם) [pronounced eem], which generally means *if*, but can also function as an interrogative particle. Strong's #518 BDB #49. Sometimes when ’im is followed by the negative particle lô’ (לֹא or לוֹא) [pronounced low] (Strong's #3808 BDB #518), together they can function as an emphatic affirmative. Let me offer you an analogy in English: a lawyer is grilling a suspect on the stand, and he says, "Isn't it true that you are the one who stole Charlie Brown's purse?" The lawyer is not asking if something is *not* true; by throwing in the *not* he is expecting or desirous of the affirmative response: "Yes, it is true." In fact, he is looking more for an affirmative answer with that question than with the question, "Is it true that you stole Charlie Brown's purse?" These two together are often a part of the formula of swearing; together they form a strong affirmation and assertion (Job 1:11 2:5 22:20 Isa. 5:9).

472. Hypothetical particle/negative: Gen. 30:1

<p>’im (אִם) [pronounced eem]</p>	<p><i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i></p>	<p>primarily an hypothetical particle</p>	<p>Strong's #518 BDB #49</p>
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'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
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Together, 'îm lô' (לֹא אֵין) [pronounced *eem low*] act as an emphatic affirmative and they mean *if not, surely, unless*. I am not sure how similar this is.

473. **Additional compounds:** see **BDB #471 & 49**.

474. Combination: Gen. 24:33

'ad (עַד) [pronounced ḡahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition	Strong's #5704 BDB #723
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

Together, the preposition 'ad (עַד) [pronounced ḡahd] and particle 'îm (אִם) [pronounced *eem*] mean, *until, until when*.

475. **Interrogative particle:** However, 'îm (אִם) [pronounced *eem*], can also be used as an **interrogative particle**. Still, this does not give us an easy rendering. In rhetoric, this is used to expect a negative answer. in Job 6:13, this is prefixed to another particle 'îm (אִם) [pronounced *eem*], but even BDB was stumped by this particular usage. BDB, Keil and Delitzsch and Gesenius find this occurring only one other time in Num. 17:28, a passage which does not exist in the English. However, this is Num. 17:13 in the English. This particle can be hypothetical or interrogative; as an hypothetical particle, this can be used without a verb and it is used of a real condition. When we have two sentences, the first introduced by the disjunctive particle ha (הַ) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle 'îm (אִם) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*. This is why many translations have the word *or* in the second clause. The simple rendering in Job 11:7 is *or* followed by a question. Strong's #518 BDB #50. (I didn't split this until Job 11:7, so some of the references above belong here). Here, at the end of

the sentence, it can mean something else. Young, Rotherham, the KJV and the NASB all render this *or not*; the NIV ignores it altogether (Judges 2:22). Gen. 27:21 Judges 2:22 1Sam. 20:9 23:23 2Sam. 17:6 1Chron. 12:17 Job 11:7

'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49
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When we have two sentences, the first introduced by the disjunctive particle *ha* (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle *'îm* (אִם) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*.

476. **Feminine_noun:** 'âmâh (אִמָּה) [pronounced *aw-MAW*], which means *maid, maidservant, handmaid, female servant, female slave*. Often, it is used as a term of humility, rather than one of actual station (Ruth 3:9 1Sam. 1:15 25:24). Strong's #519 BDB #51. Gen. 20:17 21:10 30:3 31:33 Judges 19:19 1Sam. 1:11 25:24 2Sam. 6:20 14:15 20:17 1Kings 1:13

'âmâh (אִמָּה) [pronounced aw- MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
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477. **Verb:** 'âmal (אָמַל) [pronounced *aw-MAHL*], which means *to be weak, to languish; to droop; to be sad; [a land] having been laid waste to*. Strong's #535 BDB #51. 1Sam. 2:5

'âmal (אָמַל) [pronounced aw- MAHL]	<i>to languish; to droop; to hang down one's head</i>	3 rd person feminine singular, Qal perfect	Strong's #535 BDB #51
'âmal (אָמַל) [pronounced aw- MAHL]	<i>to be weak, to languish; to droop; to be sad; [a land] having been laid waste to</i>	3 rd person feminine singular, Pual perfect; pausal form	Strong's #535 BDB #51

478. **Adjective:** which means *feeble*. Neh. 3:34.* Strong's #536 BDB #51.
 479. **Adjective:** which means *feeble*. Psalm 6:2.* Strong's #537 BDB #51.
 480. **Verb:** which means *to be wide, to make roomy*. Related to the womb of a woman. Just a guess. Strong's #none BDB #51.

481. **Feminine_noun:** 'êṁ (אֵם) [pronounced *aim*], which means *mother*. Strong's #517 BDB #51. Gen. 2:24 3:20 20:12 21:21 24:28, 53 27:11 28:2 29:10 30:14 32:11 Deut. 21:12 22:6 Judges 5:7 9:1 1Sam. 2:19 15:33 20:30 22:3 2Sam. 17:25 19:37 20:19 1Kings 1:11 2:13 Job 1:21 Psalm 51:5 Prov. 1:8

'êṁ (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51
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482. **Feminine_noun:** which means *mother-city*. Strong's #522 BDB #52.

483. **Feminine_noun:** 'ammâh (אֲמָה) [pronounced *ahm-MAW*], which means *cubit* (18 inches). Strong's #520 BDB #52. [Compare with **Strong's #1574 BDB #167**] Gen. 6:15 7:20 (Judges 3:16) 1Sam. 17:4 2Sam. 8:1 1Chron. 11:23

'ammâh (אֲמָה) [pronounced <i>ahm-MAW</i>]	<i>cubit</i> (18 inches)	feminine plural noun	Strong's #520 BDB #52
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A *cubit* is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.

484. **Feminine_noun:**

'ammâh (אֲמָה) [pronounced <i>ahm-MAW</i>]	<i>foundation; support, holder; beginning, head; metropolis</i>	feminine singular noun	Strong's #520 BDB #52
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This is the same noun which is used to mean *cubit*.

485. **Proper_noun/location:** 'Ammâh (אֲמָה) [pronounced *ahm-MAW*], which means *foundation; beginning; metropolis; transliterated Ammah*. Strong's #520 BDB #52. 2Sam. 8:1

'Ammâh (אֲמָה) [pronounced <i>ahm-MAW</i>]	<i>foundation; beginning; metropolis; transliterated Ammah</i>	proper feminine singular noun/location	Strong's #520 BDB #52
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This is the same noun which is used to mean *cubit*.

486. **Feminine_noun:** 'ummâh (אֲמָה) [pronounced *oom-MAW*], which means *tribe, people*. Strong's #523 BDB #52. Psalm 57:9 (masculine; possibly a mistake?) 149:7 (questionable reading)

'ummâh (אִמָּה) [pronounced oom- MAW]	tribe, people; nation	feminine plural noun	Strong's #523 BDB #52
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487. **Verb:** 'âman (אָמַן) [pronounced aw-MAHN], which means, in the Hiphil, *to stand firm, to believe, to trust*. In the Niphal, or the passive voice, it means, among other things, *to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain*; something that someone can *lean upon*. This is a word that some of you actually recognize. You're thinking, *is that...?* and it is. We transliterate this word *amen*. Most Christians think that this is the word that you just affix to the end of a prayer; but it is equivalent to ending a prayer with the phrase *I believe it* or *I believe You* or *I am entrusting this to You*. Actually, it is not quite the same as ending a prayer with any of those three phrases, because when you end a prayer with any of those three phrases, that indicates that you have some cognizance of what you just did, as opposed to the person who just says *amen* at the end of a prayer because that's just the way he's always ended a prayer. The Niphal is generally the passive of the Qal, but it also indicates a state of being, progress or development. To indicate a continuous action, I have insert the verb *remains* rather than the verb *is*. The word itself can mean several things: *confirmed, faithful, certain, lasting, steadfast, dependable, trustworthy, entrusted, reliable*; note that I am giving the English equivalents as adjectives, and not as verbs—the participle behaves like an adjective here, or a predicate nominative. In the Hiphil and with the lâmed preposition (as it is found here) *to trust to, to believe*. 'Âman (אָמַן) [pronounced aw-MAHN], means, according to BDB, *confirm, support*. Strong's offers: *build up, support, to foster, to trust*. In the Hiphil In the it means *to stand firm, to believe, to trust*. 'Âman can mean *to be confirmed, to be faithful, to be true; to be certain, to be dependable, to be trustworthy, to be entrusted, to be reliable*. When used as a noun, this can mean *nourisher, supporter, foster-father, foster-mother, nurse*. In the Hiphil, the causal stem, 'âman means *to lean upon, to build upon, to trust, to confide in, to believe, to stand firm*. Strong's #539 BDB #52. Gen. 15:6 Num. 12:7 Deut. 1:32 9:23 28:59 Judges 11:20 Ruth 4:16 1Sam. 2:35 3:20 22:14 25:28 27:12 2Sam. 7:16 Job 4:18 9:16 12:20 15:22, 311 2Sam. 4:4 20:19 1Chron. 17:23 Psalm 12:1 19:7 78:8, 37 89:28 106:12, 24

'âman (אָמַן) [pronounced aw- MAHN]	<i>to prop, to stay, to sustain, to support; to found, to build up</i>	3 rd person masculine singular, Qal imperfect	Strong's #539 BDB #52
'âman (אָמַן) [pronounced aw- MAHN]	<i>those who stand firm, the faithful [ones], the unshaken ones; those who are secure</i>	masculine plural, Qal passive participle	Strong's #539 BDB #52

'âman (אָמַן) [pronounced aw- MAHN]	<i>those standing firm, the ones believing, those trusting, the ones being caused to believe</i>	masculine plural, Hiphil participle	Strong's #539 BDB #52
'âman (אָמַן) [pronounced aw- MAHN]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #539 BDB #52
'âman (אָמַן) [pronounced aw- MAHN]	<i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i>	3 rd person masculine plural, Niphal imperfect	Strong's #539 BDB #52
'âman (אָמַן) [pronounced aw- MAHN]	<i>founded, firm, stable, stabilized; long continuance, perennial; faithful, trustworthy, sure, dependable</i>	Niphal participle	Strong's #539 BDB #52
'âman (אָמַן) [pronounced aw- MAHN]	<i>nourisher, supporter, foster-father, foster- mother, nurse, nanny</i>	masculine singular, Qal active participle	Strong's #539 BDB #52

The verb itself has to do with being *faithful, trustworthy and dependable*; the person here is someone that can be trusted and depended upon.

488. **Masculine_noun:** which means *faithfulness*. Strong's #544 BDB #53.

489. **Adverb:** 'âmên (אָמֵן) [pronounced aw-MAYN], which means *verily, truly*. Strong's #543 BDB #53. 1Kings 1:36 Psalm 41:13 89:52 106:48

'âmên (אָמֵן) [pronounced aw- MAYN]	<i>firm; metaphorically, faithful, faithfulness, fidelity</i>	verbal adjective	Strong's #543 BDB #53
'âmên (אָמֵן) [pronounced aw- MAYN]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

490. **Masculine_noun:** which means *master-workman, artist, artisan*. Strong's #542 BDB #53.

491. **Masculine_noun:** which means *trusting, faithfulness*. Strong's #529 BDB #53.

492. **Feminine_noun:** 'ēmûwnâh (אֱמוּנָה) [pronounced *eh-moo-NAWH*], which means *faithfulness, dependability; firmness, steadiness, steadfast; security*. It means this is something that you can lean into; you can brace yourself against it; you can steady yourself with it. Used to describe God. This is how you would like the hands of your surgeon to be described (Ex. 17:12). As an attribute of God, this is generally rendered *faithfulness*, however, I would lean more toward *dependable*. In using this word, I think of a principal that I worked under, one with whom I did not always get along. Generally speaking, you always knew where he stood and you always knew where you stood in relationship to him. This is 'ēmûnâh. Strong's #530 BDB #53. Deut. 32:4 1Sam. 26:23 Psalm 33:4 89:1 96:13

'ēmûwnâh (אֱמוּנָה) [pronounced <i>eh-moo-NAWH</i>]	<i>faithfulness, dependability; firmness, steadiness, steadfast; security</i>	feminine singular noun	Strong's #530 BDB #53
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Although this is related to the feminine singular noun *truth* (Strong's #571 BDB #54), neither BDB nor Gesenius give the specific meaning *truth* to this noun (although many translations do).

493. **Feminine_noun:** which means *bringing up, nourishment*. Strong's #545 BDB #53.

494. **Adverb:** 'âm^enâh (אֱמֶנָה) [pronounced *aw-m^e-NAW* or *om-NAW*], which means *indeed, truly, surely, certainly, in truth*. Only found in Gen. 20:12 and Joshua 7:20.* Strong's #546 BDB #53. Gen. 20:12 Joshua 7:20

'âm ^e nâh (אֱמֶנָה) [pronounced <i>aw-m^e-NA</i> or <i>om-NAW</i>]	<i>indeed, truly, surely, certainly, in truth</i>	adverb	Strong's #546 BDB #53
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495. **Feminine_noun:** which means *faith, support*. Strong's #548 BDB #53.

496. **Adverb:** 'âm^enâm (אֱמֶנָם) [pronounced *awm^e-NAWM*], which means *certainly, no doubt, indeed, surely, most assuredly, unequivocally, for sure, for certain*. It is listed as meaning *verily, truly*; it is a word used in asseverations [pronounced *uh-SEV-uh-RAY-shuns*], which is an emphatic assertion. We find this word used in Scripture only nine times, most of them in Job (Ruth 3:12 2Kings 19:17 Job 9:2 12:2 19:4, 5 34:12 36:4 Isa. 37:18).* A change of the first vowel point gives us the same word used as an interrogative instead. However, we need to update this word, as no one uses the word *verily* or *truly* any more. A more modern equivalent would be **certainly, no doubt, indeed, surely, most assuredly, unequivocally, for sure, for certain**. It is a hard call to whether Job is being truthful in Job 9:2 or sarcastic. It is possible that Job is saying, *well, duh!* Strong's #551 BDB #53. Job 9:2 12:2 19:4, 5

497. **Feminine_substantive:** 'ēmeth (אֱמֶת) [pronounced *EH-meth*], which means *firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable*. The idea is that one is consistent and fulfills their obligations or their

promises. These two words are often found together (Psalm 25:10 40:11 57:4 108:5). Strong's #571 BDB #54. Gen. 24:27, 47 32:10 Deut. 22:20 Joshua 2:12 24:14 Judges 9:15 1Sam. 12:24 2Sam. 2:6 7:28 15:20 1Kings 2:4 Psalm 15:2 19:9 51:6 54:5 57:3, 10 61:7 146:6 Prov. 3:3

'ēmeth (אֱמֶת) [pronounced EH-meth]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54
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498. **Masculine_noun2:** which means *artificer, architect, master workman*. Strong's #525 BDB #54.

499. **Masculine_proper_noun:** which is transliterated . It means *master workman*. Strong's #526 BDB #54.

500. **Masculine_proper_noun:** 'Am^enôwn (אֲמֹנִי) [pronounced ahm^e-NOHN], which means *faithful*; transliterated *Amnon*. Strong's #550 BDB #54. 2Sam. 3:2 13:1

'Am ^e nôwn (אֲמֹנִי) [pronounced ahm ^e -NOHN]	<i>faithful</i> ; transliterated <i>Amnon</i>	masculine singular proper noun	Strong's #550 BDB #54
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His full and proper name is 'Ămîynôwn (אֲמִינֹנִי) [pronounced uhm-ee-NOHN].

501. **Masculine_proper_noun:** which means *true*; transliterated . Strong's #573 BDB #54.

502. **Masculine_proper_noun:** Hêymân (חֵימָן) [pronounced hay-MAWN], which means *faithful*; transliterated *Heman*. Strong's #1968 BDB #54. 1Chron. 15:17, 19 16:41

Hêymân (חֵימָן) [pronounced hay-MAWN]	<i>faithful</i> ; transliterated <i>Heman</i>	masculine singular proper noun	Strong's #1968 BDB #54
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503. **Masculine_proper_noun:** which means ; transliterated . Strong's #4104 BDB #54.

504. **Verb:** 'âmêtz (אָמֵץ) [pronounced aw-MAYTS], and this word means *to be strong, firm, stout, bold, alert*. In the Piel, this means *to strengthen, to make firm, to assure, to secure [for one's self], to harden, to make obstinate*. In the Hiphil, it means *to exhibit strength, to be strong*. The Hithpael means *to harden oneself, to strengthen oneself, to be of a firm mind*. Strong's #553 BDB #54. Gen. 25:23 Deut. 2:30 Joshua 1:6 10:25 Ruth 1:18 2Sam. 22:18 Job 4:4 16:5 Psalm 89:21 142:7

'âmêtz (אָמֵץ) [pronounced aw-MAYTS]	<i>to be strong [firm, alert; eager], to be strong [in the feet], to be fast [or swift-footed]; to prevail over</i>	3 rd person masculine singular, Qal imperfect	Strong's #553 BDB #54
'âmêtz (אָמֵץ) [pronounced aw-MAYTS]	<i>to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose</i>	3 rd person masculine singular, Piel imperfect	Strong's #553 BDB #54
'âmêtz (אָמֵץ) [pronounced aw-MAYTS]	<i>to be strong [firm, alert; eager] [used of the mind]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #553 BDB #54
'âmêtz (אָמֵץ) [pronounced aw-MAYTS]	<i>to be strong [firm, alert]; to strengthen oneself; to harden oneself; to be of a fixed mind</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #553 BDB #54

505. **Masculine_noun:** 'ômets (אָמֵץ) [pronounced OH-metz] and this word is found only here. Its verbal cognate means *to be strong, to be bold, to assure, to secure*; therefore, it would mean something along the lines of *strength, boldness, assurance*. Strong's #555 BDB #55. Job 17:9
506. **Feminine_noun:** 'am^etxâh (אִמְתָּחַ) [pronounced am^e-TZAW], which means *strength*. Its verbal cognate means *to be strong, to be bold, to assure, to secure*; therefore, it would mean something along the lines of *strength, boldness, assurance*. Strong's #556 BDB #55. Zech. 12:5*
507. **Masculine_proper_noun:** which means *strength?*; transliterated . Strong's #531 BDB #55.
508. **Adjective:** which means *strong*. Only in the plural. Strong's #554 BDB #55.
509. **Adjective:** 'ammits (אָמִיץ) [pronounced ahm-MEETS], which means *strong, firm, mighty*. Strong's #533 BDB #55. 2Sam. 15:12

'ammits (אָמִיץ) [pronounced ahm-MEETS] (with an alternate spelling)	<i>strong, firm, mighty</i>	masculine singular adjective	Strong's #533 BDB #55
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510. **Masculine_proper_noun:** which means ; transliterated . Strong's #557 BDB #55.
511. **Masculine_proper_noun:** which means *has been mighty*; transliterated . Strong's #558 BDB #55.

512. **Masculine_noun:** which means *power, strength, force*. Strong's #3981 BDB #55.

513. **Verb:** 'amar (אָמַר) [pronounced aw-MAHR], which means *to say, to speak, to utter*. It means that God is promising through the agency of Moses. By itself, 'amar merely means *to say, to utter*. Whereas this word occurs over 4000 time in Scripture (making it possibly the second most frequently occurring verb in the Hebrew), it is only found in the Hiphil here and in Deut. 26:17–18. In examining these two verses and thinking of the situation involved here, the Israelites have declared through Moses their promise to God and God has declared through Moses His promise to them—Moses acts as an intermediary. Only through him are the two parties able to make such a promise or such a declaration; this is why this occurs only here in Scripture. A better translation might be: “You have declared [through me] Y^ehowah today to be to your God, and [you promise] to walk in His ways and to keep His statutes and His commandments and His judgments and to listen to His voice. And Y^ehowah has declared [through me] to you today to be His people, a personal treasure, as He has spoken to you, and to keep all His commandments.” (Deut. 28:17–18). This is a statement that in the Hebrew jumps out at you because this is the only place in Scripture which has this particular construction. The noun cognate is below. Strong's #559 BDB #55. Gen. 1:3 2:16 3:1 4:1 5:29 6:3 7:1 8:15 9:1 10:9 11:1 12:1, 13 13:8 14:19 15:1 16:2 17:1 18:3 19:2 20:2 21:1 22:1, 14 23:3 24:2 25:22 26:2 27:1 28:1 29:4 30:1 31:1 32:2, 9, 28 33:5 34:4 35:1 Deut. 1:5, 42 2:2 20:3 21:7 22:14 26:18 Judges 1:1 14:3 1Sam. 1:8 2:30 **4:21** 11:12 12:18 15:1 16:1 17:8 18:7 19:2 20:1 21:1 22:3 23:1 24:1 25:5 26:1 27:1 28:1 29:3 30:6 31:4 2Sam. 1:3 11:15 13:4 14:2 15:2 16:2 17:1 18:2 19:2, 29 20:1, 16 21:1, 4 22:2 23:3 24:1 1Kings 1:2 2:1, 17 1Chron. 16:18 Job 1:5 3:2 8:10, 9:27 Psalm 2:7 12:4 29:9 32:5 33:9 41:4 52 inscription 54 inscription 55:6 64:5 105:11 106:23, 34 118:2 142:5 Prov. 1:11 3:28

'amar (אָמַר) [pronounced aw- MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, *to ask, to answer, to reply*; depending upon the context.

To comport with English usage, I sometimes translate this *to reply, to answer*; however, strictly speaking, this is not the Hebrew word for that.

ʾamar (אָמַר) [pronounced aw- MAHR]	say, speak, utter; say [to oneself], think; command; promise; explain; intend	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55
ʾamar (אָמַר) [pronounced aw- MAHR]	saying, speaking, saying [to oneself], thinking	Qal active participle	Strong's #559 BDB #55
ʾamar (אָמַר) [pronounced aw- MAHR]	the one saying, one speaking, the person saying [to oneself], who is thinking	Qal active participle with the definite article	Strong's #559 BDB #55
lamed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced aw- MAHR]	to say, to speak, to utter; to say [to oneself], to think	Qal infinitive construct	Strong's #559 BDB #55

Literally, this means *to say*, and often, this is equivalent to quotation marks being started. The simplest rendering here is *saying*. However, this does not always mean that a quotation is to follow (although it usually does). What we have here is something which is more akin to our expression *to wit* or *meaning, namely, by interpretation, to explain, that is, in other words*.²⁸ Its repeated use in 1Kings 2:4 seems to bear this out.

ʾamar (אָמַר) [pronounced aw- MAHR]	to be told, to be said, to be called	3 rd person masculine singular, Niphal imperfect	Strong's #559 BDB #55
ʾamar (אָמַר) [pronounced aw- MAHR]	to lift oneself up, to boast [about oneself], to act proudly	3 rd person masculine singular, Hithpaal imperfect	Strong's #559 BDB #55
ʾamar (אָמַר) [pronounced aw- MAHR]	to cause to say; to avow, to avouch	3 rd person masculine singular, Hiphil imperfect	Strong's #559 BDB #55

514. **Masculine_noun:** ʾêmer (אֵמֶר) [pronounced AY-mer], which means *word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose*. It appears to be identical to ʾômer (אֹמֶר) [pronounced OH-mer] (Strong's #562) and it means *speech, word, utterance, that which came from the mouth*. BDB #56. The only difference in the

²⁸ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

two Strong numbers is the vowel pointing. Gesenius treats them as the same word. BDB appears to, but it is hard to tell. This word is mostly found in poetry. The masculine and feminine forms seem to be distinguished primarily by useage and form. The masculine is generally found in the plural (Gen. 49:21 Deut. 32:1) and generally in prose writing (Num. 24:4 Joshua 24:27). The feminine form is generally in the singular and generally found in poetry (Gen. 4:33 Psalm 18:30 119:11, 38). The masculine form is found in poetical writings (Job 22:28 Psalm 5:1 19:14) and the feminine is occasionally found in prose and in the plural (2Sam. 22:31). The feminine seems to be used most often as a singular collective—that is, a word in the singular which would take a singular verb, yet refers to more than just one word (Prov. 30:5 Ia. 5:24). I do not see a distinction in meaning between these two (actually three) basic forms. The verbal cognate is above. **I need to examine these differences more closely.** Strong's #561 BDB #56. Deut. 32:2 Judges 5:29 Job 8:2 20:29 Psalm 19:3, 14 54:2 68:11 Prov. 1:2 2:1

ʿēmer (עֵמֶר) [pronounced AY-mer]	<i>utterance, speech, word, saying; discourse; promise; command, mandate</i>	masculine singular noun	Strong's #561 & #562 BDB #56
Also spelled ômer (עֹמֶר) [pronounced OH-mer]. Gesenius treats these as the same word; Strong gives them two different Strong's #'s.			
ʿēmer (עֵמֶר) [pronounced AY-mer]	<i>word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose</i>	masculine singular noun	Strong's #561 (& #562) BDB #56
ʾămârîym (אִמְרֵי) [pronounced uh-maw-REEM]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural noun	Strong's #561 (& #562) BDB #56
ʾômer (עֹמֶר) [pronounced OH-mer]	<i>word, discourse; command, mandate; utterance, speech, discourse, that which proceeds from the mouth; appointment, decree, plan, purpose</i>	masculine singular noun	Strong's #562 (& #561) BDB #56

515. **Feminine_noun:** ʾim^erâh (אִמְרָה) [pronounced im^e-RAW], which means *utterance, speech, word; hymn, sacred poem*. It is often used in the phrase *the Word of God*

or the *Word of Jehovah* (2Sam. 22: 31 Psalm 12:6 18:30 10:19 Prov. 30:5 Isa. 5:24). Whereas, translating this as *promise* is almost legitimate (*command* would be equally reasonable), the most accurate translation is *word*. Strong's #565 BDB #57. 'im^erâh (הִרְמָא) [pronounced im^e-RAWH] and it means *utterance, word, speech*. The two words seem to be distinguished primarily by usage and form. The feminine noun is found only in poetry (Gen. 4:33 Psalm 18:30 119:11, 38), usually in the singular, and is often used or the *Word of God*. The feminine is occasionally found in prose and in the plural (2Sam. 22:31). The feminine seems to be used most often as a singular collective—that is, a word in the singular which would take a singular verb, yet refers to more than just one word (Prov. 30:5 la. 5:24). Done above? Strong's #561ȵ BDB #57. Bible translations Gen. 4:23 2Sam. 22:31 Psalm 12:6 105:19 147:15

'im ^e râh (הִרְמָא) [pronounced im ^e -RAWH]	<i>utterance, speech, word; song, hymn, sacred poem</i>	feminine singular construct	Strong's #565 BDB #57
'im ^e râh (הִרְמָא) [pronounced im ^e -RAWH]	<i>utterance, word [often of God], speech; possibly a song, hymn or sacred poem</i>	feminine singular construct	Strong's #565 (feminine of #561) BDB #57

This is often found in poetry as *the Word of God, the Word of Jehovah*.

'āmârôwth (תּוֹרְמָא) [pronounced uh-mawr-OHTH]	<i>words; promises; commandments</i>	feminine plural construct	Strong's #565 BDB #57
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516. Not/sure: Strong's #565 BDB #57.

517. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #201 BDB #57.

518. **Masculine_noun:** *top, summit*. Strong's #534 BDB #57.

519. **Masculine_proper_noun:** which means *top, summit* and is transliterated . Strong's #564 BDB #57.

520. **Proper_noun_collective:** 'Ēmôriy (אֱמֹרִי) [pronounced eh-moh-REE], which means *mountaineer* (possibly); and is transliterated *Amorites*. Strong's #567 BDB #57. **Doctrines of the Amorites** Gen. 10:16 14:7, 13 15:16 Deut. 1:4 2:24 20:17 Judges 1:34 3:3 1Sam. 7:14 2Sam. 21:2

'Ēmôriy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer</i> (possibly); and is transliterated <i>Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
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521. **Masculine_proper_noun:** which means *Amorite?* and is transliterated . Strong's #566 BDB #57.

522. **Masculine_proper_noun:** which means *Yah has promised* and is transliterated . Strong's #568 BDB #57.
523. **Masculine_noun:** *word, command*. Found in the book of Esther. Strong's #3982 BDB #57.
524. **Masculine_proper_noun:** 'Am^erâphel (אֶמְרָפֶל) [pronounced *am-raw-FEL*], which means *sayer of darkness: fall of the sayer* and is transliterated *Amraphel*. King of Shinar; probably Hammurabi? Strong's #569 BDB #57. Gen. 14:1

'Am ^e râphel (אֶמְרָפֶל) [pronounced <i>am-raw-FEL</i>]	<i>sayer of darkness: fall of the sayer</i> and is transliterated <i>Amraphel</i>	masculine singular proper noun	Strong's #569 BDB #57
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525. **Adverb:** 'emesh (עֶמֶשׁ) [pronounced *EH-mesh*], which means, *yesterday, last night; figuratively recently; night, evening*. Strong's #570 BDB #57. Gen. 19:34 31:29

'emesh (עֶמֶשׁ) [pronounced <i>EH-mesh</i>]	<i>yesterday, last night; figuratively recently; night, evening</i>	adverb	Strong's #570 BDB #57
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526. **Proper_noun_location:** which means *sorrow*; and is transliterated . Strong's #204 BDB #58.

527. **Interjection:** 'ânnâ' (אָן) [pronounced *AWN-naw*], which means *oh now; ah now; I [we] beseech [pray] you*. Interjection of entreaty. Strong's #577 BDB #58. Psalm 118:25

'ânnâ' (אָן) [pronounced <i>AWN-naw</i>]	<i>oh now; ah now; I [we] beseech [pray] you</i>	Interjection of entreaty	Strong's #577 BDB #58
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'Ânnâ is a contraction of the words Strong's #253 or #162 (an onomatopoetic interjection of lamentation, meaning *ah, alas*); and Strong's #4994 (a particle used for a submissive and modest request, meaning *now; I pray you, I urge you*).

According to Gesenius, when followed by an imperative or a future apocopated, it is an optative; it is used elsewhere absolutely²⁹ (I don't know if I grasp that).

528. **Feminine_noun:** which means *hare*. Strong's #768 BDB #58.
529. **Verb1:** which means *to mourn*. Strong's #578 BDB #58.
530. **Feminine_noun:** which means *mourning*. Strong's #592 BDB #58.
531. **Feminine_noun:** which means *mourning*. Strong's #8396 BDB #58.
532. **Masculine_proper_noun:** which means *lament of the people* and is transliterated . Strong's #593 BDB #58.
533. **Verb2:** from whence comes *vessel, utensil*. Strong's #none BDB #58.

²⁹ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 63.

534. **Masculine/feminine_noun:** which means *ships, fleet*. Collective noun. Strong's #590 BDB #58.

535. **Feminine_noun:** 'ănîyyâh (אִנְיָהּ) [pronounced *uh-nee-YAW*], which means *a ship; shipmen, seamen*. Strong's #591 BDB #58. Judges 5:17

'ănîyyâh (אִנְיָהּ) [pronounced <i>uh-nee-YAW</i>]	<i>a ship; shipmen, seamen</i>	feminine plural noun	Strong's #591 BDB #58
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536. **Verb3:** which means *to be opportune, to meet, to encounter opportunely*. Strong's #579 BDB #58.

537. **Feminine_noun:** tōănâh (תֹּאנָה) [pronounced *toh-uh-DAW*], which means *an occasion, a time of copulation*. This is spoken of a wild ass in Jer. 2:24. Listed as two different nouns (see below), but with the same spelling. Strong's #8385 BDB #58.

538. **Feminine_noun:** tōănâh (תֹּאנָה) [pronounced *toh-uh-DAW*], which means *opportunity, a meeting, an occasion, or ground of quarrel*. This word occurs only here; however, its verb cognate (Strong's #579 BDB #58) means *to be opportune, to meet, to encounter opportunely, to approach*. Strong's #8385 BDB #58. Judges 14:4*

539. **Feminine_noun:** which means *opportunity*. Strong's #577 BDB #58.

540. **Verb:** which means *to sigh, to groan*. Strong's #584 BDB #58.

541. **feminine_noun:** 'ănâchâh (אֲנַחָה) [pronounced *uhn-aw-KHAW*], which means *a groan, a sigh, sighing, groaning; an expression of grief or physical distress*. Strong's #585 BDB #58. Job 3:24

'ănâchâh (אֲנַחָה) [pronounced <i>uhn-aw-KHAW</i>]	<i>a groan, a sigh, sighing, groaning; an expression of grief or physical distress</i>	feminine singular noun	Strong's #585 BDB #58
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542. **1st person singular pronoun:** 'ânîy (אֲנִי) [pronounced *aw-NEE*], which is the 1st person, singular pronoun in the Hebrew; it simply means *I*; by itself, in answer to a question, it means *I am, it is I*. Strong's #589 BDB #58. Gen. 6:17 9:9 14:23 15:7 17:1 18:13 22:5 24:45 27:8 28:13 31:44 34:30 Judges 13:11 1Sam. 1:3, 26 3:13 4:16 12:2 14:40 16:1 17:9 19:3 20:20 21:15 23:4 24:17 25:24 26:6 33:14 2Sam. 3:13 7:8 11:11 12:12 13:4, 13 15:20 16:19 17:15 18:2 19:20 20:17 21:6 1Kings 1:5 Job 1:15 7:11 Psalm 2:6, 7 41:4 51:3 52:8 55:16 56:3 59:16 118:7 Prov. 1:26

'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
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543. **Proper_noun_location:** Strong's #588 BDB #58.

544. **1st person plural pronoun:** Only Jer. 42:6. Strong's #580 BDB #59.

545. **1st person plural pronoun:** ʾânôkîy (אֲנִי) [pronounced *awn-oh-KEE*], which is the 1st person singular personal pronoun. This apparently takes on many forms; I took this from 1Sam. 12:23. Strong's #595 BDB #59. Gen. 3:10 4:9 7:4 15:1 16:5 18:27 19:19 20:6 21:24 23:4 24:3, 24 25:22 26:24 27:11 28:15 29:33 30:1 31:5, 38 32:11 35:11 Judges 5:3 1Sam. 1:8, 15 2:23 3:11 4:16 9:19 10:8 12:23 15:14 16:3 17:8 18:18 20:5 21:2 22:22 23:17 24:4 30:13 2Sam. 1:8 2:6, 20 3:13 7:2 12:7 13:28 14:18 15:28 17:12 18:12 19:35 20:17 24:12 1Kings 2:2 Psalm 46:10

ʾânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
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546. **1st person plural pronoun:** ʾānach^enûw (אֲנַחְנוּ) [pronounced *uh-NAHKH-noo*], which means *we*. Strong's #587 BDB #59. Gen. 13:8 19:13 29:4 Deut. 1:28 1Sam. 8:20 14:8 20:42 23:3 30:14 2Sam. 5:1 Psalm 95:7 103:14

ʾānach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we;</i> (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
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547. **1st person plural pronoun:** abbreviated from above. Strong's #5168 BDB #59.

nach ^e nûw (אֲנַחְנוּ) [pronounced <i>nahkh-NOO</i>]	<i>we;</i> (sometimes a verb is implied)	1 st person plural pronoun	Strong's #5168 BDB #59
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548. **Masculine noun:** which means *plummet*. Strong's #594 BDB #59.
549. **1st person singular pronoun:** listed as different, but the spelling, apart from the vowel points, is identical. Same Strong and BDB numbers.
550. **Verb:** ʾānan (אָנָן) [pronounced *aw-NAHM*], a word occurring but twice in the OT (here and Lam. 3:39) and it means *complain* (insofar as we know). The Hithpael is the intensive, reflexive stem, so this complaining was like a person you have upset, and he wanders off muttering caustic things, almost out of your hearing. A participle is a verb which can act as a noun, emphasizing the action of the verb. An English example: *the hearing impaired*. So this should be translated, [then the people became like those complaining \[to themselves\]](#)... Strong's #596 BDB #59. Num. 11:1
551. **Verb:** which means *to compel, to constrain*. Strong's #597 BDB #60.
552. **Verb:** ʾānaph (אָנַף) [pronounced *aw-NAHF*], which means *to breathe, to breathe through the nostrils, to snort; to be angry*. Only used in the figurative sense. Strong's #599 BDB #60. Deut. 1:37 Psalm 2:12 60:1

ʾānaph (אָנַף) [pronounced aw-NAHF]	<i>to breathe [hard], to breathe through the nostrils, to snort; to be angry</i>	3 rd person masculine singular, Qal imperfect	Strong's #599 BDB #60
ʾānaph (אָנַף) [pronounced aw-NAHF]	<i>to be angry (always of God), to show oneself to be angry</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #599 BDB #60

553. **Masculine_noun:** ʾaph (אָפִּי) [pronounced ahf], which means *nose, nostril*, but is also translated *face, brow, anger*. It strictly means *nose, nostril* (Gen. 2:7 3:19 7:22 19:1 24:47). We have translated this *face, brow*, and several other things. However, as we sometimes find in the Hebrew, a part of the body can stand for a particular emotion, and ʾaph seems to correlate well with the substantive *anger* (Gen. 27:45 30:2 39:19 44:18). The idea is then when a person was angry with you, the tilt of his head revealed his nostril or nose as being the most prominent feature. Strong's #639 BDB #60. Gen. 2:7 3:19 7:22 19:1 24:47 27:45 30:2 Judges 2:14 6:39 1Sam. (1:5) 11:6 17:28 20:30, 41 24:8 25:23, 41 2Sam. 6:7 12:5 14:4 22:9 24:1, 20 1Kings 1:23 Job 6:27 14:13 16:9 18:4 19:11 20:23 28:14 Psalm 2:5, 12 10:4 55:3 56:7 78:31 95:11 103:8 106:40 110:5

ʾaph (אָפִּי) [pronounced ahf]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
ʾaphayim (אָפִּיַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils</i> , but is also translated <i>brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun	Strong's #639 BDB #60

554. **Preposition+noun:** 1Sam. 25:23 2Sam. 18:28

lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾaph (אָפִּי) [pronounced ahf]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #639 BDB #60
ʾaphayim (אָפִּיַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils</i> , but is also translated <i>brows, face; anger, fierce anger</i>	masculine dual noun	Strong's #639 BDB #60

Together, these probably mean *before the face of*; however, I do not have any citations for this.

555. **Masculine_proper_noun:** which means and is transliterated . A son of Nadab in 1Chron. 2:30–31. Strong's #639 BDB #60.
556. **Feminine_noun:** which means *an unclean bird*. Strong's #601 BDB #60.
557. **Verb:** which means *to cry, to groan*. Strong's #602 BDB #60.
558. **Feminine_noun:** 'ănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*], which means *clamor; crying; groaning; lamenting*. Strong's #603 BDB #60. Psalm 12:5

'ănâqâh (אֲנָקָה) [pronounced <i>uh-naw-KAW</i>]	<i>clamor; crying; groaning; lamenting</i>	feminine singular noun	Strong's #603 BDB #60
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This is a homonym for some kind of a lizard or reptile, so named for the sound it makes (although the LXX and the Vulgate render this *shrew-mouse*). Strong's #604 BDB #60.

559. **Feminine_noun:** 'ănâqâh (אֲנָקָה) [pronounced *uh-naw-KAW*], which means *ferret, shrew-mouse*. Strong's #604 BDB #60. Lev. 11:30*

'ănâqâh (אֲנָקָה) [pronounced <i>uh-naw-KAW</i>]	<i>lizard, reptile</i>	feminine singular noun	Strong's #604 BDB #60
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This is a homonym for and adjective which means *clamor; crying; groaning; lamenting*. The lizard or reptile is so named for the sound it makes (although the LXX and the Vulgate render this *shrew-mouse*). Strong's #603 BDB #60.

560. **Verb:** 'ânash (אָנַשׁ) [pronounced *aw-NAHSH*], which means *to be weak (sick, frail); to be incurable; to be desperate (incurable), to be desperately wicked, woeful, very sick (metaphorically)*. Strong's #605 BDB #60. 2Sam. 12:15

bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'ânash (אָנַשׁ) [pronounced <i>aw-NASH</i>]	<i>to be weak (sick, frail); to be incurable; to be desperate (incurable), to be desperately wicked, woeful, very sick (metaphorically)</i>	3 rd person masculine singular, Qal imperfect	Strong's #605 BDB #60
'ânash (אָנַשׁ) [pronounced <i>aw-NASH</i>]	<i>being weak (sick, frail); being incurable; being desperate or incurable, being desperately wicked, woeful, being very sick (metaphorically)</i>	Qal passive participle	Strong's #605 BDB #60

ʾānash (אָנָשׁ) [pronounced aw-NASH]	<i>to be (become) very ill, to be (become) sick</i>	3 rd person masculine singular, Niphal imperfect	Strong's #605 BDB #60
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561. **Masculine_noun:** ʾēnōwsh (אֵנוֹשׁ) [pronounced en-OHSH], which means *mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble*. This is a word found generally in poetry. Barnes alleges that this word does not mean so much as *mortal man* as *feeble man*; i.e., *man liable to disease and calamity, fallen man, depraved man*. It is often a word applied to the lower classes of men; i.e., *peons, hoi polloi, the great unwashed, rabble, wretched man, peasant*. Zodhiates mentions that depravity of man is in view when this word is used. This is very close to a verb which is rendered *weak, sick*. Strong's #582 BDB #60. Gen. 6:4 17:23, 27 18:2 29:19 1Sam. 2:33 2Sam. 23:17 Job 4:17 9:2 14:19 Psalm 8:4 10:188 55:13 56:1 73:5 103:15

ʾēnōwsh (אֵנוֹשׁ) [pronounced en-OHSH]	<i>mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine singular noun	Strong's #582 BDB #60
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When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun	Strong's #376 (& #582?) BDB #35 (& 60)
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When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

I don't know if there is a difference in meaning here between the singular or plural?

562. **Masculine_proper_noun:** ʾĒnôwsh (אֱנוֹשׁ) [pronounced *ehn-OHSH*], which means *a man*; and is transliterated *Enos*. A son of Seth. Strong's #583 BDB #60. Gen. 4:26 5:6

ʾĒnôwsh (אֱנוֹשׁ) [pronounced <i>ehn-OHSH</i>]	<i>a man, a mortal, mortal man; fallen (or feeble) man; and is transliterated Enos, Enosh</i>	masculine singular proper noun	Strong's #583 BDB #60
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563. **Masculine_noun:** which means *soft, delicate*. Strong's #none BDB #61.

564. **Feminine_substantive:** ʾishshâh (אִשָּׁה) [pronounced *eesh-SHAW*], which means *woman, wife*. It is the name that Adam gave to the woman. Whereas his name can be used collectively for males and females (whether ʾâdâm or ʾîysh), her name is not use collectively for males and females. Strong's #802 BDB #61. Gen. 2:22 3:1 4:1 6:2, 18 7:2 8:16 11:29 12:5 13:1 14:16 16:1 17:15 18:9 19:15 20:2, 3 21:21 23:19 24:3 25:1, 10 26:7, 34 27:46 28:2 29:21 30:4 31:17, 35, 50 32:22 33:5 34:4, 21 Lev. 18:22 Deut. 2:34 20:7, 14 21:11, 15 22:24 Joshua 2:1 Judges 1:12 4:4, 19 11:1 13:2 16:1 19:1 21:11, 16 Ruth 1:8 Judges 3:3 1Sam. 1:2, 4, 15 14:50 15:3 18:6 19:11 21:4 22:19 25:3 27:3 28:7 2Sam. 1:26 2:2 5:13 11:21 12:8 14:2 15:16 17:19 19:5 20:3, 16 1Kings 2:17 1Chron. 2:18 16:3 Job 2:9 Prov. 2:16

ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
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This is the name which Adam gave the woman. Whereas his name may be used collectively for men and women together, this word strictly refers to the female gender. This word is primarily translated *woman, wife* and is used of women bearing children (Num. 31:18); for a woman as belonging to a man (Gen. 2:24, 25 Deut. 20:7); for women conceiving (Ex. 2:2 Lev. 12:2); etc. The point that I am making is this is strictly a *woman*. This can be rendered as *each one* under certain circumstances (Ex. 11:2 Ruth 1:8 Jer. 9:19).

nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
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565. **2nd personal pronoun (feminine singular):** Strong's #859 BDB #61. (there are several forms of this) Gen. 12:11 24:23 1Sam. 24:18 25:33 2Sam. 1Kings 2:15

'atē (אֲתָ) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person feminine singular, personal pronoun	Strong's #859 BDB #61
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566. **2nd personal pronoun (masculine singular):** 'attâh (אַתָּה) [pronounced aht-TAW], which means *you*. Strong's #859 BDB #61. Gen. 3:11 4:7 6:18 7:1 9:7 13:14 15:15 16:13 17:9 20:7 21:22 22:12 23:6 24:44 26:29 27:18 28:13 29:4, 14 30:26 31:43 32:12 Deut. 1:37 2:18 21:9 Judges 4:9, 22 1Sam. 8:5 9:27 13:11 15:6 16:1 17:33 19:3 20:8 21:1 22:13 23:17 24:11 25:5 26:14 28:1, 2 29:6 30:13 2Sam. 1:8 2:20 3:25 7:5 12:7 13:4 15:19 16:8 17:3, 6 18:13 19:13 20:4 22:29 1Kings 1:13 2:5 Job 1:10 Psalm 2:7 23:4 41:10 55:13 56:8 59:5 61:5 62:12 63:1 99:4 110:4 118:28 142:3

'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
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567. **2nd personal pronoun (feminine plural):** Strong's #859 BDB #61. (there are several forms of this)

'attên (אַתְּ) [pronounced aht-TAYN]	you (often, the verb to be is implied)	2 nd person feminine plural, personal pronoun	Strong's #859 BDB #61
'attênâh (אַתְּנָה) [pronounced aht-tay-NAW]	you (often the verb to be is implied)	2 nd person feminine plural, personal pronoun	Strong's #859 BDB #61

568. **2nd personal pronoun (masculine plural):** 'attem (אַתֶּם) [pronounced aht-TEM], which means *you all, you guys, you*. Strong's #859 BDB #61. Gen. Deut. 1:40 2:4 20:3 Judges 2:1 18:8 1Sam. 7:3 8:17 10:19 12:14, 20 14:40 17:8 23:21 2Sam. 2:5 19:9 21:4 1Chron. 15:12 Psalm

'attem (אַתֶּם) [pronounced aht-TEM]	you all, you guys, you (often, the verb to be is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
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569. **Masculine_proper_noun:** which means and is transliterated . A King of Judah. Strong's #609 BDB #61.

570. **Verb:** which means *to be sorrowful, to be distressed*. Strong's #none BDB #61.

571. **Masculine_noun:** which means *mischievous, evil, harm*. Strong's #611 BDB #62.

572. **Verb:** which means *to gather, to store*. Strong's #none BDB #62.

573. **Masculine_noun:** 'âçâm (אָצֶם) [pronounced aw-SAWM], which means *barn; storehouse; store, supply*. Strong's #618 BDB #62. Prov. 3:10

'âçâm (אֹצֶם) [pronounced aw- SAWM]	<i>barn; storehouse; store, supply</i>	masculine singular noun	Strong's #618 BDB #62
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574. **Masculine_proper_noun:** which means *thorn bush* and is transliterated . Strong's #619 BDB #62.

575. **Feminine_proper_noun:** which means *belonging to Neith (a goddess)* and is transliterated . Strong's #621 BDB #62.

576. **Verb:** 'âçaph (אָפָה) [pronounced aw-SAHF], which means *relocate, transfer, transport, gather, to gather and remove, to remove*. *Commute* would be a good modern rendering. In the Niphal, it means *to be assembled, to be gathered, to assemble, to gather*. This word appears to be used when things which were in one place have now been moved to another. In the Piel participle, 'açaph is a reference to those who are following the ark—they are gathering up the rear, you might say. This is translated *the rear guard* (Owen, Rotherham, NASB, NRSV and almost everyone else) and *he who is gathering up* (Young). There are times when I struggle with the correct nuance of a word in a particular context. Here, should 'âçaph refer to relocating Israel or should it refer being a rear guard? Recall that this passage in Isaiah (Isa. 58:8) is poetry and that God is speaking. There is nothing wrong with the conveyance of two true meanings and two true concepts. Just as the pillar of cloud and fire led the Israelites in the desert (Ex. 13:21), so God's glory continues to be a guide to Israel. And just as His righteousness leads Israel, so His glory provides the rear guard. Strong's #622 BDB #62. The Doctrine of Fasting (Isa. 58:8) Gen. 6:21 25:8 29:3, 7, 22 30:23 34:30 35:29 Num. 11:30 Deut. 22:2 32:23 Joshua 6:9 20:4 Judges 2:10 3:13 6:33 9:6 10:17 18:25 19:15 20:14 1Sam. 5:8 13:5 14:19 15:6 17:1 (18:29) 2Sam. 10:15, 17 11:27 12:28 14:14 17:11 21:13 23:9 1Chron. 15:4 Psalm 47:9 104:22, 29 Zech. 12:3

'âçaph (אָפָה) [pronounced aw- SAHF]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i>	3 rd person masculine plural, Qal perfect	Strong's #622 BDB #62
'âçaph (אָפָה) [pronounced aw- SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal perfect	Strong's #622 BDB #62

The full BDB meanings (and some from Gesenius) for the Niphal are *to assemble, be gathered; to be gathered to one's fathers; to be brought in or into (association with others), to be received; to be taken away, removed, perish*.

'âçaph (אָפֶה) [pronounced aw- SAHF]	<i>collect, assemble, gather; take away, draw back, take out of the way; kill, destroy</i>	2 nd person masculine singular, Qal imperative	Strong's #622 BDB #62
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577. **Masculine_noun:** which means *gathering*. Strong's #625 BDB #63.

578. **Masculine_proper_noun:** 'Âçâph (אָפֶה) [pronounced aw-SAWF], which means *gatherer, collector* and is transliterated *Asaph*. Strong's #623 BDB #63. 1Chron. 15:17 16:5

'Âçâph (אָפֶה) [pronounced aw- SAWF]	<i>gatherer, collector and is transliterated Asaph</i>	masculine singular proper noun	Strong's #623 BDB #63
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579. **Masculine_noun:** which means *ingathering, harvest*. Strong's #614 BDB #63.

580. **Feminine_noun:** which means *a collecting, a gathering*. Strong's #626 BDB #63.

581. **Feminine_noun:** which means *a collection, members, assemblies*. Strong's #627 BDB #63.

582. **Masculine_noun:** which means *a collection, rabble*. Strong's #628 BDB #63.

583. **Masculine_proper_noun:** which means *don't know* and is transliterated . Strong's #630 BDB #63.

584. **Verb:** 'âçar (אַחַז) [pronounced aw-AWHR], which means *to bind, to tie [up, together, to]; to imprison, to make captive, to restrain*. In relationship to cattle, it means *to yoke*. Therefore, this reads: [to a binding of](#). The concept in Psalm 105:22 is *control, governing power, authority over*. As a masculine plural, Qal passive participle, we would render this *the bound ones, the restrained ones, prisoners*. See below for Pual. Strong's #631 BDB #63. Judges 16:5, 6, 25 1Sam. 6:7, 10 2Sam. 3:34 Job 12:18 Psalm 105:22 118:27 146:8 (7) 149:8

'âçar (אַחַז) [pronounced aw- AWHR]	<i>to bind, to tie [up, together, to]; to imprison, to make captive; to restrain</i>	3 rd person masculine singular, Qal imperfect	Strong's #631 BDB #63
'âçar (אַחַז) [pronounced aw- AWHR]	<i>those who are bound; the ones who have been tied [up, together, to]; those who have been imprisoned, prisoners; men who are held captive; those who are restrained</i>	masculine plural, Qal passive participle	Strong's #631 BDB #63

'âçar (אַחַר) [pronounced aw-AWHR]	<i>bind, tie [up, together, to]; imprison, make captive; restrain</i>	2 nd person masculine singular, Qal imperative	Strong's #631 BDB #63
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The meaning of this verb often depends upon the object. In general, it means *to bind, to tie up, to tie to*. With men, it means *to bind, to put in bonds; to imprison, to make captive, to restrain*. It can be used to designate a *prisoner* or a *house of prisoners* [i.e., a *prison*]. However, 'âçar can also be used metaphorically for a man taken by the love of a woman (SOS 7:6). 'Âçar can be used to *bind, fasten, attach* animals to a vehicle; *to attach, to bind* or *to join* oneself in battle with one's fellow soldiers; *to bind, to bond, to prohibit* [oneself]; i.e., *to bind oneself with a vow of abstinence, to promise to abstain from something which is permitted; in other words, to prohibit, to forbid*. This differs from a vow, as a vow is often something one promises to do.

'âçar (אַחַר) [pronounced aw-AWHR]	<i>to be bound; to be imprisoned</i>	3 rd person masculine singular, Niphal imperfect	Strong's #631 BDB #63
'âçar (אַחַר) [pronounced aw-AWHR]	<i>to be taken in war, to be made captive</i>	3 rd person masculine singular, Paul imperfect	Strong's #631 BDB #63

585. **Pual_verb**: which means *to be taken prisoner*. This is really just the Pual of above which Strong treated as a separate verb. Strong's #612 BDB #64.

586. **Masculine_noun**: 'âçîyr (אַחִיָּר) [pronounced aw-SEER], which means *prisoner, captive, bondman*. Strong's #615 BDB #64. Judges 16:21 1Chron. 3:17 Job 3:18 Psalm 68:6

'âçîyr (אַחִיָּר) [pronounced aw-SEER]	<i>prisoner, captive, bondman</i>	masculine plural noun	Strong's #615 BDB #64
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587. **Masculine_collective_noun**: which means *prisoners*. Strong's #616 BDB #64.

588. **Masculine_noun**: which means *bond, binding obligation*. Strong's #632 BDB #64.

589. **Feminine_noun**: which means *bond of the covenant*. Strong's #4562 BDB #64.

590. **Masculine_noun**: mōwçêrōwth (מוֹצְרוֹת) [pronounced moh-say-ROTH], which means *bonds, bands*. Only in the plural. Also found as mōwçêrîym (מוֹצְרִים) [pronounced moh-say-REEM]. Strong's #4147 BDB #64. Psalm 2:3

mōwçêrōwth (מוֹצְרוֹת) [pronounced moh-say-ROTH]	<i>bonds, bands; restraints; often used metaphorically</i>	masculine plural noun	Strong's #4147 BDB #64
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591. **Proper_noun_location:** mōwçêrâh (מוֹצֵרָה) [pronounced *moh-say-RAW*], which means *bonds, bands*; and is transliterated . This is where Aaron died. Strong's #4147 BDB #64.
592. **Proper_noun_location:** mōçêrôwth (מוֹצֵרֹוֹת) [pronounced *moh-say-ROHTH*], which means *bonds [maybe?]*; and is transliterated . Strong's #4149 BDB #64.
593. **Masculine_proper_noun:** which means *Ashur has given a brother* and is transliterated *Esaruhadden*. Strong's #634 BDB #64.
594. **Feminine_proper_noun:** which is transliterated *Esther*. Strong's #635 BDB #64.
595. **Conjunction:** 'aph (אֲפִי) [pronounced *ahf*], which means *in fact, furthermore, also, yea, even, indeed*. I like the rendering of JPS and the NASB in Psalm 44:9 (*yet*). This word appears to have two different purposes: (1) A surprise is then mentioned or the unexpected is said. (2) A reference is made to a preceding sentence and it is expanded or emphasized and we would translate this word *yea, à fortiori, the more so, how much more* (following an affirmative clause), *how much less* (following a negative clause), *furthermore, in fact*. Job is not so much asking a question as he is stating the majesty and power of God, and then contrasting his puny words with all of that. It is a statement of personal demeaning. It is sarcastic. God is all of these things—Job will stipulate to that—and God is righteous in all that He does; therefore Job says, “I’d better be extra extra careful in the argument that I make here. His sarcasm is not rendered towards God, but toward Bildad. What is indicated is addition, especially of something greater or a strong contrast is set up. In Job 9:14, I think we can get by with the simple rendering of *so*. The reason that so many translators opt for a question is that it illustrates roughly the statement made by Job. 'aph (אֲפִי) [pronounced *ahf*] and it means *yea, also*, although it can be used as an adversative and to introduce emphatically a new thought. It is often found in prose and poetry in reference to a previous sentence and then translated *yea, à fortiori, the more so, how much more*. It is possible that *then* would be appropriate here, but used in a very emphatic way. Strong's #637 BDB #64. Gen. 18:23 Lev. 26:16 Deut. 2:11 31:27 33:3 Judges 5:29 1Sam. 2:7 1Chron. 8:32 Job 4:19 6:27 9:14 14:3 15:4 19:4 20:14 Psalm 44:9 **68:8 96:10**

'aph (אֲפִי) [pronounced <i>ahf</i>]	<i>in fact, furthermore, also, yea, even, indeed; even though</i>	a conjunction which signifies <i>addition</i> or <i>emphasis</i>	Strong's #637 BDB #64
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This word appears to have two different purposes: (1) A surprise is then mentioned or the unexpected is said. (2) A reference is made to a preceding sentence and it is expanded or emphasized and we would translate this word *yea, à fortiori, the more so, how much more* (following an affirmative clause), *how much less* (following a negative clause), *furthermore, in fact*.

596. **Compound conjunction:** 'aph (אֲפִי) [pronounced *ahf*] and it means *also, yea, even, indeed*. It is often found in prose and poetry in reference to a previous sentence

and then should be translated *furthermore, in fact, yea, à fortiori, the more so, how much more*. It is possible that *then* would be appropriate here, but used in a very emphatic way. Strong's #637 BDB #64. Eliphaz follows this with another conjunction, *kîy* (כִּי) [pronounced *kee*], which means *when, that, for, because*. Strong's #3588 BDB #471. Now, together, they mean something entirely different; they mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes].³⁰ Gen. 3:1 1Sam. 14:30 21:5 23:3 2Sam. 4:11 16:11 Job 15:16

'aph (אֵף) [pronounced <i>ahf</i>]	<i>in fact, furthermore, also, yea, even, indeed</i>	conjunction	Strong's #637 BDB #64
<i>kîy</i> (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471

Together, these two conjunctions mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes].³¹

Together, these two conjunctions mean *in fact, more than; but also; but even; much more; how much more* [when an affirmation precedes]; *how much less* [when a negation precedes]; *is it even so*.³² According to BDB, in a question, these mean *indeed [is it] that*.³³ Let me suggest, in a question, that this would mean *is it indeed true that, is it really true that, do I understand correctly that*.

597. **Masculine_noun:** 'êphôwd (אֵפֹד) [pronounced *ay-FOHD*], which means is transliterated *ephod*. Because this is a transliteration rather than a translation (so it is in the Greek as well), its exact meaning is unknown. In general, it appears to refer to a religious artifact of no specific sort and can refer to an idol as well as to the religious clothing to be worn by priests to God. In Judges 8:27, it apparently was made into some sort of an idol. It might have been originally constructed as an artistic object to represent Israel's defeat of Midian, but it soon took on a whole other meaning and it was taken as having a divine nature of sorts. The Polychrome Bible renders this *an Ephod-idol*. In this case, it apparently was made into some sort of an idol. We actually do not know exactly what an *ephod* is. It was apparently some sort of an outfit that the priest wore when determining God's will (Ex. 28, 39). In Judges 8:27, it is probably some sort of an idol. In Judges 17:5, we don't know for certain—it appears as though Micah is making crude duplicates of what is found in and about the tent of God, while adding a few of his own religious icons. Therefore, first guess is that this is like the outfit worn by the priest (since he

³⁰ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

³¹ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

³² H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

³³ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 65.

already constructed an idol); second guess is that it is kind of like that, but more of an idol. It is difficult to determine what this word actually stands for, as it is transliterated rather than translated. It appears at times like this to stand for a piece of clothing and at others to be a religious artifact of sorts. Strong's #646 BDB #65. Judges 8:27 17:5 18:14 1Sam. 2:18, 28 21:9 22:18 23:6, 9 30:7 2Sam. 6:14 1Chron. 15:27

'êphôwd (עֲפֹד) [pronounced ay-FOHD]	is transliterated <i>ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
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598. **Verb:** which means *to gird on the ephod, to put on the ephod*. Ex. 29:5 Lev. 8:7.* Strong's #640 BDB #65.

599. **Feminine_noun:** which means *ephod*. Strong's #642 BDB #65.

600. **Masculine_noun:** which means *palace*. Strong's #643 BDB #66.

601. **Verb:** 'âphâh (אָפָה) [pronounced aw-FAW], which means *to bake, to cook*. Strong's #644 BDB #66. Gen. 19:3 1Sam. 8:13 28:24

'âphâh (אָפָה) [pronounced aw-FAW]	<i>to bake, to cook</i>	3 rd person feminine singular, Qal imperfect	Strong's #644 BDB #66
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602. **Masculine_noun:** which means *that which is baked, a baked good*. Lev. 2:4.* Strong's #3989 BDB #66.

603. **Enclitic particle:** 'êphôw (אָפֹו) [pronounced ay-FOH] and it means *then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)*. Strong's #645 BDB #66. Gen. 27:33 Job 9:24 19:6, 23

'êphôw (אָפֹו) [pronounced ay-FOH]	<i>then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)</i>	enclitic, demonstrative particle	Strong's #645 BDB #66
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604. **Masculine_proper_noun:** 'Ăphîyach (אֶפְיַח) [pronounced ahf-EE-ahkh], which means *not sure* and is transliterated *Aphiah*. Strong's #647 BDB #66. 1Sam. 9:1

'Ăphîyach (אֶפְיַח) [pronounced ahf-EE-ahkh]	transliterated <i>Aphiah</i>	masculine proper noun	Strong's #647 BDB #66
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605. **Verb:** which means *to disappear, to depart*. Strong's #none BDB #66.

606. **Masculine_substantive:** 'ôphel (אָפֶל) [pronounced OH-fel], which means *darkness, absence of light; darkness of calamity; gloom; metaphorical for*

unreceptive of spiritual information; figurative for calamity. It is usually rendered *darkness* in the KJV, with the singular exceptions of *privily* (Psalm 11:2) and *obscurity* (Isa. 29:18). We will go with **gloom**. Barnes says that this refers to a thick darkness, as when the sun has set. It is from the word which means *to go down, to set*. It is a poetic word used to refer to intense, deep darkness. Another word for *darkness*—this time *darkness, gloom, the gloom of the underworld, the darkness of calamity*. Keil and Delitzsch call this *midnight darkness, the entire absence of sunlight*. Strong's #652 BDB #66. The Doctrine of Fasting (Isa. 58:10) Job 3:6 10:22

<p>ʾôphel (אֶפֶל) [pronounced OH-fel]</p>	<p><i>darkness, absence of light; darkness of calamity; gloom; metaphorical for unreceptive of spiritual information; figurative for calamity</i></p>	<p>masculine singular substantive:</p>	<p>Strong's #652 BDB #66</p>
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607. **Adjective:** which means *gloomy*. Amos 5:20.* Strong's #651 BDB #66.
608. **Feminine_noun:** which means *darkness, gloominess, calamity*. Strong's #653 BDB #66.
609. **Adjective:** which means *darkened, concealed, late*. Ex. 9:32.* Strong's #648 BDB #66.
610. **Masculine_noun:** ma'ăpheh (מֵאֶפֶה) [pronounced mah-uh-FEH], which means *darkness*. Although this word is only found here, there is strong cognate evidence for its meaning. Strong's #3990 BDB #66. Joshua 24:7*
611. **Feminine_noun:** which means *deep darkness*. Strong's #3991 BDB #66.
612. **Verb:** which means *to turn*. Meaning dubious. Strong's #none BDB #66.
613. **Masculine_noun:** which means *wheel*. Strong's #212 BDB #66.
614. **Masculine_noun:** which means *circumstance, condition*. Strong's #655 BDB #67.
615. **Verb:** which means *to be confused, to be helpless*. The meaning is dubious as is the word itself. It is only found in Psalm 88:16. Strong's #6323 BDB #67.
616. **Verb:** which means *to cease, to fail, to come to an end*. Strong's #656 BDB #67.
617. **Masculine_substantive:** ʾepheç (אֶפֶחַ) [pronounced EH-fes], which means *ceasing, end, extremity* and expresses *non-existence*. Strong's #657 BDB #67. Deut. 32:36 1Sam. (1:5) 2:10 2Sam. 9:3 Job 7:6 Psalm 2:8 59:13

ʿepheç (אָפֶּחַ) [pronounced EH-fes]	<i>ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual</i>	masculine plural substantive construct	Strong's #657 BDB #67
ʿepheç (אָפֶּחַ) [pronounced EH-fes]	<i>no farther, none besides; not, without; nothing; only</i>	adverb	Strong's #657 BDB #67

ʿepheç is used as both a substantive and as an adverb with, of course, different meanings.

618. **Proper noun location:** Paç Dammîym (פַּחַדְמִיִּם) [pronounced *Pahs dah-MEEM*] Strong's #658&6450 BDB #67.

Paç Dammîym (פַּחַדְמִיִּם) [pronounced <i>Pahs dah-MEEM</i>]	<i>boundary (edge) of blood; and is transliterated Pas-dammim</i>	proper noun/location	Strong's #658 & #6450 BDB #67
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This is probably equivalent to ʿEpheç Dammîym (אָפֶּחַדְמִיִּם) [pronounced *EH-fes dah-MEEM*], which is found in 1Sam. 17:1.

619. **Compound negative/conjunction:** ʿepheç (אָפֶּחַ) [pronounced *EH-fes*], which means *ceasing, end, extremity* and expresses *non-existence*. (Strong's #657 BDB #67) and kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. (Strong's #3588 BDB #471). Together, they mean *only that, nevertheless, save that, howbeit, however*. Judges 4:9 2Sam. 12:14

ʿepheç (אָפֶּחַ) [pronounced EH-fes]	<i>no farther, none besides; not, without; nothing; only</i>	adverb	Strong's #657 BDB #67
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471

ʿepheç followed by the kîy conjunction mean *only that, simply; however, nevertheless; nevertheless because; save that, however*.

620. **Masculine noun:** which means *two extremities*. Found only in the dual. Strong's #657 BDB #67.

621. **Proper noun location:** ʿepheç dammîym (אָפֶּחַדְמִיִּם) [pronounced *EH-fes dah-MEEM*], which means *edge [or brink] of water*; and is transliterated *Ephes-dammim*. Second half of noun is also found as a part of Strong's #6450. Strong's #658 BDB #67. 1Sam. 17:1

'Epheç Dammîym (עֶפֶס דַּמִּיִּם) [pronounced EH- fes dah-MEEM]	<i>edge [or brink, boudnary] of water [blood]; and is transliterated Ephes- dammim</i>	proper noun/location	Strong's #658 BDB #67
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622. **Verb:** 'âphaph (אָפַף) [pronounced aw-FAHF], which means *to surround, to encompass*. Strong's #661 BDB #67. 2Sam. 22:5

'âphaph (אָפַף) [pronounced aw- FAHF]	<i>to surround, to encompass</i>	3 rd person masculine singular, Qal imperfect	Strong's #661 BDB #67
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623. **Verb:** 'âphaq (אָפַק) [pronounced aw-FAHK], which means *to hold, to be strong*. Strong's #662 BDB #67. The Doctrine of Aphek

'âphaq (אָפַק) [pronounced aw- FAHK]	<i>to hold, to be strong</i>	1 st person singular, Qal imperfect	Strong's #662 BDB #67
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'âphaq (אָפַק) [pronounced aw- FAHK]	<i>to hold onself back, to restrain oneself</i>	1 st person singular, Hithpael imperfect	Strong's #662 BDB #67
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624. **Masculine noun:** 'âphîyq (אָפִּיָּק) [pronounced aw-FEEK], which means *a tube; channel, ravine; of hollow bones; strong, robust*. Strong's #650 BDB #67. 2Sam. 22:16

'âphîyq (אָפִּיָּק) [pronounced aw- FEEK]	<i>a tube; channel, ravine; of hollow bones; strong, robust</i>	masculine singular noun	Strong's #650 BDB #67
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625. **Proper nouns:** 'Ăphêq (אֶפְהֵק) [pronounced uh-FAKE], which means nothing and is transliterated *Aphek*. Strong's #663 BDB #67. 'Ăphêkâh (אֶפְהֵכָה) [pronounced uh-FAY-kaw]. Strong's #664 BDB #68. Joshua 15:53. We have another similarly named city, Aphik—actually, Aphîyq (אֶפִּיָּק) [pronounced uh-FEEK]. Because the only original difference between the two is the yod (which could be an error), and since this is associated with Asher in Judges 1:31, this is probably the same city. Strong's #663 BDB #67. (notice that both BDB and Strong's have both assumed that they are equivalent). The Doctrine of Aphek Judges 1:31 1Sam. 4:1d 29:1

Aphîyq (אֶפִּיָּק) [pronounced uh- FEEK]	<i>to hold, to be strong; transliterated Aphik, Aphek</i>	masculine proper noun; location	Strong's #663 BDB #67
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ʾĀphêq (אַף) [pronounced <i>uh-FAYK</i>]	<i>to hold, to be strong;</i> transliterated <i>Aphek</i> , <i>Aphik</i>	masculine proper noun; location	Strong's #663 BDB #67
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This is probably equivalent to Aphîyq (אֶפְיָק) [pronounced *uh-FEEK*] ʾĀphêq (אַף) [pronounced *uh-FAYK*]; a reasonable assumption made by both BDB and Strong. The only true difference between these proper nouns in the original languages is the yodh, which generally constitutes a slightly different spelling of the same word.

626. **Proper_noun/location:** Strong's #664 BDB #68.

627. **Masculine_noun:** ʾêpher (אֶפֶר) [pronounced *Ā-fer*], which means *ashes*; figuratively, *worthlessness*. Strong's #665 BDB #68. Gen. 16:27 2Sam. 13:19 Job 2:8 Psalm 147:16

ʾêpher (אֶפֶר) [pronounced <i>Ā-fer</i>]	<i>ashes; figuratively,</i> <i>worthlessness</i>	masculine singular noun	Strong's #665 BDB #68
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628. **Masculine_noun:** *covering, bandage*. Strong's #666 BDB #68.

629. **Masculine_noun:** *sedan, litter, palanquin*. Strong's #668 BDB #68.

630. **Masculine_proper_noun:** ʾEph^erayim (אֶפְרַיִם) [pronounced *ef-RAH-yim*], which is transliterated *Ephraim*. Strong's #669 BDB #68. Judges 1:29 1Sam. 1:1 9:4 14:22 2Sam. 2:9 13:23 18:6 20:21 1Chron. 12:30 Psalm 60:7

ʾEph ^e rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be</i> <i>fruitful; double ash</i> <i>heap</i> transliterated <i>Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
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631. **Proper_noun/location:** *Ephrath* may mean *sign, wonder*. Possibly the first name for the city of Bethlehem. Strong's #672 BDB #68. The **City of Bethlehem** Gen. 35:16 Psalm 132:6

ʾEph ^e râthâh (אֶפְרַתָּה) [pronounced <i>ehf^e-RAW-thaw</i>]	<i>ash heap; a place of</i> <i>fruitfulness; transliterated</i> <i>Ephrathah</i>	proper singular noun; location or person	Strong's #672 BDB #68
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This is also spelled ʾEph^erâth (אֶפְרַתָּה) [pronounced *ehf^e-RAWTH*].

This generally refers to a place and it may be identical to Bethlehem (or it is a general area where Bethlehem is located—see Micah 5:1). This is a place near Bethel where Rachel died and was buried. This can also be a woman's name (1Chron. 2:19, 50 4:4).

632. **Gentilic_adjective:** ʾEph^erâthîy (אֶפְרַתִּי) [pronounced *ef-raw-THEE*], which means *to bear fruit, to be fruitful* and is transliterated *Ephrathite*. An Ephrathite is a person from the stock of Ephraim. The essential difference between the two words is that the *m* on the end of Ephraim is dropped, and the new word is known as the

adjective gentilic of its noun cognate. English translators have traditionally added the *ite* or *ites* ending. Strong's #673 BDB #68. Ruth 1:1 1Sam. 1:1 17:12

ʾEph ^e râthîy (עֲפְרַתִּי) [pronounced ef- raw-THEE]	to bear fruit, to be fruitful and is transliterated Ephrathite	gentilic adjective	Strong's #673 BDB #68
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633. **Masculine_noun:** mōwphêth (מוֹפֶת) [pronounced *moe-FAITH*], which is a *wonder, sign, miracle; a proof [of divine involvement]a sign [of a future event]*. Strong's #4159 BDB #68. (how come?) 1Chron. 16:12 Psalm 105:5

mōwphêth (מוֹפֶת) [pronounced <i>moe-FAITH</i>]	a wonder, sign, miracle; a proof [of divine involvement]a sign [of a future event]	masculine singular noun	Strong's #4159 BDB #68
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634. **Masculine_proper_noun:** Strong's #675 BDB #68.

635. **Preposition/substantive:** êtsel (עַצֵּל) [pronounced *AY-tse*], which means *by, beside*. Proximity is the key to this preposition. Only compound also found below. Strong's #681 BDB #69. 1Sam. 5:2 17:30 20:19, 41 1Kings 1:9 2:29

êtsel (עַצֵּל) [pronounced AY- tse]	a side; near, by, beside	Preposition/substa ntive	Strong's #681 BDB #69
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
êtsel (עַצֵּל) [pronounced AY- tse]	a side; near, by, beside	Preposition/substa ntive with the 3 rd person masculine singular suffix	Strong's #681 BDB #69

Together, min + êtsel mean *from one's side, from beside, from proximity to; contiguous to, beside*.

636. **Verb:** ʾâtsal (אַצַּל) [pronounced *aw-TSAHL*], which means *set aside, reserve; lay aside, reserve, withdraw, withhold*. a word found only in Gen. 27:36 Num. 11:17, 25 Ecc. 2:10 and Ezek. 42:6. It's meaning in BDB is given as *lay aside, reserve, withdraw, withhold*. It would be reasonable, because of its use in Gen. 27:36b³⁴ to

³⁴ Isaac has just given the blessing that he was saving for Esau to Jacob; and Esau whines, "He took away my birthright and now look, he has taken away my blessing. Have you not reserved [or, set aside] a blessing for me?"

translate this word *set aside, reserve*. Strong's 680 BDB #69. Gen. 27:36 Num. 11:17 or 25

'âtsal (אַצַּל) [pronounced aw-TSAHL]	<i>set aside, reserve; lay aside, reserve, withdraw, withhold</i>	3 rd person masculine singular, Qal imperfect	Strong's 680 BDB #69
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637. **Masculine_proper_noun:** Strong's #672 BDB #69.
638. **Proper_noun/location:** Strong's #682 BDB #69.
639. **Masculine_noun:** *side, corner, chief*. Strong's #678 BDB #69.
640. **Feminine_noun:** *joining, joint*. Strong's #679 BDB #69.
641. **Masculine_proper_noun:** *Yahweh has reserved, Jehovah has set apart*. Strong's #683 BDB #69.
642. **Masculine_proper_noun:** Strong's #684 BDB #69.
643. **Verb:** *to lay up, to store up*. Strong's #686 BDB #69.
644. **Masculine_proper_noun:** *treasure, covenant*. Strong's #687 BDB #69.
645. **Substantive:** 'ôtsâr (אֹצֵר) [pronounced oh-TSAWR] and it is a *depository, a storehouse, a treasury*. It is where things are laid up in storage, whether it be grain, gold or rain. Strong's #214 BDB #69. Deut. 28:12 Psalm 33:7
646. **Masculine_noun:** which means *wild goat*. Strong's #689 BDB #70.
647. **Masculine_proper_noun:** which means ; transliterated . Strong's #690 BDB #70.
648. **Verb:** 'ârab (אַרַּב) [pronounced aw-RA^BV], which means *to ambush, to lay in wait, to hide*. As a participle, it means *an ambushing*. As a masculine plural participle, it means *bushwackers, ambushers, ambushes*. In the Judges 9:25 context, as *they* rob everyone who passes by, *they* more likely refers back to *ambushers* rather than to *ambushes*. Strong's #693 BDB #70. The Doctrine of Hebron. Joshua 8:2, 4, 18 Judges 9:25, 32, 33 16:2, 9a 21:20 1Sam. 15:5 22:8 Psalm 10:9 59:3 Prov. 1:11

'ârab (אַרַּב) [pronounced aw-RA ^B V]	<i>to ambush, to lay in wait, to hide</i>	3 rd person masculine singular, Qal imperfect	Strong's #693 BDB #70
'ârab (אַרַּב) [pronounced aw-RA ^B V]	<i>to ambush, to lay in wait, to hide, caused to lay in wait</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #693 BDB #70

649. **Masculine_noun:** ma'ârâb (מַעְרָב) [pronounced mah-uh-RAW^BV], which means *place of ambush, ambushment, hiding place, hideaway, enclosure, hidden encampment*. and it is the noun cognate for the verb *to ambush*. We are referring the *place from where they would ambush* the people and city of Ai. Strong's #3993 BDB #70. Joshua 8:9 Psalm 10:8

650. **Proper_noun/location:** which means *ambush, to lay in wait; to hide*; transliterated . Strong's #694 BDB #70.

651. **Gentilic_adjective:** אַרְבִּי (ʾArēbîy) [pronounced *ahr-BEE*], which means *an ambush; native of Arabia*, transliterated *Arbite*. Strong's #701 BDB #70. 2Sam. 23:35

אַרְבִּי (ʾArēbîy) [pronounced <i>ahr-BEE</i>]	<i>an ambush; native of Arabia</i> , transliterated <i>Arbite</i>	gentilic singular adjective with the definite article	Strong's #701 BDB #70
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652. **Masculine_noun:** which means *ambuscade*. Strong's #696 BDB #70.

653. **Feminine_noun:** אֶרֶב (ʾĕrubbâh) [pronounced *ur-oob-BAW*], which means *lattice, window, sluice; chimney; a dove house; an area enclosed with lattice*. Strong's #699 BDB #70. Gen. 7:11 8:2

אֶרֶב (ʾĕrubbâh) [pronounced <i>ur-oob-BAW</i>]	<i>lattice, window, sluice; chimney; a dove house; an area enclosed with lattice</i>	feminine singular noun	Strong's #699 BDB #70
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654. **Proper_noun/location:** which means ; transliterated . Strong's #700 BDB #70.

655. **Masculine_noun:** which means *ambush*. Strong's #3993 BDB #70.

656. **Verb:** אָרַג (ʾārag) [pronounced *aw-RAHG*], which means *weave, braid*. Strong's #707 BDB #70. Judges 16:13b 1Sam. 17:7 2Sam. 21:19 1Chron. 11:23

אָרַג (ʾārag) [pronounced <i>aw-RAHG</i>]	<i>to weave, to braid</i>	3 rd person masculine singular, Qal imperfect	Strong's #707 BDB #70
אָרַג (ʾārag) [pronounced <i>aw-RAHG</i>]	<i>weaver; figuratively, intrigue</i>	Qal active participle	Strong's #707 BDB #70

657. **Masculine_noun:** Strong's #708 BDB #71.

658. **Masculine_noun:** which means *purple*. Strong's #710 BDB #71.

659. **Masculine_noun:** which means *purple*. Strong's #513 BDB #71.

660. **Masculine_proper_noun:** which means ; transliterated . Strong's #714 BDB #71.

661. **Gentilic_adjective:** which means , transliterated . Strong's #715 BDB #71.

662. **Masculine_proper_noun:** which means ; transliterated . Strong's #720 BDB #71.

663. **Gentilic_adjective:** which means , transliterated . Strong's #722 BDB #71.

664. **Masculine_proper_noun:** which means ; transliterated . Strong's #715 BDB #71.

665. **Proper_noun/location:** which means ; transliterated . Strong's #719 BDB #71.

666. **Gentilic_adjective:** 'ar^evâdîy (אֲרַוְדִי) [pronounced *ahr-vaw-DEE*], which means *I will break loose*, transliterated *Arvadite*. Strong's #721 BDB #71. Gen. 10:18

'ar ^e vâdîy (אֲרַוְדִי) [pronounced <i>ahr-vaw-DEE</i>]	<i>I will break loose,</i> transliterated <i>Arvadite</i>	gentilic singular adjective with the definite article	Strong's #721 BDB #71
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667. **Masculine_proper_noun:** which means ; transliterated . Strong's #742 BDB #71.

668. **Masculine_proper_noun:** which means ; transliterated . Strong's #743 BDB #71.

669. **Verb:** which means *to pluck; to gather*. Strong's #717 BDB #71.

670. **Feminine_noun:** which means *manger*. Strong's #220,723 BDB #71.

671. **Noun:** 'ărîy (אֵרִי) [pronounce, *uh-REE*], which means *lion*. Although some have asserted that this word comes from the word *pluck, gather, pull*; in reference to the lion's eating habits—pulling his prey apart or tearing its flesh into pieces. Bochart claims that this is incorrect, but that the word comes from the Hebrew word *to see*, in reference to the vision of the lion or from the fire of the lion's eyes. Gen. 49:9 Num. 23:24 24:9 Deut 33:22 Judges 14:5, 8, 9, 18 1Sam. 1:23 17:10 23:20 1Kings 7:29, 36 10:19–20 13:24–26, etc. (Over 50 more times) Strong's #738 BDB #71. 1Sam. 17:34 Job 4:11 2Sam. 2:23 17:10 23:20 1Chron. 11:22 12:8 Psalm 7:2

'ărîy (אֵרִי) [pronounced <i>uh-REE</i>]	<i>lion</i>	masculine singular noun	Strong's #738 BDB #71
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672. **Masculine_noun:** 'ar^eyêh (אַרְיֵה) [pronounced *ahr-YAY*], which means *lion*. Strong's #744 BDB #71. The New Englishman's Hebrew Concordance lists this as Strong's #738, although that is a slightly different word). Judges 14:5

673. **Masculine_proper_noun:** who is an officer of Pekahiah in 1Kings 15:25. Possibly corrupted text. Strong's #745 BDB #72.

674. **Feminine_proper_noun:** 'Ărîy'êl (אַרְיֵאֵל) [pronounced *ar-ee-ALE*], which means *lioness of Eternal life*; possibly *lion-like [men]*; and is transliterated *Ariel*. Strong's #739–740 BDB #72. 2Sam. 23:20 1Chron. 11:22

'Ărîy'êl (אַרְיֵאֵל) [pronounced <i>ar-ee-ALE</i>]	<i>lioness of Eternal life;</i> possibly <i>lion-like [men]</i> ; and is transliterated <i>Ariel</i>	feminine singular proper noun	Strong's #739– 740 BDB #72
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675. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #692 BDB #72.

676. **Masculine_noun:** which means *hero, lion of God*. Meaning and spelling dubious. Strong's #691 BDB #72.
677. **Masculine_noun:** which means *hearth, altar-hearth*. Strong's #741 BDB #72.
678. **Proper noun (questionable):** Ba'ārûwmâh (בְּאֲרֻמָּה) [pronounced *bah-uh-ROO-maw*], and it is thought to be a proper noun referring to the city Arumah from whence Abimelech ruled (it is not mentioned anywhere else in Scripture except in Judges 9:41). Much more information to be found in Judges 9:31. Strong's #725 BDB #72. Judges **9:31**
679. **Proper_noun_location:** which means *lion of something*; and is transliterated . Strong's #725 BDB #72.
680. **Masculine_proper_noun:** 'Ārav^enâh (אֲרַוְנָה) [pronounced *ar-ahv-NAW*], which means *joyful shouting of Yah; make shine*; and is transliterated *Aruanah*. Strong's #728 BDB #72. 2Sam. 24:16

'Ārav ^e nâh (אֲרַוְנָה) [pronounced <i>ar-ahv-NAW</i>]	<i>joyful shouting of Yah; make shine</i> ; and is transliterated <i>Araunah</i> ; <i>Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun; with the definite article	Strong's #728 BDB #72
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There are alternate spellings, which are the basis for the various transliterations above.

681. **Verb:** which means *to be firm; to withdraw, to retreat*. Strong's #none BDB #72.
682. **Masculine_noun:** 'erez (אֶרֶז) [pronounced *EH-rez*], which means *cedar*. Feminine in Ezek. 17:22. Strong's #730 BDB #72. 2Sam. 5:11 7:2 Psalm 29:5 148:9

'erez (אֶרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine singular noun	Strong's #730 BDB #72
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683. **Feminine_collective_noun:** which means *cedar panels, cedar work*. Strong's #731 BDB #72.
684. **Adjective:** which means *firm, strong*. Strong's #729 BDB #72.
685. **Proper_noun_location:** Mêrôwz (מֵרוֹז) [pronounced *may-ROSE*], which means *refuge*; and is transliterated *Meroz*. Strong's #4789 BDB #72.

Mêrôwz (מֵרוֹז) [pronounced <i>may-ROSE</i>]	<i>refuge</i> ; transliterated <i>Meroz</i>	masculine singular, proper noun; location	Strong's #4789 BDB #72
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686. **Verb:** 'ârach (אָרַח) [pronounced *aw-RAHKKH*], which means *to wander, to journey, to walk, to go; to decree, to appoint*. In the participle, it means *the wanderer, the traveler, the wayfarer*. Strong's #732 BDB #72. Judges 19:16 2Sam. 12:4

'ārach (אָרַח) [pronounced aw- RAHKH]	<i>to wander, to journey, to walk, to go; to decree, to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #732 BDB #72
'ārach (אָרַח) [pronounced aw- RAHKH]	<i>wandering, journeying, walking</i>	Qal active participle	Strong's #732 BDB #72
'ārach (אָרַח) [pronounced aw- RAHKH]	<i>a wanderer, traveler, wayfarer</i>	Qal active participle used as a substantive	Strong's #732 BDB #72

687. **Verb:** 'ārak^e (אָרַךְ) [pronounced aw-RAHK], which means *to be long, to prolong*. In the Hiphil, it means *to postpone anger, to live long, to prolong, to be patient, to continue long, to tarry long*. We will go with *patient*, although I am not 100% comfortable with that. Strong's #748 BDB #73. Deut. 22:7 Joshua 24:31 Job 6:11

'ārak ^e (אָרַךְ) [pronounced aw- RAHK]	<i>to be long, to prolong</i>	3 rd person masculine singular, Qal imperfect	Strong's #748 BDB #73
'ārak ^e (אָרַךְ) [pronounced aw- RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #748 BDB #73

688. **Masculine_noun:** 'ōrach (אָרַח) [pronounced OH-rahkh], and it means *path, way, highway; those on the path, a traveler; a caravan; used figuratively as way [of righteousness]*. Feminine in Proverbs 16, 19. It can be used figuratively, as in the ways of righteousness (Psalm 25:4 119:15); and it can be used for those on the path, whether it be an individual (*traveler*) or a group of people (*a caravan*). A proper noun which means traveler varies only by a vowel point (that means that it was indistinguishable in the written Hebrew language from our word); the feminine plural cognate of 'ōrach means *caravan* (only in Gen. 37:25 Isa. 21:13—feminine. gender Strong's #736 BDB #73). Furthermore, the New Englishman's Hebrew Concordance does not treat these as different words. Strong's #734 BDB #73. Gen. 18:11 Judges 5:6 Job 6:18–19, 22 Psalm (23:3) 142:3 Prov. 1:19 2:8, 15 3:6

<p>ʾôrach (אֹרַח) [pronounced OH-rahkh]</p>	<p>a [well-trodden] road; way, path; metonyms: traveler; traveling company, caravan; metaphorically: a course [way] of living [or action]; mode, manner, way; a path of life</p>	<p>masculine singular noun</p>	<p>Strong's #734 BDB #73</p>
<p>ʾôrâthôwth (אוֹרְתוֹת) [pronounced oh-raw-THOHTH]</p>	<p>[well-trodden] paths, ways, paths; figuratively, way of life, mode of life; habits</p>	<p>masculine plural noun</p>	<p>Strong's #734 BDB #73</p>

689. **Masculine proper noun:** which means *traveler?* and is transliterated . Strong's #733 BDB #73.

690. **Feminine noun:** which means *meal, allowance*. Strong's #737 BDB #73.

691. **Feminine noun:** ʾôrach (אֹרַח) [pronounced OH-rahkh], which means a [well-trodden] road; way, path; metonyms: traveler; traveling company, caravan; metaphorically: a course [way] of living [or action]; mode, manner, way; a path of life. Strong's #736 BDB #73.

<p>ʾôreḥah (אֹרְחָה) [pronounced ôhr^e-KHAH]</p>	<p>a band of travelers; traveling company, caravan</p>	<p>feminine singular noun</p>	<p>Strong's #736 BDB #73</p>
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692. **Masculine proper noun:** ʾĂr^eyôwk^e (אֲרֵיכָה) [pronounced uhr-YOKE], which means *lion-like*; and is transliterated *Arioch*. Strong's #746 BDB #73. Gen. 14:1

<p>ʾĂr^eyôwk^e (אֲרֵיכָה) [pronounced uhr-YOKE]</p>	<p>lion-like; and is transliterated <i>Arioch</i></p>	<p>masculine singular proper noun</p>	<p>Strong's #746 BDB #73</p>
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693. **Verb:** ʾârak^e (אַרַךְ) [pronounced aw-RAHK], which means *to make long, to extend, to stretch out; to be long; to grow long, to continue long; to display length*. Strong's #748 BDB #73. Gen. 26:8 Judges 2:8

<p>ʾârak^e (אַרַךְ) [pronounced aw-RAHK]</p>	<p>to make long, to extend, to stretch out; to be long; to grow long, to continue long; to display length</p>	<p>3rd person masculine singular, Qal imperfect</p>	<p>Strong's #748 BDB #73</p>
<p>ʾârak^e (אַרַךְ) [pronounced aw-RAHK]</p>	<p>to make long, to extend, to lengthen; to prolong [one's life]; to be long, to be long-lived; to retard, to delay, to defer</p>	<p>3rd person masculine singular, Hiphil imperfect</p>	<p>Strong's #748 BDB #73</p>

694. **Masculine_noun:** 'ôrek^e (רָאָה) [pronounced *OH-reck*], which means *length; forbearance, self-restraint*. Strong's #753 BDB #73. [Hebrew messtup: Gen. 6:15 13:17 Judges 3:16 Psalm 21:4 23:6] Prov. 3:2

'ôrek ^e (רָאָה) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73
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695. **Combination of nouns:** 'ôrek^e (רָאָה) [pronounced *OH-reck*], which means *length; forbearance, self-restraint*. Strong's #753 BDB #73. This plus the noun yôwm (יּוֹם) [pronounced *yohm*], which means *days*. Strong's #3117 BDB #398. [Hebrew messtup and plural messtup: Psalm 21:4 23:6] Prov. 3:2

'ôrek ^e (רָאָה) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Together, these mean *length of days*; i.e., *longevity, long life*.

696. **Adjective:** 'erek^e (אָרַךְ) [pronounced *EH-rek*], which means *slow, patient, long*. Strong's #750 BDB #74. Psalm 103:8

'erek ^e (אָרַךְ) [pronounced <i>EH-rek</i>]	<i>slow, patient, long</i>	adjective, masculine singular construct	Strong's #750 BDB #74
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697. **Adjective:** 'ărûkâh (אָרֻךְ) [pronounced *uh-rook-KAW*], which means *long*. Strong's #752 BDB #74. 2Sam. 3:1

'ărôwk (אָרֻךְ) [pronounced <i>uh-ROKE</i>]	<i>long</i>	masculine singular adjective	Strong's #752 BDB #74
'ărûkâh (אָרֻכָּה) [pronounced <i>uh-rook-KAW</i>]	<i>long</i>	feminine singular adjective	Strong's #752 BDB #74

698. **Feminine_noun:** 'ărûchâh (אָרֻחָה) [pronounced *uh-roo-KHAW*], which means *health, healing [or a wound], the application of a bandage, restoration*. The meaning in the Bible is always metaphorical and refers more to the healing which follows the application of a long bandage (and the healing need not be a physical healing). Strong's #724 BDB #74. The Doctrine of Fasting (Isa. 58:8)

699. **Proper_noun/location:** 'Erek^e (רָאָה) [pronounced *EH-rehk*], which means *long, length*; transliterated *Erech*. Strong's #751 BDB #74. Gen. 10:10

ʿErek ^e (עֶרֶךְ) [pronounced EH-rehk]	long, length; transliterated <i>Erech</i>	proper singular noun/location	Strong's #751 BDB #74
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700. **Gentilic_adjective:** ʿArkîy (אֶרְכִּי) [pronounced *ahr-KEE*], which means *from Arkansas*,³⁵ transliterated *Archite*. Strong's #757 BDB #74. 2Sam. 15:32 16:16 17:5

ʿArkîy (אֶרְכִּי) [pronounced <i>ahr-KEE</i>]	<i>from Arkansas</i> , ³⁶ transliterated <i>Archite</i>	Gentilis adjective	Strong's #757 BDB #74
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701. **Proper_noun:** ʿĀrām (עֲרָם) [pronounced *uh-RAWM*], which means *the highland; exalted*; and is transliterated *Aram*. It simply refers the Aram, the Aramæans, Syria or the Syrians. This is used with both a feminine singular verb and a masculine singular verb in 2Sam. 10. Strong's #758 BDB #74. [Scattered in BDB's definition of Aram are Strong #'s 760 and 763]. Gen. 10:22 22:21 25:20 Judges 3:8, 10 10:6 2Sam. 8:5 15:8 Psalm 60 inscription

ʿĀrām (עֲרָם) [pronounced <i>uh-RAWM</i>]	<i>the highland, high region; exalted</i> ; and is transliterated <i>Aram</i> ; sometimes rendered <i>Syria, Mesopotamia</i>	proper noun, singular	Strong's #758 BDB #74
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702. **Proper_noun:** Gen. 24:10 Judges 3:8 Psalm 60 inscription

ʿĀram (עֲרָם) [pronounced <i>uh-RAHM</i>]	<i>the highland, high region; exalted</i> ; and is transliterated <i>Aram</i> ; sometimes rendered <i>Syria, Mesopotamia</i>	proper noun, singular construct	Strong's #758 BDB #74
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The difference between this noun and Strong's #758 is the vowel point, which was added much later (we have an *a* here instead of an *â*. This is simply the construct state of ʿĀrām.

Nâhărayim (נְהַרַיִם) [pronounced <i>naw-huh-rah-YIM</i>]	<i>two rivers; two streams</i>	masculine dual noun	Strong's #5104 BDB #625
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³⁵ Just a joke, derivation unknown.

³⁶ Just a joke, derivation unknown.

Together, these nouns are 'Āram Nāhārayim (אַרַם נַהֲרָיִם) [pronounced *uh-RAHM-naw-huh-rah-YIM*] and together are listed as Strong's #763 BDB #74. We could reasonably render this as *Aram of the two rivers*, which is Mesopotamia. This would refer to the area between the Euphrates and the Tigris rivers. Together, they are transliterated as *Aram-naharaim*.

703. **Proper_noun:** Psalm 60 inscription

'Āram (אַרַם) [pronounced <i>uh-RAHM</i>]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	proper noun, singular construct	Strong's #758 BDB #74
Tsôwbâh (צֹבָח) [pronounced <i>tzoh^b-VAW</i>]	transliterated <i>Zobah</i>	Proper noun, territory	Strong's #6678 BDB #844

Together, these two nouns are treated as one by Strong and assigned Strong's #760. BDB gives the definitions *exalted station, exalted conflict* and identifies this as the land northeast of Damascus. Zobah, this word taken by itself, is a separate kingdom during the times of Saul, David and Solomon, also according to BDB.

704. **Adjective gentilic:** 'Ārammîy (אַרַמִּי) [pronounced *uh-rahm-MEE*], which means, *exalted; transliterated/translated Aramæan, Aramite; Syrian*. Strong's #761 BDB #74. Gen. 25:20 28:5 31:20 1Chron. 7:14

'Ārammîy (אַרַמִּי) [pronounced <i>uh-rahm-MEE</i>]	<i>exalted; transliterated/translated Aramæan, Aramite; Syrian</i>	gentilic adjective	Strong's #761 BDB #74
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705. **Adverb:** which means *Aramæan*. Used only of the language. Strong's #762 BDB #74.

706. **Masculine_noun:** which means *citadel*. Strong's #759 BDB #74.

707. **Masculine_proper_noun:** Ar^emôhîy (אַרְמוֹהִי) [pronounced *ahr-moh-NEE*], which means *palatial, one of the palace; transliterated Armoni*. Strong's #764 BDB #74. 2Sam. 21:8

Ar ^e môhîy (אַרְמוֹהִי) [pronounced <i>ahr-moh-NEE</i>]	<i>palatial, one of the palace; transliterated Armoni</i>	masculine singular proper noun	Strong's #764 BDB #74
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708. **Masculine_proper_noun:** which means ; transliterated . Strong's #765 BDB #75.

709. **Masculine_noun:** which means *fir, cedar*. Strong's #766 BDB #75.

710. **Masculine_proper_noun:** which means ; transliterated . Strong's #767 BDB #75.
711. **Proper_noun/location:** which means ; transliterated . Strong's #1835,3120 BDB #75.
712. **Masculine_proper_noun:** which means ; transliterated . Strong's #770 BDB #75.
713. **Masculine_proper_noun:** which means ; transliterated . Strong's #771 BDB #75.
714. **Proper_noun:** 'Ar^enôṯn (אַרְנוֹן) [pronounced *ahr-NOHN*], which means *rushing stream*; transliterated *Arnon*. A stream in Moab. Strong's #769 BDB #75. Deut. 2:24

'Ar ^e nôṯn (אַרְנוֹן) [pronounced <i>ahr-NOHN</i>]	<i>rushing stream</i> ; transliterated <i>Arnon</i>	proper singular noun:	Strong's #769 BDB #75
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BDB: *[The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.*

715. **Masculine_noun:** 'ărôwn (אוֹרֹן) [pronounced *uh-ROHN*], which means *ark, chest*. This is also found in the feminine gender. Strong's #727 BDB #75. The Doctrine of the Ark of the Covenant Joshua 3:11 1Sam. 3:3 4:3 14:18 2Sam. 6:2 15:24 1Kings 2:26 1Chron. 13:3 16:1 Psalm 132:8

'ărôwn (אוֹרֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest</i> ; <i>Ark</i>	masculine singular construct	Strong's #727 BDB #75
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716. **Location:** Strong's #774 BDB #75.
717. **Masculine_proper_noun:** 'Ar^epak^eshad (אַרְפַּכְשָׁד) [pronounced *ahr-pahk-SHAHD*], which means *I shall fail as the breast: he cursed the breast-bottle*; transliterated *Arpakshad, Arphaxad*. Strong's #775 BDB #75. Gen. 10:22 11:10

'Ar ^e pak ^e shad (אַרְפַּכְשָׁד) [pronounced <i>ahr-pahk-SHAHD</i>]	<i>stronghold of the Chaldees; I shall fail as the breast: he cursed the breast-bottle</i> ; transliterated <i>Arpakshad, Arphaxad</i>	masculine singular proper noun	Strong's #775 BDB #75
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718. **Feminine_noun:** 'erets (אֶרֶץ) [pronounced *EH-rets*], which means *earth (all or a portion), land*. It can mean ❶ *planet earth* (Gen. 18:18, 25 22:18 Job 37:12); ❷ *a specific portion of the earth, such as a country, region, or territory* (Gen. 11:28, 31 21:21 Psalm 78:12—you will note that in these instances, 'erets is in the construct and generally translated *the land of*); ❸ *the ground, the soil* (Gen. 1:11–12, 30 18:2 33:3 Lev. 19:9); ❹ and 'erats is found in miscellaneous phrases. Strong's #776

BDB #75. (cp Strong's #127 **BDB #9**). Gen. 1:1, 10 2:1 4:12 6:4 7:4 8:1 9:1 10:4, 8 11:1, 2, 31 12:1, 5 13:6 14:19 15:7 16:3 17:8 18:2, 18, 25 19:1, 23 20:1 21:21 22:2,18 23:2 24:3, 52 25:6 26:1, 3 27:28 28:4, 12 29:1 30:25 31:3, 18 32:3, 9 33:3, 18 34:1 35:6 Deut. 1:5 2:5 4:15–18 20:1 22:6 Joshua 3:11 Judges 1:2 **5:4** 16:24 1Sam. 2:8 3:19 4:5 5:3 12:6 13:3, 7 14:15 17:46 20:41 21:11 22:5 23:23 24:8 25:23 26:7 27:1 28:3 29:11 30:16 31:9 2Sam. 1:2 2:22 7:9 12:17 13:31 14:4, 20 15:4 17:26 18:8, 28 20:10 21:14 22:8, 43 23:4 24:6, 20 1Kings 1:23, 40 2:2 1Chron. 1:10 14:17 Job 1:1, 20 2:13a 3:14 9:24 12:8 14:8 16:18 18:4 19:9 Psalm 2:2, 8 7:5 9:4 10:18 33:5 41:2 52:5 57:5 59:13 61:2 63:1, 9 99:1 103:11 106:17 110:6 114:7 142:5 Prov. 2:21 3:19

ʿerets (אֶרֶץ) [pronounced EH- rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
ʿerets (אֶרֶץ) [pronounced EH- rets]	earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]	feminine singular noun with the directional hê	Strong's #776 BDB #75
ʾārâtsôwth (אֲרָצוֹת) [pronounced uh- raw-TSOHTH]	lands, countries	feminine plural noun with the definite article	Strong's #776 BDB #75

719. **Combo:** Deut. 2:9

min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʿerets (אֶרֶץ) [pronounced EH- rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #776 BDB #75

From their land = any of their land.

720. **Noun:** m^oêrâh (מְעִרָה) [pronounced meh-ay-RAW], which means, *curse, execration*. It is another word for *curse*, found only here and Prov. 3:33 28:27 Mal. 2:2 3:9. I actually would like a better, different definition, but for now, we will go with *curse*.

It is the noun cognate of 'ârar. Strong's #3994 BDB #76. Deut. 28:20 Prov. 3:33

m ^o êrâh (מְרָאָה) [pronounced <i>meh-ay-RAW</i>]	<i>curse, execration</i>	masculine singular noun	Strong's #3994 BDB #76
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721. **Masculine proper noun:** which means *not sure* and is transliterated . Strong's #777 BDB #76.

722. **Verb:** 'ârar (רָאָר) [pronounced *aw-RAHR*], which means *to curse, to bitterly curse*. The previous words given did not appear to be curses—that is, they did not appear to be used in the negative sense, although that could be implied. What seems to be the case is that they were given promises or extracted promises. Here, it means *curse*, pure and simple (Gen. 12:3 Ex. 22:28 Judges 5:23 Mal. 2:2). Qâ^bva^bv (קָבַע) [pronounced *kaw^b-VA^BV*] and it simply means *curse*. This particular word is found only in Num. 22–25 and nowhere else in the Bible. The word translated *curse* in v. 6 is 'ârar (רָאָר) [pronounced *aw-RAHR*] is the word commonly used for *curse* as far back as Gen. 3:14, 17 4:11 12:3 and all the way to Mal. 3:9. My educated guess is that qâ^bva^bv is perhaps the Hebrew equivalent of the Balaam's word for *curse*. {Qâ^bva^bv (קָבַע) [pronounced *kaw^B-VA^BV*] Strong's #6895 BDB #866}. Strong's #779 BDB #76. Gen. 3:14 4:11 5:29 9:25 12:3 27:29 Num. 5:24 Num. 22:11 Joshua 6:26 9:23 Judges 5:23 1Sam. 26:19 Job 3:8

'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>to curse, to bitterly curse; put under a curse</i>	3 rd person masculine singular, Qal imperfect	Strong's #779 BDB #76
'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>cursing [with bitterness], putting under a curse; the one cursing</i>	Qal active participle	Strong's #779 BDB #76
'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>those who curse, ones who [bitterly] curse, ones receiving a curse</i>	masculine plural, Qal passive participle	Strong's #779 BDB #76
'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>cursed, being [bitterly] cursed, receiving a curse</i>	Qal passive participle	Strong's #779 BDB #76
'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>cursed, to be cursed, to be bitterly cursed; being cursed at</i>	Niphal passive participle	Strong's #779 BDB #76
'ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>to curse, to bitterly curse; to cause to curse; to produce a curse; to put under a curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #779 BDB #76

ʾârar (אַרַר) [pronounced aw-RAHR]	<i>to be made a curse, to be cursed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #779 BDB #76
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723. **Feminine_noun:** which means *a curse*. Strong's #3994 BDB #76.

724. **Proper_noun_location:** ʾârâraṭ (אַרְרָאֵט) [pronounced *uhr-aw-RAHT*], which means *the cursed reversed; precipitation of a curse*; and is transliterated *Ararat*. BDB: a mountainous region of eastern Armenia, between the river Araxes and the lakes Van and Oroomiah, the site where Noah's ark came to rest. Strong's #780 BDB #76. Gen. 8:4

ʾârâraṭ (אַרְרָאֵט) [pronounced <i>uhr-aw-RAHT</i>]	<i>the cursed reversed; precipitation of a curse; and is transliterated Ararat</i>	proper singular noun location	Strong's #780 BDB #76
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725. **Verb:** ʾâras (אַרַס) [pronounced *aw-RAHS*], which means *to betroth, to marry, to get married to, to espouse, to make one a wife; to become engaged to*. Strong's #781 BDB #76. Deut. 20:7 22:27, 28 2Sam. 3:14

ʾâras (אַרַס) [pronounced aw-RAHS]	<i>to erect, to build, to build up; an unused root in the Bible</i>	3 rd person masculine singular, Qal perfect	Strong's #781 BDB #76
ʾâras (אַרַס) [pronounced aw-RAHS]	<i>to betroth, to marry, to get married to, to espouse, to make one a wife; to become engaged to</i>	3 rd person masculine singular, Piel perfect	Strong's #781 BDB #76
ʾâras (אַרַס) [pronounced aw-RAHS]	<i>to be married [betrothed]</i>	3 rd person masculine singular, Pual perfect	Strong's #781 BDB #76

726. **Feminine_noun:** ʾăresheth (אַרְשֶׁת) [pronounced *ahr-EH-sheth*], which means *a desire, a longing; a request*. Strong's #782 BDB #77. Psalm 21:2*

ʾăresheth (אַרְשֶׁת) [pronounced <i>ahr-EH-sheth</i>]	<i>a desire, a longing; a request</i>	feminine singular construct	Strong's #782 BDB #77
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727. **Masculine_proper_noun:** which means *not sure* and is transliterated *Artaxerxes*. Strong's #783 BDB #77.

728. **Masculine_proper_noun:** which means *something? of God* and is transliterated . Strong's #840 BDB #77.

729. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #841 BDB #77.

730. **Masculine_proper_noun:** which means *not sure* and is transliterated *Mannasite*. Strong's #844 BDB #77.
731. **Gentilic_adjective:** which means ; and is transliterated *Manassite*. Strong's #845 BDB #77.
732. **Masculine/feminine_noun:** 'esh (אֵשׁ) [pronounced *aysh*], which means *fire* (Lev. 1:7); *lightning* (Gen. 19:24 Ex. 9:23–24); and it is often used to mean *a supernatural fire, the presence of Yahweh or the attendance of a theophany* (Ex. 3:2 13:21). We could easily stretch this to mean *offerings of fire* in the plural. Strong's #784 BDB #77. Gen. 15:17 19:24 22:6 Num. 9:16 11:1 Deut. 1:33 Joshua 13:14 Judges 1:8 6:21 1Sam. 30:1 2Sam. 14:30 22:9 23:7 1Chron. 14:12 Job 1:16 8:5 Psalm 29:7 46:9 68:2 105:32 106:18 118:12 148:8

'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
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733. **Feminine_noun:** which means *fire, from fire, from their fire*. Jer. 6:29.* Strong's #800 BDB #77.
734. **Feminine_noun:** 'isheh (אִשֶּׁה) [pronounced *eesh-SHEH*], which means *a fire offering, a burnt offering; an offering, sacrifice*. Possibly a masculine in Joshua 13:14. Gesenius and BDB list this as a masculine noun, but the Hebrew Concordance and Owen have it as a feminine plural construct. It is mostly found in Leviticus and is used one for sacrifices which are not burned (Lev. 24:7, 9). Strong's #801 BDB #77. 1Sam. 2:28

'isheh (אִשֶּׁה) [pronounced <i>eesh-SHEH</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	feminine plural construct	Strong's #801 BDB #77
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735. **Not sure:** softer form of *there is, are*. Strong's #786 BDB #78.
736. **Masculine_proper_noun:** 'ash^ebêl (אֲשֵׁבֶל) [pronounced *ahsh^e-BAYL*], which is transliterated *Ashbel*. Strong's #788 BDB #78. (1Chron. 7:10)
737. **Gentilic_adjective:** which means , transliterated . Strong's #789 BDB #78.
738. **Masculine_proper_noun:** which means ; transliterated . Strong's #790 BDB #78.
739. **Masculine_noun:** which means *foundation, bottom, lower part*. Strong's #793 BDB #78.
740. **Feminine_plural_noun:** 'ash^edoth (אֲשֵׁדוֹת) [pronounced *ash^e-DÔTH*] as *foundation, mountain slopes*. Young consistently renders it *springs*. Strong's #794 BDB #78. Deut. 3:17 Joshua 12:3, 8

741. **Proper_noun/location:** 'ash^edôwd (אֲשֶׁדּוּד) [pronounced *ash-DOHD*], which means *fortress, castle* (according to Barnes) and transliterated *Ashdod*. Strong's #795 BDB #78. The Doctrine of the City of Ashdod. 1Sam. 5:1, 5 6:18

'Ash ^e dôwd (אֲשֶׁדּוּד) [pronounced <i>ash-DOHD</i>]	<i>fortress, castle</i> (according to Barnes) and transliterated <i>Ashdod</i>	proper noun; location; with the directional hê	Strong's #795 BDB #78
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742. **Gentilic_adjective:** 'ash^edôwdîym (אֲשֶׁדּוּדִיִּם) [pronounced *ash-dohd-DEEM*], which means *fortress, castle* (according to Barnes); or of *Ashdod*, which is transliterated *Ashdodites* or *people of Ashdod*. Strong's #796 BDB #78. The Doctrine of the City of Ashdod. 1Sam. 5:3

'Ash ^e dôwdîym (אֲשֶׁדּוּדִיִּם) [pronounced <i>ash-dohd-EEM</i>]	<i>fortress, castle</i> (according to Barnes); or of <i>Ashdod</i> , which is transliterated <i>Ashdodites</i> or <i>people of Ashdod</i>	gentilic adjective	Strong's #796 BDB #78
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743. **Adverb:** *in the language of Ashdod* [i.e., the Philistines] or of *Ashdod*. Strong's #797 BDB #78. The Doctrine of the City of Ashdod

744. **Verb:** which means *to support*. Strong's #none BDB #78.

745. **Feminine_noun:** which means *buttress*. Strong's #803 BDB #78.

746. **Proper_noun_gentilic/territory:** 'Ashshûwr (אֲשַׁשׁוּר) [pronounced *ahsh-SHOOR*], which means *a step*; transliterated *Assur* or *Assyria*. Strong's #804 & #838 BDB #78. Gen. 2:14 10:11, 22 25:18

'Ashshûwr (אֲשַׁשׁוּר) [pronounced <i>ahsh-SHOOR</i>]	<i>a step; successful</i> ; transliterated <i>Asshur</i> , <i>Assur</i> or <i>Assyria</i>	proper singular noun gentilic/territory	Strong's #804 & #838 BDB #78
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747. **Gentilic_adjective:** 'Āshûwrîy (אֲשַׁשׁוּרִי) [pronounced *uhsh-oo-REE*], which means *steps*, transliterated *Asherite*, *Asshurites*, *Asshurim*. This appears to be found only in Gen. 25:3, despite the close association, in the Hebrew, with the proper noun translated *Assyria* above. Strong's #805 BDB #79. Gen. 25:3 2Sam. 2:9

'Āshûwrîy (אֲשַׁשׁוּרִי) [pronounced <i>uhsh-oo-REE</i>]	<i>steps</i> , transliterated <i>Asherite</i> , <i>Asshurites</i> , <i>Asshurim</i>	gentilic singular adjective	Strong's #805 BDB #79
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Possibly equivalent to Strong's #843 BDB #81 (Judges 1:32).

748. **Masculine_proper_noun:** which means ; transliterated . Strong's #807 BDB #79.

749. **Masculine_noun:** which means *testicle*. Strong's #810 BDB #79.

750. **Masculine_noun:** which means *cluster*. Strong's #811 BDB #79.

751. **Masculine_proper_noun:** 'Esh^ekôl (אֶשְׁכֹּל) [pronounced *esh-KOHL*], which means *cluster*; transliterated *Eshcol*. Strong's #812 BDB #79. Gen. 14:13 Deut. 1:24

'Esh ^e kôl (אֶשְׁכֹּל) [pronounced <i>esh-KOHL</i>]	<i>cluster</i> ; transliterated <i>Eshcol</i>	masculine singular proper noun	Strong's #812 BDB #79
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752. **Masculine_proper_noun:** 'ash^ek^enaz (אֶשְׁכֶּנֶז) [pronounced *ash-kehn-AHZ*], which means *a man as sprinkled; fire as scattered*; transliterated *Ashkenaz*. Strong's #813 BDB #79. Gen. 10:3

'ash ^e k ^e naz (אֶשְׁכֶּנֶז) [pronounced <i>ash-kehn-AHZ</i>]	<i>a man as sprinkled; fire as scattered</i> ; transliterated <i>Ashkenaz</i>	masculine singular proper noun	Strong's #813 BDB #79
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753. **Verb:** which means *to be firm, to be firmly rooted*. Strong's #none BDB #79.

754. **Masculine_noun:** 'êshel (אֵשֶׁל) [pronounced *AY-shef*], which means *tamarisk tree, tree; trees, grove*. It could be used collectively for *trees* or a *grove*. Strong's #815 BDB #79. Gen. 21:33 1Sam. 22:6 31:13

'êshel (אֵשֶׁל) [pronounced <i>AY-shef</i>]	<i>tamarisk tree, tree; trees, grove</i>	masculine singular noun with the definite article	Strong's #815 BDB #79
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Treasury of Scriptural Knowledge: *The original word eshel, has been variously translated a grove, a plantation, an orchard, a cultivated field, and an oak; but it may denote a kind of tamarisk, as it is rendered by Gesenius.*³⁷

755. **Verb:** 'âsham (אָשָׁם) [pronounced *aw-SHAHM*], which means *to be guilty, to offend, to be offensive, to be ceremonially unclean*. It is translated *to be guilty* or *to offend* in the Qal stem. Here we are not speaking of a great criminal act or some horrible act of immorality; someone has inadvertently (or possibly on purpose) come in contact with that which is ceremonially unclean. This is a weak verb which minimizes the offense of the person. Ceremonially uncleanness is pretty much the same as coming into close contact with the old sin nature. There is not much else that could be read into this. It doesn't say how, except that *touch* could encompass a wide range of activities, including *eating*. For this reason, **I like the word offensive more than guilty**. Strong's #816 BDB #79. Somewhere in Gen–Lev. Judges 21:22 Psalm 34:21

'âsham (אָשָׁם) [pronounced <i>aw-SHAHM</i>]	<i>to be guilty, to offend, to be offensive, to be ceremonially unclean</i>	3 rd person masculine plural, Qal imperfect, pausal form	Strong's #816 BDB #79
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³⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Gen. 21:33.

756. **Adjective:** 'âshêm (אָשָׁם) [pronounced aw-SHAME], which means *guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault*. Strong's #818 BDB #79. 2Sam. 14:13

'âshêm (אָשָׁם) [pronounced aw-SHAME]	<i>guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault</i>	masculine singular adjective	Strong's #818 BDB #79
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757. **Masculine_noun:** 'âshâm (אָשָׁם) [pronounced aw-SHAWM], which means *guilt-offering, trespass offering; compensation, restitution [offering]*. It is found once in Gen. 26:10, where its meaning (guilt for an offense) is relatively well-defined, and now here else until this passage. Its verbal cognate is found prior to this passage in Lev. 4:13, 22, 27 5:2, 3, 5. Scofield says it appears that in the guilt-offering (or, trespass-offering), there is likely restitution involved (Lev. 5:16 6:5); however, the guilt offering is prominent in Lev. 5–7, 14, 19—yet we only find restitution in Lev. 5 and 6. This might be because the emphasis is upon forgiveness by God through a sacrifice as oppose to forgiveness by making restitution (which is works). The Hebrew concordance lumps some of 816 with 817. Strong's #817 BDB #79. Guilt for an offense, guilt, offense The Doctrine of 'Âshâm Gen. 26:10 1Sam. 6:3, 4, 8 Psalm 68:21

'âshâm (אָשָׁם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
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What appears to be the case with this word is, the *guilt* or *fault* is so closely identified with the *guilt offering*, that the same word is used for both.

758. **Feminine_noun:** 'ashemâh (אֲשָׁמָה) [pronounced ash'-MAWH]. The feminine of a word usually softens the word somewhat. The first time we find this word, the priest has sinned, bringing *guilt* or *offensiveness* upon the people (Lev. 4:3). Temporarily, I am going to go with the word *offensiveness*; and here, it is not the day this person sinned and was offensive but the day when this was officially recognized by his offering. Strong's #819 (and 817) BDB #80. Lev. 6:5
759. **Proper_noun_location:** which means and is transliterated Ashenah?. Strong's #828 BDB #80.
760. **Masculine_noun:** which means *conjurer, necromancer*. Strong's #825 BDB #80.
761. **Feminine_noun:** which means *a quiver [for arrows]*. Strong's #827 BDB #80.
762. **Masculine_proper_noun:** which means *quiver [for arrows]* and is transliterated . Strong's #828 BDB #80.

763. **Masculine_noun:** ʿesh^epâr (אֶשֶׁפָּאֵר) [pronounced *esh^e-PAWR*], which means *a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll*. Might be way wrong here. Strong's #829 BDB #80. 2Sam. 6:19 1Chron. 16:3

ʿesh ^e pâr (אֶשֶׁפָּאֵר) [pronounced <i>esh^e-PAWR</i>]	<i>a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll</i>	masculine singular noun	Strong's #829 BDB #80
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This is a very obscure word, found only twice in Scripture. Gesenius seems to prefer the idea that this is a measure of something, and refers to the work of Lud. de Dien.³⁸ BDB seems less dogmatic and offers several possibilities.

764. **Proper_noun_location:** ʿAsh^eq^elôwn (אֶשְׁקֵלֹון) [pronounced *ash^e-k^el-OHN*], which means *weighting place [market];* and is transliterated *Ashkelon*. Strong's #831 BDB #80. Judges 1:18 1Sam. 6:17 2Sam. 1:20

ʿAsh ^e q ^e lôwn (אֶשְׁקֵלֹון) [pronounced <i>ash^e-k^el-OHN</i>]	<i>weighing place [market]; and is transliterated Ashkelon</i>	proper noun; location	Strong's #831 BDB #80
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765. **Gentilic_adjective:** which is transliterated *Ashkelonite*. Strong's #832 BDB #80.

766. **Verb:** ʾâshar (אָשַׁר) [pronounced *aw-SHAHR*], which means *to go straight, to go on, to advance; to make progress*. Strong's #833 BDB #80. Gen. 30:13 Psalm 41:2 Prov. 3:18

ʾâshar (אָשַׁר) [pronounced <i>aw-SHAHR</i>]	<i>to go straight, to go on, to advance; to make progress; to be successful, to prosper, to be fortunate</i>	3 rd person masculine singular, Qal imperfect	Strong's #833 BDB #80
ʾâshar (אָשַׁר) [pronounced <i>aw-SHAHR</i>]	<i>to go [straight] on, advance; to lead on (causative); to set [make] right; to pronounce happy [blessed, fortunate], call blessed</i>	3 rd person masculine singular, Piel imperfect	Strong's #833 BDB #80

³⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 87.

'āshar (אָשַׁר) [pronounced aw-SHAHR]	<i>to be advanced, be led [on]; to be made happy [fortunate, blessed], be blessed</i>	3 rd person masculine singular, Pual imperfect	Strong's #833 BDB #80
'āshar (אָשַׁר) [pronounced aw-SHAHR]	<i>being advanced, being led [on]; being made happy [fortunate, blessed], being blessed</i>	Pual participle	Strong's #833 BDB #80

767. **Masculine plural construct noun:** 'ash^erêy (אֲשֶׁרַי) [pronounced ahsh^e-RAY], which means *blessedness, happiness*. It appears only to be found in the masculine plural construct. It is generally rendered *happiness [to], blessed [is, are]*. It means that either the subject is happy or they are in a desirable position. Strong's #835 BDB #80. Psalm 2:12 32:12 33:12 34:8 41:1 106:3 146:5 Prov. 3:13

'ash ^e rêy (אֲשֶׁרַי) [pronounced ahsh ^e -RAY]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
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'ash^erêy is only found in the masculine plural construct. It is generally rendered *happiness [to], blessed [is, are]*. It means that either the subject is happy or they are in a desirable position and is reasonably rendered *blessings [and happiness to]*.

768. **Masculine noun:** 'ôsher (אֲשֶׁר) [pronounced OH-she], which means *happiness*. Strong's #837 BDB #81. Gen. 30:13*

'ôsher (אֲשֶׁר) [pronounced OH-she]	<i>happiness</i>	masculine singular noun	Strong's #837 BDB #81
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769. **Feminine noun:** 'āshûwr (אֲשׁוּר) [pronounced uh-SHOOR], which means *step, footstep, going, mode of life*. It can be used for walking in the footprints laid by God (Job 23:11). 1Strong's #838 & #839 BDB #81. Psalm 73:2

770. **Masculine proper noun:** 'Āshêr (אֲשֶׁר) [pronounced aw-SHARE], which means *happiness; transliterated Asher*. Strong's #836 BDB #81. Gen. 30:13 35:26 Judges 1:31 1Chron. 12:36

'Āshêr (אֲשֶׁר) [pronounced aw-SHARE]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
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771. **Gentilic adjective:** 'Āshêrîy (אֲשֶׁרִי) [pronounced aw-shay-REE], which means *happy*; and is transliterated *Asherite*. This is an alternate reading or an alternate possibility for this passage. Strong's #843 BDB #81. Judges 1:32 2Sam. 2:9

ʿĀshêrîy (אֲשֶׁרִי) [pronounced aw-shay-REE]	<i>happy, happiness;</i> transliterated <i>Asherite,</i> <i>Asherites</i>	gentilic adjective with the definite article	Strong's #843 BDB #81
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772. **Feminine_noun:** which means *box-tree*. Strong's #839 (& #8391) BDB #81.

773. **Proper noun (feminine):** ʿĀshêrâh (אֲשֶׁרָה) [pronounced uh-shay-RAW], which means *happy*; transliterated as *Asherah*. This word refers to the goddess or to the statue or the altar to the female goddess. Strong's #842 BDB #81. Mentioned in Doctrine of Ashtaroth Judges 3:3

ʿĀshêrâh (אֲשֶׁרָה) [pronounced uh-shay-RAW]	<i>happy</i> ; transliterated <i>Asherah</i> ; refers to the goddess, a figurine which represent the goddess; or a grove or shrine where she is worshiped	feminine singular, proper noun	Strong's #842 BDB #81
ʿĀshêrôwth (אֲשֶׁרוֹת) [pronounced uh-shay-ROHTH]	<i>happy</i> ; transliterated <i>Asherahs, Asheroth</i> ; refers to the female goddesses, the figurines which represent the goddess; or groves or shrines where she is worshiped	feminine plural, proper noun	Strong's #842 BDB #81

774. **Relative_pronoun:** ʾăsher (אֲשֶׁר) [pronounced uh-SHER], which generally means *that, which, when, who* or *how*. It is a particle of relation, a sign of relation or a connecting link. Although a fairly specific particle of relation in other Semitic languages, it has been weakened considerably in the Hebrew and it demands another word to define more precisely the relation. The relative pronoun ʾăsher (אֲשֶׁר) [pronounced uh-SHER], can also be translated *the fact that = how* (Deut. 29:16). Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, with the lamed preposition, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Strong's #834 BDB #81. See **BDB #455** for prefixed kaph preposition and see **BDB #775** for compounded with l^ema'an. [Deut. 6:3 9:25 29:15, 16 Job 8:14 9:17 Psalm 95:10—short “a” messtup] Gen. 1:7 2:2 3:1, 3 5:5 8:1 9:2 12:1 17:10 4:11 10:14 11:5 13:14 14:5 15:4 16:15 19:5 20:3 22:2 23:8 24:2 26:1 28:4 30:2 33:5 34:1 35:27 Deut. 1:1 20:5 21:1 Joshua 1:3 2:10 4:21 14:11 22:31 Ruth 2:2 1Sam. 1:17 2:22 **10:7** 12:17 14:19 15:2 16:7 17:1 18:5 19:3 20:13, 19 21:2 22:2 24:5 26:3 27:1 29:1 30:2, 4 31:7 2Sam. 1:4 **2:5 3:8** 7:14 12:3 14:7 15:2 18:1 20:3 23:8 24:2 1Kings 1:8 1Chron. 16:1 Job 3:23 8:14 9:17 19:29 Psalm 7 inscription 24:4 41:8, 9 55:14 64:3 **95:10** 106:34 Prov. 2:15 3:12

’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

’ăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean *that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]*.

When this is close to a 3rd person masculine singular suffix, this can be translated *whose*.

The relative pronoun ’ăsher (אֲשֶׁר) [pronounced uh-SHER] can also be used as the subject of a verb, as well as the direct object of a verb.³⁹ It can be translated *who, whoever, whomever, whom, [one] which, [one] whom; whatever*. Similarly, but rarely, this relative pronoun can be used as the defining adjunct for a 1st or 2nd person pronoun: *I who, you who*.

’ăsher (אֲשֶׁר) [pronounced uh-SHER] can be used to introduce an apodosis and be rendered *if, when*.

’ăsher (אֲשֶׁר) [pronounced uh-SHER] can be sometimes redundant in later Hebrew.

775. **Compound Hebrew words:** the relative pronoun ’ăsher (אֲשֶׁר) [pronounced uh-SHER], which means *that, which, when* or *who*. It is a particle of relation, a sign of relation or a connecting link. Strong's #834 BDB #81. Combined with the untranslated word ’êth (אֵת) [pronounced ayth]. ’Êth is the mark of a direct object (it can also be used as a preposition denoting *nearness*). Strong's #853 (and #854) BDB #84 (and #85). Together, when ’êth is first, they mean *how*.⁴⁰ It can also be rendered *that which*. When ’êth comes second, they mean *which is near*. Gen. 9:24

³⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 82.

⁴⁰ *The Brown-Driver-Briggs Hebrew-English Lexicon*; Hendrickson, ©1996, p. 83, bottom middle of first column.

27:45 28:15 30:26, 29 Joshua 5:1 Judges 3:19 1Sam. 12:24 13:14 16:3 25:8, 35 28:8 31:11 2Sam. 19:19, 35 1Kings 2:5

'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated to	untranslated mark of a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, they mean *how, that which, what, whatever; whom, whomever*.

776. **Compound relative pronoun/preposition:** the bēyth prefixed preposition and (אֲשֶׁר) [pronounced *uh-SHER*] together mean *where, wheresoever*. **Check BDB on this on p. 84 for additional meanings.** Bēyth = Strong's #none BDB #88; 'ăsher = Strong's #834 BDB #81. Gen. 21:17 Deut. 1:21 Judges 5:27 17:8 1Sam. 23:13 1Chron. 17:1

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

The bēyth preposition and 'ăsher together mean *where, wherever, wheresoever; in the place where*. Literally, these would be translated *in which, in that, in whom*.

777. **Compound relative pronoun/preposition:** Gen. 34:28 1Sam. 6:15

'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

I don't know if there is a specialized meaning of 'ăsher and the bēyth preposition (I could not find anything in BDB or Gesenius). Literally, they mean *which [is] in [near, with, among] [it]*. The meanings which other translators have ascribed to this combination are *in which [are], containing*.

778. **Compound preposition/relative pronoun:** Not much evidence here for any particular meaning. 1Sam. 2:22 10:8 24:11 28:2 30:23

'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

'êth + 'ăsher (אֲשֶׁר אֵת) [pronounced *ayth-ash-ER*] possibly mean *that which; what*. Taking 'eth as the identical preposition, together these could mean *with that, with that which*. Owen uses *how* in 1Sam. 2:22.

779. **Compound particles:** Judges 3:19 4:11 1Sam. 6:15 2Sam. 17:2

'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Together, 'ăsher 'êth literally mean *which [is] with*. I'm not sure if there is a more specialized meaning. Other translations give the meanings *that [was] beside [it]; beside [it]; in [it]; along with [it]*.

780. **Kaph_compound:** ka'ăsher (כֹּאֲשֶׁר) [pronounced *kah-uh-SHER*], which is the compound of the preposition kaph (כ) (No Strong's # BDB #453), which, means *like, as*; and the relative pronoun 'ăsher (אֲשֶׁר) [pronounced *uh-SHER*] (Strong's #834 BDB #81), which means *which, that, when or who*. Together, literally, we have *as which*; however, it means *as which, as one who, as, like as, just as*. BDB classifies these two together as a separate word, and gives the meanings *according as, as, when*. Gesenius does likewise, giving the meanings *as who, as one who, according to [that] which, according as, according to what manner, because, as if, as though, as, so as* (used of time). (Maybe **just as?** Joshua 4:14). Gesenius gives only Job 10:19 and Zech. 10:6 as support for *as though, as if*, so I will go with *as one who* in Job 10:19. In Judges 3:18, these two are variously rendered *when* (KJV, NASB, NRSV, Owen, Rotherham, Young—in fact, the verb *to be* is ignored by the KJV and Owen); and *after* (NAB, NIV, REB, all of which also ignore the verb). The kaph prefixed preposition (*as, like*) preceding and the relative pronoun 'ăsher (אֲשֶׁר) [pronounced *ash-ER*], which means *that, which, when or who*.

When used together, BDB actually gives them a separate listing as ka'ăsher (כֹּאֲשֶׁר) [pronounced *kah-uh-SHER*], and they mean *according as, as, when, according to that which, as that which*. The kaph preposition = Strong's #none BDB #453. 'ăsher = Strong's #834 BDB #81. Together they = Strong's #834 BDB #455. For 'ăsher link, see **BDB #81**. Gen. 7:9, 16 8:21 12:4 17:23 18:5, 33 20:13 21:1 24:22, 51 26:29 27:4, 40 29:10 30:25 32:2, 31 34:12 Deut. 1:11, 19, 31, 44 2:1 20:17 22:26 Joshua 1:3, 17 4:1, 14, 23 8:5 Judges 1:7 2:15 3:18 6:27, 36 7:17 8:33 9:33 16:22 1Sam. 1:14, 16, 24 2:35 4:9 6:6 8:1, 6 12:8 17:20 23:11 24:1 26:20, 24 28:17 2Sam. 3:9 7:10, 15, 25 10:2 12:21 13:23, 29 15:26 16:16 19:3 20:12 24:19 1Kings 1:37 2:24 1Chron. 15:15 17:13 Job 10:19 Psalm 33:22 56:6

kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash- ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*.

781. Compound: 2Sam. 9:8

'ăsher (אֲשֶׁר) [pronounced ash- ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition with a pronominal suffix	No Strong's # BDB #453

Together, these two words probably have a very specific meaning; however, I was unable to find it in Gesenius. With the 1st person singular suffix, we have the following renderings: (*such*) *as I am, as I, like me*.

782. Compound: Prov. 3:10

kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
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Owen translates these 3 words as *for whom*.

783. **Compound preposition/relative pronoun:** the lamed prefixed preposition (*to, for*) following and the relative pronoun 'ăsher (אֲשֶׁר) [pronounced uh-SHER], which means *that, which, when* or *who*. When used together, often ownership is the meaning given. Therefore, it is reasonable to render this *which [belongs] to*. In Gesenius and BDB, the best I can come up with for this combination is *to him who* or *for him who*. However, we find this rendered as *both* (Owen), *both those who* (NASB), *belonging both to them* (Rotherham). What occurs here is that this phrase is repeated and this is where the translators come up with *both*. 'ăsher = Strong's #834 BDB #81. Lamed = Strong's #none BDB #510. Gen. 27:9 Joshua 17:16 Judges 6:11, 25 1Sam. 30:27

lamed (ל) [pronounced / ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally, this means *for which, to which, for that, regarding which, regarding whom*, etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Translators render this *to that which, as, according to what* in Gen. 27:8. This may be possible translated *because*.

Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).

784. **Compound:** Gen. 31:1 2Sam. 18:8

min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Together, the min preposition and the relative pronoun can mean *from where; more than*.

785. **Compound interrogative/relative pronoun:** interrogative *mîy* (מִי) [pronounced *mee*], which is generally translated *who* (or, *whom*). Strong's #4310 BDB #566. With this is the relative pronoun *'ăsher* (אֲשֶׁר) [pronounced *uh-SHER*], which generally means *that, which, when* or *who*. There are some who allow for this to mean *how, in what way*. If legitimate, this is not the normal use. Strong's #834 BDB #81. Together, they literally mean *who that* or *who whom*. Even Young wasn't that literal. Although I could not find support for this in the Lexicons, I am thinking that this might be rendered *whoever* or simply *who*. **Check BDB again on this p. 84.** Judges 5:21

786. **Compound_preposition/relative_pronoun:** Gen. 27:44 Judges 4:24 5:7 1Sam. 30:4

'ad (עַד) [pronounced <i>gahl</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, 'ad and 'ăsher mean *until that, until*. Generally used of an event which occurred in the past.

787. **Compound interrogative/relative_pronoun:** 1Sam. 24:5 30:14 2Sam. 3:30 6:8 8:8 15:20 21:1 1Chron. 13:10

'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally, these translate to mean *upon which*. This combination of 'al and 'ăsher mean *because, because that, in that*.

'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun with the definite article	Strong's #834 BDB #81

This combination of 'al and 'ăsher (with the definite article) mean *to the [place] which [that]*.

788. **Compound_preposition/Relative_pronoun:** 1Sam. 26:21

tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of	preposition	Strong's #8478 BDB #1065
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81

not sure

789. **Verb:** which means *to found, to establish*. Strong's #377 BDB #84.

790. **Feminine_noun:** 'eshîyshâh (אֶשִׁישָׁה) [pronounced ash-ee-SHAW], which means *[pressed] raisin-cake*. Strong's #809 BDB #84. 2Sam. 6:19 1Chorn. 16:3

'eshîyshâh (אֶשִׁישָׁה) [pronounced ash-ee-SHAW]	<i>[pressed] raisin-cake; pressed grape cakes</i>	feminine singular noun	Strong's #809 BDB #84
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791. **Masculine_noun:** which means *foundations exposed by ruin*. Strong's #808 BDB #84.

792. **Proper_noun_location:** which means *nothing*; and is transliterated . Strong's #847 BDB #84.

793. **Gentilic_adjective:** which means *nothing*; which is transliterated . Strong's #848 BDB #84.

794. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #850 BDB #84.

795. **Proper_noun_location:** 'esh^{et}môa' (אֶשְׁתִּמּוֹא') [pronounced *esh-teh-MOH-ag*], which means *nothing*; and is transliterated *Eshtemoa*. Strong's #851 BDB #84. 1Sam. 30:28

'esh ^{et} môa' (אֶשְׁתִּמּוֹא') [pronounced <i>esh-teh-MOH-ag</i>]	transliterated <i>Eshtemoa</i>	proper noun; location	Strong's #851 BDB #84
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The spelling of this place is different each time we find it.

796. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #851 BDB #84.

797. **Direct_object_indicator:** 'êth (אֵת) [pronounced *ayth*], which is the untranslated mark of a direct object, also known as *the mark of an accusative*. It can also be used as a preposition denoting *nearness* (Strong's #854 BDB #85). Context determines the usage. Strong's #853 BDB #84. Much more information under

Doctrine of 'êth (in 1Sam. 12:7) Gen. 1:1 2:3 3:8 4:1 5:2 6:2 7:4, 16 8:1, 9 9:1 10:8 11:5 12:5, 12, 20 13:6, 10 14:4 15:3, 5, 7 16:3 18:7, 19 20:2 21:1, 2 23:5 24:1 25:56? 25:2, 9, 26 26:3, 14 27:1, 8 28:1, 4 29:3, 19 30:4, 9, 14, 26 31:1, 23, 27, 55 32:7 33:1 34:2, 3, 8, 21, 30 35:2, 3, 4, 9, 29 Deut. 1:3 2:1, 33 20:4, 8 21:4 22:2 27:1 29:18 (see below) Joshua 4:24 8:13 Judges 1:1, 6, 33 2:1 1Sam. 1:5, 23 2:28 3:12 5:2 8:7 10:18 12:7, 9, 20 13:3 14:11, 23 15:1, 2 16:3, 5, 13 17:1 18:3, 4 19:1, 15 20:1, 9 21:2, 9 22:1 23:1, 7 24:2, 5, 10 25:2 26:2, 8 27:6 28:1, 2, 15 29:1 30:1 31:2 2Sam. 1:1 2:5, 7 3:11, 26 4:11 6:17 14:3 15:5, 25 16:6 17:2, 13, 19 18:1, 12, 17 19:4 20:3, 21 21:1, 12 22:1 23:11, 16 24:1 1Kings 1:3, 33 2:1 1Chron. 16:1 Job 1:7 3:1 Psalm 2:3 15:4 34 inscription 56 inscription 59 inscription 103:1 106:7, 26 133:3 142:7 Prov. 1:19, 23 2:17 3:7

'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them</i> , <i>toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him</i> , <i>toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it</i> ; untranslated generally; occasionally <i>to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you</i> , <i>toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me</i> , <i>toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84

'êth (אֵת) [pronounced <i>ayth</i>]	<i>us</i> ; untranslated mark of a direct object; occasionally <i>to us</i> , <i>toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him</i> ; generally untranslated; occasionally <i>to him</i> , <i>toward him</i>	sign of the direct object with a 3 rd person masculine singular suffix	Strong's #853 BDB #84
	<i>with, at, near, by, among, directly from</i>	preposition with a 3 rd person masculine singular suffix	Strong's #854 BDB #85

If you will notice, most of the translation flows except for this simple, generally untranslated particle. 'êth can also be a preposition, which does not necessarily make this an easier translation, but simply offers another possible rendering.

798. **Direct object +** : dir obj ok here Gen. 20:7 (without the direct object) 25:5 (with direct object)

'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]; also kôl (כֹּל) [pronounced <i>kohl</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481

The sign of the direct object indicates to me that *all things* is a reasonable rendering.

'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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I could not find any indication that these three words together mean anything other than *all that, all things which [that] [is, are]*.

799. **Preposition:** 'êth (אֵת) [pronounced *ayth*], which means *with, at, near, by, among, directly from*. This is a little tricky as this same word is often untranslated and used to designate a direct object. A good up-to-date rendering might be *directly from*. This can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity. Strong's #854 BDB #85. Much more information to be found in **Doctrine of 'êth** (in 1Sam. 12:7) Gen. 4:1

5:22 6:9 7:7 8:1, 16 9:8 12:4 13:5 14:2, 9 15:18 17:3, 19 19:33 20:16 21:18
 22:3 24:32, 49 26:10 27:15 28:4 30:29 31:24 32:7 33:15 34:5, 9 35:2
 Num. 8:11 Deut. 1:30 27:1 Deut. 28:8 (see above) 29:15 Judges 1:3, 16 2:1 3:7,
 19 1Sam. 2:13 6:15 7:16 9:3, 7 12:2, 7 13:22 14:17, 20, 33 16:5 17:9 21:1
 22:3 23:23 24:18 25:15 26:2 28:1 29:3, 6 30:4, 21 2Sam. 1:11 (2:5) 3:12 6:1
 13:26 14:19 15:11 16:3, 14 17:8 18:1 19:7 20:15 24:2 1Chron. 18:12
 1Kings 2:3 Job 2:7, 10, 13 12:3 Psalm **12:4** 34:3 Prov. 1:11 2:1 3:28

'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
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This preposition can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity.

800. **Compound_preposition:** kîy + 'êth (אֶת) [pronounced ayth]. I find this in 1Sam. 9:13, but cannot make sense out of the combination. I have combed both lexicons with no luck under both words. It is unclear whether 'eth functions as a preposition or as the sign of a direct object. 1Sam. 9:13
801. **Compound_preposition:** Min (*from, off*) and 'êth (אֶת) [pronounced ayth] (which means *with, among*) together they mean *from proximity with, from with, from close proximity to*. A good up-to-date rendering might be *directly from*. This can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. Strong's #854 BDB #85. Gen. 8:8 17:27 19:24 23:20 25:10 26:27 Deut. 2:6 Joshua 15:18 21:16 Judges 1:14 19:2 1Sam. 2:23 7:14 8:8, 9 16:14 2Sam. 3:13 15:3, 28 21:12 24:24 1Kings 1:27 2:16 Job 2:10 Psalm 24:5 118:23

min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, min 'êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

802. **Masculine_proper_noun:** Strong's #856 BDB #87.

803. **Masculine_proper_noun:** 'Ittay (אִתַּי) [pronounced *ih-t-TAH-ee*], which means *with me*; transliterated *Ithai, Ittai*. Strong's #863 BDB #87. 2Sam. 15:19 18:2 23:29 1Chron. 11:31

'Ittay (אִתַּי) [pronounced <i>ih-t-TAH-ee</i>]	<i>with me</i> ; transliterated <i>Ithai, Ittai</i>	masculine singular proper noun	Strong's #863 BDB #87
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Alternate spelling: 'Ithay (אִתַּי) [pronounced *ee-THAH-ee*].

804. **Masculine_proper_noun:** which means *with me in God*; transliterated . Strong's #384 BDB #87.

805. **Verb:** 'âthâh (אָתַח) [pronounced *aw-THAWH*] and it is a word which means *to come* and is found only in Hebrew poetry. Strong's #857 BDB #87. Deut. 33:2 Job 3:25 16:22 Psalm 132:6 Prov. 1:27

'âthâh (אָתַח) [pronounced <i>aw-THAWH</i>]	<i>to come, to arrive; to happen to anyone, to come upon; to go, to pass by</i>	3 rd person masculine singular, Qal imperfect	Strong's #857 BDB #87
'âthâh (אָתַח) [pronounced <i>aw-THAWH</i>]	<i>to bring</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #857 BDB #87

806. **Masculine_noun:** Strong's #2976 BDB #87.

807. **Proper_noun/location:** which means *Egypt*; transliterated . Strong's #854 BDB #87.

808. **Verb:** which means *to take short steps*. Strong's #none BDB #87.

809. **Feminine_noun:** 'âthôwn (אָתוֹן) [pronounced *aw-THOHN*], which means *ass, she-ass, donkey*. Strong's #860 BDB #87. Gen. 12:16 32:15 Judges 5:10 1Sam. 9:3 Job 1:3

'âthôwn (אָתוֹן) [pronounced <i>aw-THOHN</i>]	<i>ass, she-ass, donkey</i>	feminine singular noun	Strong's #860 BDB #87
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810. **Masculine_proper_noun:** Strong's #867 BDB #87.

811. **Masculine_noun:** which means *gallery, porch*. Strong's #862 BDB #87.

812. **Proper_noun/location:** which means *vestige, footprint*; transliterated . Strong's #671 BDB #87.

813. **Masculine_noun:** 'êth (אֵת) [pronounced *ayth*], which means *a ploughshare, a cutting instrument of iron for plowing*. Strong's #855 BDB #88.

ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>a ploughshare, a cutting instrument of iron for plowing</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #855 BDB #88
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2. ב Vêyth [pronounced *vayth*] (2) Written *b* or *v* or ^b*v* and spoken *v* or *b-v*;

ב Bêyth [pronounced *bayth*] (2) Written and spoken *b*

1. The second letter of the Hebrew alphabet. Also used to mean *two*; with two dots over it, it means 2000.
2. **Preposition:** bêyth preposition ב^e (ב) [pronounced *b^{eh}*] and it denotes proximity. It is translated *in, among, into, against, with, at, through, by*. The word *while* is the bêyth preposition, generally translated *in, into*; proximity it is indicated with this preposition. When bêyth is followed by an infinitive construct, it forms a periphrasis for the gerund, generally translated as a verb and conjunction in the English. (Joshua 24:24): generally the key to bêyth is proximity and Young renders this *to* and Rotherham renders is *unto*. The proximity implied is more one of time. Therefore, the literal *in their being created* of Gen. 2:4 could be reasonably rendered *while they were created* or *when they were created*. The implication of this kind of phrasing could also be translated *after that*, as in Gen 33:18 Ex. 3:12 13:17 (again, the proximity is one of time rather than of place). Proximity of time does not mean within a few minutes or a few hours. If the event spoken of, such as the exodus, took a long period of time (forty years), that period of time is treated as a block of time and proximity of time is relative to the length of time referred to (Deut. 4:25 23:5 Joshua 5:4 2Kings 2:1).⁴¹ Therefore, we could render this *when, during, while*. Being a preposition of proximity, bêyth could be rendered *to, up to*. Bêyth can also place a limiting geographical limit upon something, being translated *within*. The prefixed preposition bêyth used twice in apposition to each other, held together by the common wâw conjunction. When verbs in the infinitive construct are preceded by the prefixed preposition ב^e, ב^e acts as a temporal conjunction; that is, *in their being created* = *when they were created* (Gen. 2:4); *in their being in the field* = *when they were in the field* (Gen. 4:8).⁴² When followed by an infinitive, the bêyth preposition forms a periphrasis for the gerund and is commonly expressed by the conjunctions *while, when, in that, after that, if, though, even if*. This is followed by the bêyth preposition and a bêyth preposition followed by an infinitive often forms

⁴¹ BDB, pp. 90–91. I didn't look up the references.

⁴² *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

a periphrasis for the gerund⁴³ and is commonly expressed by the conjunctions *while*, *when*, *after that*. What several translators did was just leave out the first couple Hebrew words. In Psalm 105:27, the *bêyth* preposition means *among*. **Broken down by classes:** Generally, this is found as *bê* (בֶּ) [pronounced *bê*], but prior to some monosyllabic words, it is occasionally *bâ* (בָּ) [pronounced *baw*]. Gesenius breaks this down into three classes. (A). It's primary use is with the ablative and it is generally rendered by our English *in*. When the thing referred to is a multitude or a group, then *bê* can mean *in*, *among*, *in the midst of*. It can refer to the limits of something, the boundaries within which something falls, e.g., *within* the gates (Ex. 20:10), *within* three years (Dan. 11:20). Once and awhile, this is used after verbs of motion, carrying the connotation of *into*. (B). The second class of usages has to do with the designation of *nearness* or *vicinity* or *motion to a place*, so as to be *at* or *near* it. Proximity is the key. It may be rendered *at*, *by*, *near*, *on*, *before*, *in the presence of*, *upon*. With regards to motion, the *bêyth* can mean *to*, *unto*, *upon*. This preposition differs from *'el* (לֵ) [pronounced *el*], as the latter implies motion to a place, whether the end is arrived at or not. *Bêyth* signifies that the end was reached and that's where the subject is remaining. Often the end or termination of the motion or action is signified by *bêyth*, rather than just direction. The motion can be down to (*to*, *upon*, *in*, *upon*, *over*) or *against*. In this same class, it can have a more metaphorical use, either related to the *kaph* prefixed preposition (*in Our image, according to Our likeness*—*bêyth* is first and *kaph* is second); or it can be used much like the *kaph* preposition (*like*, *as*, *in the manner of*—Job 34:36 37:10 Psalm 37:20 39:7 Isa. 44:4 48:10). Since the two are so similar and easily mistaken one for the other, it would be a strong possibility with a damaged manuscript, possible that these are scribal errors in some of these latter instances (Job 34:36 has manuscripts which differ with regards to which preposition is used). *Bêyth* is used for *for*, *at* when a price, reward or exchange is involved. "*I will serve you seven years for Rachel*." (Gen. 29:18). *A life for a life, an eye for an eye* (Ex. 21:24) is another example. Finally, in this second class, this can refer to having respect to anything: *in respect to*, *on account of*, *in that*, *about concerning*. (C) The third class of uses may be called the *bêyth* of accompaniment or of instrument, which is related to the notion of *nearness*. Here, *bêyth* may be rendered *with*, *by* or *through*. *With* can denote either instrumentality or accompaniment. (D) the 4th class refers to the motion to a place; it means *to*, *unto*, *upon*, *up to*. The question one might ask is *how is this different from 'el*? *'El* denotes the action of movement to a place, or toward a place; *bêyth* indicates that we have arrived or that we have not arrived; we have reached the end and that is where we are. (E) In BDB, we read: [*bêyth* is] occasionally [used]...with verbs of speaking, thinking, hearing, mentioning, knowing, to denote the object of the action.⁴⁴ Although that does not exactly apply in Joshua 9:19 with the verb *nâga'* (נָגַע) [pronounced *naw-GAHG*],

⁴³ Okay, a periphrasis is a round about way of speaking or saying something. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

⁴⁴ The Brown-Driver-Briggs Hebrew-English Lexicon; Hendrickson, ©1996, p. 90.

which means *to touch, to reach out and touch*, but it is close. However, here in Judges 18:29, we have the very rare usage *as, in respect to, on account of*.⁴⁵ (F) There is the causal use, which can include the meaning *through*. The use of bêyth is often similar to the Greek preposition en (ἐν), which means *in*, but can be used to mean *by means of, with*. The key to understanding the bêyth preposition is proximity. It is used when two things are closely associated with one another with regards to space, the bêyth preposition is used. Strong's #none BDB #88. Gen. 1:1 2:2 **3:16** 4:7 6:3 8:1 9:2, 14 10:5 11:2 12:3 13:2 14:1 15:1 16:3 18:1 19:1 21:5 22:3 23:2 24:1 26:1 27:4 29:2, 20 30:1, 16 31:2, 7 32:1 33:8 34:1 35:1 Deut. 1:22 2:4 4:15–18 5:28 9:1, 4 20:2 21:1 22:23 28:20 30:2 31:11 Joshua 3:11 4:9 6:5 9:1, 5, 19 10:11 15:18 22:8 23:4, 8 24:24, 32 Judges 1:1, 14 2:19, **22** 3:4, 15 5:23 7:7 16:2 1Sam. 1:3 3:13 5:12 6:**10**, 19 7:3, 5 8:11 10:2, 22 11:2 13:2 14:6, 19 15:2 16:1 17:1, 24 19:2, **4** 20:1 21:3 22:4, 10 23:1, 29 (24:1) 25:1 26:1 27:1 28:1 29:1 30:1 31:1, **4** 2Sam. 1:1 2:1 **3:27** 14:3 15:4 16:2 17:5 20:1 21:1 22:1 23:2, 17 24:1 1Kings 1:1 2:2 1Chron. 6:32 12:1, 19 16:1 Job 1:1 3:3 6:28 15:26 19:2 Psalm 2:4 7:1 15:1 19:13 23:2 24:3 32:2 33:1, 3 34 inscription 44:5 52 inscription 54 inscription 56 inscription 59 inscription, 7 61:2 62:4 63 inscription 73:3 99:2 103:5 105:1, 27 106:3 110:2 118:5, **7** 136:5 142 inscription B^e [ב] [pronounced *b^e*] seems to have both causal force with a disjunction implied here, as the first phrase is spoken from the standpoint of the Israelite (*my righteousness*) and the second from the Israelite in the third person (*your face*). Prov. 1:14 2:10 3:19

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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Although the bêyth preposition is primarily a preposition of proximity, it can also mean *in, among, in the midst of; at, by, near, on; throughout; before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning*. It is reasonable to translate this preposition *during* when a temporal sense is apropos.

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
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⁴⁵ I am footnoting this, because it is a very rare usage. H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 98.

When verbs in the infinitive construct are preceded by the bêyth preposition, b^e acts as a temporal conjunction; that is, *in their being created* = *when they were created* (Gen. 2:4); *in their being in the field* = *when they were in the field* (Gen. 4:8).⁴⁶

When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions *while, when, in that, after that, if, though, even if*.⁴⁷

There are a couple of ways the bêyth preposition might be understood here: it can be taken as a causal preposition, meaning *through, on account of*; or it may be taken as a concessive conjunction, and rendered *when, though*.⁴⁸ Neither of these uses are common.

Other translators have dealt with it in the following ways:			
<i>The Amplified Bible</i>	It is because...whereas it is because...	NASB	Because of...but <i>it is</i> because of
<i>The Emphasized Bible</i>	for....whereas it is for...	NIV	because of...no, it is on account of
<i>Y o u n g ' s Translation</i>	for...seeing for...	KJV	for...but for...

3. Compound preposition:

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, belonging to</i>	preposition	No Strong's # BDB #510

No particular meaning assigned by BDB, Gesenius or by Seow. Such a usage may not exist, per se.

4. **Preposition:** b^emôw (בְּמוֹ) [pronounced b^eMOW], which is equivalent to the bêyth preposition, but used primarily in poetry. Strong's #1119 BDB #91. Job 16:4

⁴⁶ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

⁴⁷ Okay, a periphrasis is a round about way of speaking or saying something. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

⁴⁸ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; pp. 90–91.

5. **Verb:** bâ'ar (בָּאֵר) [pronounced *baw-AHR*] and it means *to make distinct, plain, to expound; letters on a tablet*. It is found only in the Piel and it is found only in Deut. 1:5 27:8 and Habak. 2:2. According to the New Englishman's Concordance it is in the Piel imperative here. Strong's #874 BDB #91. Deut. 1:5 27:8

bâ'ar (בָּאֵר) [pronounced <i>baw-AHR</i>]	<i>to make distinct, to make clear [plain], to expound; letters on a tablet</i>	3 rd person masculine singular, Piel perfect	Strong's #874 BDB #91
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Clarke: *to make bare, clear, etc., fully to explain, this law.*⁴⁹ The Pulpit Commentary: *The Hebrew word here used...signifies primarily to cut or dig, then to cut into, to grave, and then to cut or dig out so as to make evident, to declare, to make plain.*⁵⁰

6. **Feminine_noun:** b'êr (בְּעֵר) [pronounced *b^e-AIR*], which means *well, pit; spring*. Strong's #875 BDB #91. Gen. 14:10 16:14 21:19 24:11, 20 26:15, 18 29:2 2Sam. 17:18 Psalm 55:23 The Doctrine of Sheol

b'êr (בְּעֵר) [pronounced <i>b^e-AIR</i>]	<i>well, pit; spring</i>	feminine singular noun	Strong's #875 BDB #91
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7. **Noun_location:** Strong's #876 BDB #91.
 8. **Noun_location:** Strong's #879 BDB #91.
 9. **Noun_location:** Strong's #883 BDB #91. Gen. 16:14 24:62 25:11

b'êr (בְּעֵר) [pronounced <i>b^e-AIR</i>]	<i>well, pit; spring</i>	feminine singular noun	Strong's #875 BDB #91
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>life</i>	substantive; masculine singular noun	Strong's #2416 BDB #311
rô'y (רֹאִי) [pronounced <i>row-EE</i>]	<i>looking, seeing, sight; vision, appearance; spectacle, example, gazing-stock</i>	masculine singular noun	Strong's #7210 BDB #909

⁴⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:5.

⁵⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:5.

The word above is exactly how this is spelled here. The **Hebrew Dictionary** associates this final word with Strong's #7203 and BDB associates it with Strong's #7208. All of these are forms of the verb *to see* (Strong's #7200); Strong's #7210 is exactly the form found in this passage.

These 3 words + the preposition are taken as one word, a proper noun:

B ^ê r Lahey Rôîy (רָאָה יְהִי לֵאחֵי) [pronounced b ^e - AIR-lah-HAY-row- EE]	<i>Well to Life of Seeing, Well of the Living One Who Sees Me; transliterated Beer Lachay Roi, Beer-lahai-roi</i>	proper masculine noun	Strong's #883 BDB #91
10. Noun_location: B ^ê r Shâba' (עָבַשׁ) [pronounced b ^e ayr SHAW ^B -vahg], which means <i>well of the oath</i> and is transliterated <i>Beersheba</i> . Strong's #884 BDB #92. Gen. 21:14, 31 22:19 26:23 28:10 1Sam. 3:20 8:2 2Sam. 3:10 17:11 24:2			
B ^ê r Shâba' (עָבַשׁ) (רָאָה) [pronounced b ^e ayr SHAW ^B - vahg]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location	Strong's #884 BDB #92
11. Masculine_proper_noun: which means <i>a well</i> and is transliterated . Strong's #878 BDB #92.			
12. Masculine_proper_noun: which means <i>a well</i> and is transliterated . Strong's #880 BDB #92.			
13. Proper_noun_location: B ^ê rôth (בְּרוֹתַי) [pronounced b ^e -â-ROTH], which means <i>wells</i> ; and is transliterated <i>Beeroth</i> . Strong's #881 BDB #92. 2Sam. 4:2			
B ^ê rôth (בְּרוֹתַי) [pronounced b ^e -â- ROTH]	<i>wells; and is transliterated Beeroth</i>	proper singular noun; location	Strong's #881 BDB #92
14. Gentilic_adjective: B ^ê rôthîy (יְתִרְאֵה) [pronounced b ^e -â-ro-THEE], which means <i>wells</i> ; and is transliterated <i>Beerothite</i> . Strong's #886 BDB #92. 2Sam. 23:37			
B ^ê rôthîy (יְתִרְאֵה) [pronounced b ^e -â- ro-THEE]	<i>wells; an inhabitant of Beeroth; transliterated Beerothite</i>	gentilic adjective; singular noun; with the definite article	Strong's #886 BDB #92
15. Proper_noun_location: which means <i>a well of?</i> ; and is transliterated . Strong's #885 BDB #92.			
16. Masculine_proper_noun: B ^ê rîy (יְרֵאֵה) [pronounced beh-ay-REE], which means <i>my well</i> ; and is transliterated <i>Beeri</i> . Strong's #882 BDB #92. Gen. 26:34			
B ^ê rîy (יְרֵאֵה) [pronounced beh- ay-REE]	<i>my well; and is transliterated Beeri</i>	masculine singular proper noun	Strong's #882 BDB #92

17. **Masculine_noun:** which means *cistern, pit, well*. Strong's #877 BDB #92.
18. **Masculine_noun:** bôwr (בֹּר) [pronounced *bohr*], which means *pit, cistern, well*. Strong's #953 BDB #92. 1Sam. 13:6 19:22 2Sam. 3:26 23:15, 20 1Chron. 11:17 Psalm 7:15

bôwr (בֹּר) [pronounced <i>bohr</i>]	<i>pit, cistern, well</i>	masculine plural noun with the definite article	Strong's #953 BDB #92
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19. **Noun_location:** Sirâh (סִרָּה) [pronounced *sih-RAWsee-RAW?*], which means *a turning, a departure*; transliterated *Sirah*. Strong's #953&5626 BDB #92.

bôwr (בֹּר) [pronounced <i>bohr</i>]	<i>pit, cistern, well</i>	masculine singular construct	Strong's #953 BDB #92
Sirâh (סִרָּה) [pronounced <i>sih-RAWsee-RAW?</i>]	<i>a turning, a departure</i> ; transliterated <i>Sirah</i>	proper noun, singular; location; with the definite article	Strong's #5626 BDB #92

20. **Proper_noun_location:** Bor-ashan (בּוֹר־אֲשָׁן) [pronounced *bohr-ġaw-SHAWN*], which means *a smoking pit*; and is transliterated . Strong's #953&6228 BDB #92. 1Sam. 30:30 Prov. 1:12

bôwr (בֹּר) [pronounced <i>bohr</i>]	<i>pit, cistern, well; prison</i> ; <i>sepulcher, grave</i>	masculine plural noun	Strong's #953 BDB #92
ʿâshân (אֲשָׁן) [pronounced <i>ġaw-SHAWN</i>]	<i>smoke; vapor, dust; anger</i>	masculine singular noun	Strong's #6227 BDB #798

These two words together make up the city of...

Bor-ashan (בּוֹר־אֲשָׁן) [pronounced <i>bohr-ġaw-SHAWN</i>]	<i>a smoking pit</i> ; and is transliterated <i>Bor-ashan</i>	proper noun; location	Strong's #953 & 6228 BDB #92
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21. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #1275 BDB #92.
22. **Proper_noun_location:** Bêrôthay (בְּרוֹתַי) [pronounced *bay-roh-THAH-ā*], which means *belonging to Hadadezer*; and is transliterated *Berothai*. Strong's #1268 BDB #92. 2Sam. 8:8

Bêrôthay (בְּרוֹתַי) [pronounced <i>bay-roh-THAH-ā</i>]	<i>cypress grove</i> ; and is transliterated <i>Berothai</i>	proper singular noun; a location	Strong's #1268 BDB #92
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Either an alternate spelling or a different city with a similar name is:

Bêrôwthâh (בְּרוֹתָיִם) [pronounced bay- roh-THAW]	cypress grove; and is transliterated <i>Berothai</i>	proper singular noun; a location	Strong's #1268 BDB #92
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23. **Gentilic_adjective:** Bêrôthîy (בְּרוֹתָיִם) [pronounced bay-*roh-THEE*], which means *my wells*, and is an inhabitant of Berothah; transliterated *Berothite*. Strong's #1307 BDB #92. 1Chron. 11:39

Bêrôthîy (בְּרוֹתָיִם) [pronounced bay- roh-THEE]	<i>my wells</i> , and is an inhabitant of Berothah; transliterated <i>Berothite</i>	masculine singular, gentilic adjective	Strong's #1307 BDB #92
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24. **Verb:** bâ'ash (שָׂאָה) [pronounced baw-AHSH], which means *to have a bad smell, to stink*. Strong's #887 BDB #92. Gen. 34:30 1Sam. 13:4 27:12 2Sam. 10:6 16:21

bâ'ash (שָׂאָה) [pronounced baw- AHSH]	<i>to have a bad smell, to stink; to be evil, to be of an evil nature; to have a poor disposition</i>	3 rd person masculine singular, Qal imperfect	Strong's #887 BDB #92
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bâ'ash (שָׂאָה) [pronounced baw- AHSH]	<i>to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause oneself shame, to make oneself odious</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #887 BDB #92
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bâ'ash (שָׂאָה) [pronounced baw- AHSH]	<i>to make oneself odious, to become odious, to cause to stink, to become malodorous</i>	3 rd person masculine singular, Niphal perfect	Strong's #887 BDB #92
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bâ'ash (שָׂאָה) [pronounced baw- AHSH]	<i>to make fetid; to become hateful [or, odious]; to stink, to emit [or, produce] a stench; to act wickedly and cause oneself shame, to make oneself odious</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #887 BDB #92
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25. **Masculine_noun:** which means *stench*. Strong's #889 BDB #93.
26. **Feminine_noun:** which means *noxious weeds, stinking weeds*. Strong's #890 BDB #92.
27. **Masculine_plural_noun:** which means *stinking or worthless things, wild grapes*. Strong's #891 BDB #93.

28. **Feminine_noun:** which means *apple of one's eye, pupil of one's eye*. Strong's #892 BDB #93.
29. **Masculine_proper_noun:** which means *stinky* and is transliterated . Strong's #893 BDB #93.
30. **Proper_noun_location:** Babel (לָבַב) [pronounced *baw-BEHL*], which means *confusion (by mixing), confusion of speech; stammering; gate of god*; transliterated *Babel, Babylon*. Strong's #894 BDB #93. Gen. 10:10 11:9

Babel (לָבַב) [pronounced <i>baw-BEHL</i>]	<i>confusion (by mixing), confusion of speech; stammering; gate of god; transliterated Babel, Babylon</i>	proper singular noun; location	Strong's #894 BDB #93
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31. **Verb:** bâgad (בָּגַד) [pronounced *baw-GAHD*], which means *to behave deceitfully, to act covertly, to act fraudulently, to act in bad faith, to behave faithlessly; to oppress, to afflict; to deal or to act treacherously*. Its noun cognate is *cover, covering*; so we have something being hidden from sight. Strong's #898 BDB #93. Judges 9:23 1Sam. 14:33 Job 6:15 Psalm 59:5 73:15 78:57 Prov. 2:22

bâgad (בָּגַד) [pronounced <i>baw-GAHD</i>]	<i>to behave deceitfully, to act covertly, to act fraudulently, to act in bad faith, to behave faithlessly; to oppress, to afflict</i>	3 rd person masculine plural, Qal perfect	Strong's #898 BDB #93
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bâgad (בָּגַד) [pronounced <i>baw-GAHD</i>]	<i>those behaving deceitfully, those acting covertly, ones who act fraudulently, ones who act in bad faith, faithless ones; oppressors, those who afflict [others]</i>	masculine plural, Qal active participle	Strong's #898 BDB #93
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32. **Masculine_noun:** beged (בִּגְדָּ) [pronounced *BEH-ged*], which means *treachery; garment, clothing*. It is a homonym; it means *treachery* on the one hand (Isa. 24:16) and *garment, clothing* on the other (Lev. 6:4 Judges 8:26). Strong's #899 BDB #93. Gen. 24:53 27:15 28:20 Judges 14:12 17:10 1Sam. 19:13 27:9 2Sam. 1:2, 11 3:31 13:31 14:2 19:24 20:12 1Kings 1:1

beged (בִּגְדָּ) [pronounced <i>BEH-ged</i>]	<i>garment, clothing; treachery</i>	masculine singular noun with the definite article	Strong's #899 BDB #93
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The latter use of this noun is comparatively rare (see Isa. 24:16 Jer. 12:1). This is in contrast to hundreds of passages where beged means *clothing, garment*. There is a verbal cognate, however, which supports the rare translation.

b ^e gâdîym (בגדיִם) [pronounced b ^e - gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun	Strong's #899 BDB #93
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33. **Noun plural abstract:** which means *men of treachery*. Strong's #900 BDB #93.
 34. **Adjective:** which means *treacherous*. Strong's #901 BDB #93.
 35. **Masculine_noun1:** bad (בד) [pronounced *bahd*], which means *white linen for priestly garments* (1Sam. 2:18 22:18 2Sam. 6:14). Strong's #906 BDB #94. 1Sam. 2:18 22:18 2Sam. 6:14 1Chron. 15:27

bad (בד) [pronounced <i>bahd</i>]	<i>white linen for priestly garments</i>	masculine singular noun	Strong's #906 BDB #94
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There are several different renderings for this homonym; however, the context here is clear as it is in 1Sam. 2:18.

36. **Verb:** which means *to devise, to invent [in a bad sense]*. Strong's #908 BDB #94.
 37. **Verb:** which means *to be separate, to be isolated*. Strong's #909 BDB #94.
 38. **Masculine_noun2:** bad (בד) [pronounced *bahd*], which means *separation, by itself, alone*. Most translators ignore the lâmed preposition, as it is difficult to translate into something which makes sense in the English (see Num. 11:14 Deut. 1:9 8:3 2Sam. 10:8). Bad is a homonym; it can mean *separation, by itself, alone* (Gen. 2:18 21:28 Zech. 12:12–14; Strong's #905 BDB #94); *white linen for priestly garments* (1Sam. 2:18 22:18 2Sam. 6:14; Strong's #906 BDB #94); and, in the plural, *empty, idle talk* (Job 11:3 Isa. 16:6 Jer. 48:30; Strong's #907 BDB #95). However, in the plural, it can also refer to the *parts* of something, particularly those *parts which are an extension of that something*. Examples would be the *members* or *limbs* of a man (Job 18:13) or of a crocodile (Job 41:4); the *rods* or *shoots* of a vine (Ezek. 17:6 19:4); the *poles* used for carrying the ark (Ex. 25:13–15 35:12); as well as the *bars* or *gate* of a fortress (Job 17:16 Hosea 11:6). With the primary focus of this word being *separation*, but with an allowance for it to be an extension of something, what better word to describe either the *gates* or *bars* of Hades? Barnes (Job 17:16) suggests that the entrance or gates into Sheol refers simply to death and the grave. Barnes explains and I have paraphrased: the primary focus of this word is *separation*—it can mean separation from the truth, separation from prudence, separation from wisdom and propriety. This can refer to both lying and to vain, empty talk. Since this had the feminine suffix (referring back to the city of Hazor), I rendered this as *by herself alone*. When followed by the preposition *min*, it means *apart from* or *besides*, which is what we have here in Joshua 17:5.

Strong's #905 BDB #94. Gen. 26:1 Deut. 29:14 Joshua 11:13 17:5 22:29
Judges 3:20 1Sam. 7:3 21:1 Job 15:19 **17:16** 18:13 Psalm 83:18 148:13

bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
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39. **Prepositional_compound:** lâmed (Strong's #none BDB #510) and bad (בַּד) [pronounced *bahd*] (Strong's #905 BDB #94) which means *alone, by themselves, by oneself*. Lâmed (Strong's #none BDB #510) and bad (בַּד) [pronounced *bahd*] (Strong's #905 BDB #94) together mean *in a state of separation, by itself, alone, apart*. Gen. 2:18 21:28 30:40 32:24 Deut. 1:9, 12 22:25 Judges 3:20 6:37 8:26 20:15 1Sam. 7:3 2Sam. 13:32 17:2 18:24 20:21 Job 1:15 Psalm 51:4 148:13

lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

40. **Prepositional_compound:** Gen. 26:1

min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94

These three words together mean, *beside, besides, apart from, aside from; in addition to; subsequent to*.

41. **Prepositional_compound:** bad (בַּד) [pronounced *bahd*] (Strong's #905 BDB #94), when followed by min (מִן) [pronounced *mihn*] (Strong's #4480 BDB #577), means *apart from, besides*. Judges 8:26
42. **Masculine singular noun?:** bâdâd (בַּדָּד) [pronounced *baw-DAWD*], which means *alone, in solitary, desolate*. It is only found in Lev. 13:46 Num. 23:9 Deut. 32:12 33:28 Psalm 4:8 Isa. 27:10 Jer. 15:17 49:31 Lam. 1:1 3:28 Micah 7:14.* Strong's #910 BDB #94. No scriptural ref. yet
43. **Masculine plural noun3:** bad (בָּד) [pronounced *bahd*] which means, in the plural, *empty, idle talk* (Job 11:3 Isa. 16:6 Jer. 48:30). Strong's #907 BDB #95. Job 11:3

44. **Verb:** bâdal (בָּדַל) [pronounced *baw-DAHL*] means *separate, divide, sever, differentiate, distinguished, make a distinction*. The key is separation—when you differentiate between two things, you are separating them from one another. We connect these meanings in the English as well, as the same words show up classified together in Roget's Thesaurus under *sever*. We first find this word used in the Hiphil in Gen. 1 where God has *divided, separated, severed, or distinguished* the day from the night, the waters above from the waters below in Gen. 1:4, 6–7, 14, 18. This is a word which is found but 43 times in the Old Testament, a scattered evenly throughout. We find bâdal in most often in Leviticus (Lev. 1:17 5:8 10:10 11:47 20:24–26), as a great deal of Leviticus is the distinguishing between Israel and the Gentile nations. Strong's #914 BDB #95. Gen. 1:4, 6 Lev. 20:24 Joshua 16:9 1Chron. 12:8

bâdal (בָּדַל) [pronounced <i>baw-DAHL</i>]	<i>separating, [disjoining, severing]; dividing into parts; distinguishing, making a distinction, showing a difference; selecting [out from a group]; dividing into parts; shutting out</i>	Hiphil participle	Strong's #914 BDB #95
bâdal (בָּדַל) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 rd person plural, Hiphil perfect	Strong's #914 BDB #95
<i>To separate from, to shut out; when followed by a min preposition.</i>			
bâdal (בָּדַל) [pronounced <i>baw-DAHL</i>]	<i>to be separated, to separate oneself; to be secluded [shut out]; to depart, to withdraw, to be set apart</i>	3 rd person plural, Niphal perfect	Strong's #914 BDB #95

To depart from a place when that place is preceded by a min preposition.

45. **Masculine_noun:** which means *piece, severed piece*. Strong's #915 BDB #95.
 46. **Feminine_noun:** which means *separate place*. Strong's #3995 BDB #95.
 47. **Masculine_noun:** which means *an alloy, tin, dross*. Strong's #913 BDB #95.
 48. **Masculine_noun:** b^edôlach (בְּדֹלַח) [pronounced *behd-OH-lahkh*], which means *a gum resin, bdellium*. Strong's #916 BDB #95. Gen. 2:12

b ^e dôlach (בִּדְלָח) [pronounced <i>behd-OH-lakh</i>]	<i>a gum resin, bdellium</i>	masculine singular noun	Strong's #916 BDB #95
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49. **Masculine_proper_noun:** B^edân (בְּדָן) [pronounced *b^eDAWN*], which means *nada* and is transliterated *Bedan*. Strong's #917 BDB #95. 1Sam. 12:11

B ^e dân (בְּדָן) [pronounced <i>b^eDAWN</i>]	transliterated <i>Bedan</i>	masculine proper noun	Strong's #917 BDB #95
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50. **Masculine_proper_noun:** B^edân, which is, in the Hebrew, בְּדָן [pronounced *b^eDAWN*], which is transliterated *Bedan*. 1Sam. 12:11 1Chron. 7:17.* Strong's #917 BDB #96. 1Sam. 12:11

51. **Masculine_noun:** which means *fissure, rent, breach*. Strong's #919 BDB #96.

52. **Verb:** which means *to mend, to repair*. Strong's #918 BDB #96.

53. **Masculine_noun:** bohûw (בוּהוּ) [pronounced *BOH-hoo*], which means *emptiness, empty, void, waste*. Strong's #922 BDB #96. Gen. 1:2 Jer. 4:23 Isa. 34:11

bohûw (בוּהוּ) [pronounced <i>BOH-hoo</i>]	<i>emptiness, empty, void, waste</i>	masculine singular noun:	Strong's #922 BDB #96
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54. **Masculine_noun:** which means *a costly stone [perhaps porphyry]*. Strong's #923 BDB #96.

55. **Verb:** bâchal (בָּחַל) [pronounced *baw-KHAHL*], which means *to strike with terror, to terrify; to cause to despond; to overwhelm; hurry, to hasten [as if to tremble] to so anything*. in the Niphal, *dismayed, disquieted, disturbed, terrified*. In the Piel, it means *to disquiet, to disturb, to terrify*. The KJV gives the renderings *troubled {terrified}* (Gen. 45:3), *amazed* (Ex. 15:15), *afraid* (Job 21:6), *dismayed* (Isa. 21:3), *vexed* (Psalm 6:2), *hasteneth* (Prov. 28:22) and *speedily* (Zeph. 1:18). However, I am leaning toward a more all-purpose word, **overwhelmed**, used by Owens here. Strong's #926 BDB #96. 1Sam. 28:21 2Sam. 4:1 Job 21:6 Psalm 2:5 83:15, 17 90:7 104:29

bâchal (בָּחַל) [pronounced <i>baw-KHAHL</i>]	<i>to be overwhelmed, to be confounded; to tremble, to be terrified; to suddenly perish, to suddenly be destroyed</i>	3 rd person masculine singular, Niphal imperfect	Strong's #926 BDB #96
bâchal (בָּחַל) [pronounced <i>baw-KHAHL</i>]	<i>to overwhelm; to strike with terror, to terrify; to cause to despond; hurry, to hasten [as if to tremble] to so anything</i>	3 rd person masculine singular, Piel imperfect	Strong's #926 BDB #96

bâchal (לָחַב) [pronounced <i>baw-KHAHL</i>]	<i>to be overwhelmed; to be terrified; to be hurried [as if to tremble] to so anything; to be swift</i>	3 rd person masculine singular, Pual imperfect	Strong's #926 BDB #96
bâchal (לָחַב) [pronounced <i>baw-KHAHL</i>]	<i>to overwhelm; to strike with terror, to terrify; hurry, to hasten [as if to tremble] to so anything; to thrust from a place</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #926 BDB #96

56. **Feminine_noun:** which means *dismay, sudden terror, sudden ruin*. Strong's #928 BDB #96.

57. **Feminine_noun:** b^ehêmâh (הֶמָּה) [pronounced *b^ehay-MAW*], which means *mammal, beast, animal, cattle*. It is often used in the collective sense (a singular standing for a plural). It is an onomatopoetic word, imitating the braying of a mule. Strong's #929 BDB #96. Gen. 1:24 2:20 3:14 6:7, 20 7:2 8:1, 17, 20 9:10 34:23 Deut. 2:35 20:14 1Sam. 17:44 Job 18:3 Psalm 73:22 147:9 148:10

b ^e hêmâh (הֶמָּה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
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58. **Masculine_noun:** which means *behemoth, hippopotamus*. Strong's #930 BDB #97.

59. **Feminine_noun:** bôhen (בֹּהֶן) [pronounced *BOH-hen*], which means *thumb, big toe*. Strong's #931 BDB #97. Judges 1:6

bôhen (בֹּהֶן) [pronounced <i>BOH-hen</i>]	<i>thumb, big toe</i>	feminine singular noun	Strong's #931 BDB #97
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In Scripture, we always find the concept of the thumb and big toe together when using this word.

60. **Masculine_noun:** which means *armless eruption on the skin*. Strong's #933 BDB #97.

61. **Feminine_noun:** bahereth (בַּהֶרֶת) [pronounced *bah-HEH-reth*] with the phrase *bright spot*, which I suppose conveys something to the modern reader, but since this word is found only in Lev. 13 and 14:56, context would indicate that this should be translated *blemish* or *discoloration*. One might first qualify that with the word *new* or *unusual*. and then just use the word *blemish* once it has been identified. Strong's #934 BDB #97. Lev. 13:2

62. **Adjective:** which means *bright, brilliant* [used of light]. Job 37:21.* Strong's #925 BDB #97.
63. **Verb:** bôw' (אוּב) [pronounced *boh*], which means *to come in, to come, to go in, to go, to enter*. We find the same word used three times in Job 2:11. In v. 11a, it is found in the Qal active participle and it means *a coming of*. It is followed by the preposition *upon*. In v. 11b, bô' is in the 3rd person masculine plural, Qal imperfect and should be rendered *they came*. The imperfect indicates that a journey of some length was involved. In v. 11c, we have the prefixed lamed preposition and the Qal infinitive construct of bôw', meaning *to come, to come of*. As a participle with a definite article, it means *the ones coming in*. Bôw' generally requires a direct object, as it is the object which is being brought somewhere. It is used in Deut. 22:13 to refer to sex in marriage. The idea in Deut. 33:2 is that He came into the lives of the Israelites; He came into their reality. With a direct object in the Hiphil, it means *to bring*. In the Hiphil, the causative stem, it means *to take in, to bring, to come in with, to carry*; and, surprisingly enough, it is translated quite consistently by the KJV when found in the Hiphil stem. Here, we could go with tradition, and render this *advance*. In 1Sam. 9:6, we have the Qal infinitive absolute followed by the 2nd person masculine singular, Qal imperfect of bôw', which literally means *a coming he will come*, which obviously doesn't make a lot of sense. The masculine singular refers back to *all* and the idea is that, all that he says, it comes to pass. Strong's #935 BDB #97. somewhere and Gen. 2:19 4:3 6:4, 13, 17 7:7 7:1, 16 8:9, 11 10:19 12:5 13:10 14:5 15:12 16:2, 4 18:11, 19, 21 19:1, 10 20:3, 9 22:9 23:2, 10 24:1, 30, 63, 67 25:18, 29 26:10, 27 27:4, 18 28:11 29:6, 9, 13 30:3, 4, 14 31:18 32:6, 13 33:1, 11, 14 34:5 35:6 Deut. 1:7, 19 6:23 20:19 21:12, 13 22:13 26:1 31:11 33:2 Joshua 2:1, 3 3:4, 15 6:1, 11 8:11 10:13 13:1 21:45 23:14, 15 Judges 1:7, 14 2:1 3:22 6:18 8:4 9:24, 31 11:18, 34 12:9 13:9, 12 15:14 18:10 19:3, 14 20:34 21:12 1Sam. 1:19, 22 2:14 4:5, 16 5:1, 5 7:1, 13 8:4 9:7, 14, 22 10:7, 9, 27 11:9 13:10 14:20 15:5, 15 16:2, 12 17:12, 18, 54 18:6, 27 19:7, 16 20:1, 8, 40 21:1, 14 22:5 23:7 24:3 25:5, 27 26:1 27:8, 9, 11 28:4 29:6 30:1, 3, 23 31:4 2Sam. 1:2, 10 2:23, 24 3:13 3:22 4:8 9:10 13:10 14:3, (4), 10, 23, 32 15:2, 4 16:5, 21 17:2, 14, 25 18:9 19:3, 41 20:3, 12 23:13, 16, 19 24:6 1Kings 1:1, 3, 13, 42 2:13, 40 1Chron. 4:38 5:1 10:12 16:1 Job 1:6 2:1, 11 3:6 12:6 14:3, 14, 18 17:10 20:22 Psalm 41:6 44:17 51 inscription 52 inscription 54 inscription 55:5 63:9 78:54 90:10 95:6 96:8 105:18, 40 118:19, 25 Prov. 1:26 2:10, 18 3:25 Zech. 12:9

bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
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The BDB meanings are: *to enter, come in; to come; to come with; to come upon, fall or light upon, attack (enemy); to come to pass; to attain to; to be enumerated; to go.*

bôw' (אוּב) [pronounced boh]	come [in], go [in], enter, advance	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	Qal active participle	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]	Qal active participle with the definite article	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]	masculine plural, Qal active participle	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	to be brought, brought in; to be introduced, be put	3 rd person masculine singular, Hophal imperfect	Strong's #935 BDB #97

When used of the sun, this verb can mean *to enter [a chamber]*; in other words, *to set*. BDB gives a definitive list of the passages where this is used this way (including Gen. 15:12, 17 28:11 Ex. 17:12 22:25), and points out that the verb used for the sun rising is yâtsâ' (יצא) [pronounced yaw-TZAWH] (Strong's #3318 BDB #422).⁵¹

64. Combined with a preposition: 1Chron. 13:5

lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter	Qal infinitive construct	Strong's #935 BDB #97

⁵¹ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 98.

The lâmed preposition + the Qal infinitive construct of *bôw'* are literally *to an entering of*; they could be reasonably rendered *the entrance of*; and are often transliterated as *Lebo*.

65. **Combined with a preposition:** 2Sam. 5:25

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
leave this blank			
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw' (אוֹב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #935 BDB #97

This prepositions min and 'ad combined with the Qal infinitive construct of *to go, to come* can be rendered *from ____ to ____; from ____ as far as ____; from ____ to as far as ____*.

66. **Noun:** *mâbô'* (מַבֹּֿוֹ) [pronounced *maw^b-VOH*], which means *an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west*. According to BDB, *entrance, a coming in, an entering*; according to the KJV, it means *a going down, an entrance into, a coming in, an entry*. [Its verbal cognate, above, means *to go, to come, to go in, to come in*. Strong's #935 BDB #97]. Strong's #3996(&3997) BDB #99. Joshua 1:4 23:4 Judges 1:24 Psalm 104:19

<i>mâbô'</i> (מַבֹּֿוֹ) [pronounced <i>maw^b-VOH</i>]	<i>an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west</i>	masculine singular construct	Strong's #3996 (& #3997) BDB #99
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67. **Masculine_noun:** *môwbâ'* (מּוֹבֵֿא) [pronounced *moh^b-VAW*], which means *incoming, entrance, entering; going in*. This is only found in 2Sam. 3:25 and Ezek. 43:11 and appears to be a form of Strong's #3996. Strong's #4126 BDB #100. 2Sam. **3:25**

<i>môwbâ'</i> (מּוֹבֵֿא) [pronounced <i>moh^b-VAW</i>]	<i>incoming, entrance, entering; going in</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4126 BDB #100
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This is only found in 2Sam. 3:25 and Ezek. 43:11 and appears to be a form of Strong's #3996, intentionally changed in order to match mōwtsâ' (Strong's #4161 BDB #425). This could very well be a part of phrase popularly used at this time.

68. **Feminine_noun:** t^ebûw'âh (תְּבוּאָה) [pronounced t^eb-oo-AW], which means *product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)*. Redo pronunciation. Strong's #8393 BDB #100. Deut. 22:9 Joshua 5:12 Prov. 3:9, 14

t ^e bûw'âh (תְּבוּאָה) [pronounced t ^e b-oo-AW]	<i>product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun	Strong's #8393 BDB #100
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69. **Verb:** bûwz (בוז) [pronounced booz], which means *to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone]*. Strong's #936 BDB #100. Prov. 1:7

bûwz (בוז) [pronounced booz]	<i>to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone or something]</i>	3 rd person masculine singular, Qal imperfect	Strong's #936 BDB #100
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70. **Masculine_substantive:** bûz (בוז) [pronounced booz] and it means *contempt*, a word found in Gen. 38:23 and more often in the poetic literature. Strong's #937 BDB #100. Job 12:5

71. **Feminine_noun:** which means *contempt*. Strong's #939 BDB #100.

72. **Masculine_proper_noun:** Bûwz (בוז) [pronounced booz], which means *contemptible, contempt, despised, plundered*; and is transliterated *Buz*. Strong's #938 BDB #100. Gen. 22:21

Bûwz (בוז) [pronounced booz]	<i>contemptible, contempt, despised, plundered; and is transliterated Buz</i>	masculine singular proper noun	Strong's #938 BDB #100
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73. **Gentilic_adjective:** which means ; and is transliterated . Strong's #940 BDB #100.

74. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #941 BDB #100.

75. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #942 BDB #100.

76. **Verb:** which means *to perplex, to confuse*. Strong's #943 BDB #100.

77. **Feminine_noun:** which means *confusion, confounding*. Strong's #3998 BDB #100.

78. **Masculine_noun1:** which means *Bul, Marcheswan, 8th month*. Strong's #945 BDB #100.
79. **Masculine_noun2:** which means *product, produce*. Strong's #945 BDB #100 (it's on BDB #385).
80. **Verb:** בִּוּעַץ (בוּעַץ) [pronounced *booc*], which means *to tread down, to trample [with the feet], to trample [to pieces]; metaphorically used to mean to place under subjection*. Strong's #947 BDB #100. Psalm 44:5 60:12

בִּוּעַץ (בוּעַץ) [pronounced <i>booc</i>]	<i>to tread down, to trample [with the feet], to trample [to pieces]; metaphorically used to mean to place under subjection; to reject</i>	3 rd person masculine singular, Qal imperfect	Strong's #947 BDB #100
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One of the common images of the ancient world was a victor walking over the bodies of those he has defeated in battle (Job 40:12 Psalm 7:5 Isa. 10:6 63:3 Daniel 7:23).

בִּוּעַץ (בוּעַץ) [pronounced <i>booc</i>]	<i>treading down, trampling [with the feet], trampling [to pieces], trodden down</i>	masculine singular, Qal participle	Strong's #947 BDB #100
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בִּוּעַץ (בוּעַץ) [pronounced <i>booc</i>]	<i>to tread [trample] [down with the feet], metaphorically used to mean to profane (pollute) [a holy place with common feet], to desecrate</i>	3 rd person masculine singular, Piel (Pilpel) imperfect	Strong's #947 BDB #100
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בִּוּעַץ (בוּעַץ) [pronounced <i>booc</i>]	<i>to be trodden down; to be trodden under foot [used of a corpse]</i>	3 rd person masculine singular, Hophal imperfect	Strong's #947 BDB #100
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בִּוּעַץ (בוּעַץ) [pronounced <i>booc</i>]	<i>to be trampled upon; to tread; to kick out [of an infant's blind movements, of Jerusalem (figuratively)], to be thrown out</i>	3 rd person masculine singular, Hithpalel (Hithpolel) imperfect	Strong's #947 BDB #100
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81. **Proper_noun/location:** יְעֻבְעֻץ (יְעֻבְעֻץ) [pronounced *ye^bVOOS*], which probably means *[place of the] Jebusites*. Strong's #2982 BDB #101. Joshua 10:1 1Chron. 11:4

יְעֻבְעֻץ (יְעֻבְעֻץ) [pronounced <i>ye^bVOOS</i>]	<i>[place of the] Jebusites</i>	proper noun/location	Strong's #2982 BDB #101
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82. **Gentilic_adjective:** Y^ebûçîy (יְבוּצִי) [pronounced y^evoo-SEE], which means *Jebusite*. It almost has a French sound, does it not? Strong's #2983 BDB #101. Gen. 10:16 15:21 Deut. 20:17 Judges 1:21 3:3 Joshua 18:28 2Sam. 5:6 24:16

Y ^e bûçîy (יְבוּצִי) [pronounced y ^e voo-SEE]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101
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83. **Feminine_noun:** which means *a down-treading, a subjugation*. Strong's #4001 BDB #101.

84. **Feminine_noun:** which means *down treading, ruin, downfall*. Strong's #8395 BDB #101.

85. **Feminine_noun:** bêytsâh (הַצֵּיב) [pronounced bay-TSAW], which means *egg*. Strong's #1000 BDB #101. Deut. 22:6

bêytsâh (הַצֵּיב) [pronounced bay-TSAW]	egg	feminine singular noun	Strong's #1000 BDB #101
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86. **Masculine_noun:** bûwts (בּוּץ) [pronounced boots], which means *byssus, cloth [or clothing] made of byssus [fine cotton of a bright, white color], fine white Egyptian linen*. Strong's #948 BDB #101. 1Chron. 15:27

bûwts (בּוּץ) [pronounced boots]	<i>byssus, cloth [or clothing] made of byssus [fine cotton of a bright, white color], fine white Egyptian linen</i>	masculine singular noun	Strong's #948 BDB #101
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87. **Feminine_noun:** which means *emptiness*. Strong's #950 BDB #101.

88. **Feminine_noun:** which means *emptiness*. Strong's #4003 BDB #101.

89. **Verb:** which means *to make clear, to explain, to clear up*. Strong's #952 BDB #101.

90. **Verb:** bôwsh (בוש) [pronounced bôsh], which means *anxious, ashamed, disconcerted, discouraged; and maybe apprehensive, disappointed*. BDB gives its meaning as *to be ashamed*. It also gives the meanings *disconcerted, disappointed, confounded*. The KJV primarily goes with *ashamed*, but then throws in *confounded* a few times as well. The problem that I am having is that *ashamed* and *confounded* are two different words entirely, and choosing one over the other would certainly change the meaning of any verse. In looking through the concordance on bôwsh, there are times when I wonder if either of these translations are right (e.g., Judges 3:25). I am wondering if *discouraged, became anxious, impatient* might not be better renderings. Also, we have possibly two other words for *ashamed* (Num. 12:14 2Sam. 10:5 Psalm 34:5 Isa. 33:9 Jer. 2:26) and for *confounded* (see Jer. 14:3 Ezek. 36:32). This word is found several times in conjunction with the word *trust* (Job 6:20 Psalm 22:5 25:2). About the only way that I can come up with

a decent translation, is to take the possibilities and try them out. Yes would mean that such a meaning would be quite reasonable; *no* means that meaning just would not fit into the context; ? or *maybe* means that it could fit, but the meaning is changed considerably or the meaning would seem forced (and *maybe* means it is more reasonable than ?). From the chart, so far, the most likely candidates for the meaning of *bôsh* are *anxious, ashamed, disconcerted, discouraged*; and maybe *apprehensive, disappointed*. The words which are the closest in meaning are *anxious, apprehensive* and *disconcerted*. Now, sometimes those can be the result of *shame, confusion, having been confounded*. Therefore, I will go with those for the meaning of *bôwsh*. In the Polel, this means *to delay in shame*. Strong's #954 BDB #101. Gen. 2:25 Judges 3:25 5:28 2Sam. 19:5 Job **6:2** 19:3 Psalm 83:17

<i>bôwsh</i> (שׁוּב) [pronounced <i>bôsh</i>]	<i>to be anxious [or, ashamed, disconcerted, discouraged]; and maybe to be apprehensive [or, disappointed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #954 BDB #101
<i>bôwsh</i> (שׁוּב) [pronounced <i>bôsh</i>]	<i>anxious, ashamed, disconcerted, discouraged; and maybe apprehensive, disappointed</i>	Qal infinitive absolute	Strong's #954 BDB #101
<i>bôwsh</i> (שׁוּב) [pronounced <i>bôsh</i>]	<i>to delay [when followed by a gerund]; properly to put to shame one who waits</i>	3 rd person masculine singular, Pilel imperfect	Strong's #954 BDB #101
<i>bôwsh</i> (שׁוּב) [pronounced <i>bôsh</i>]	<i>to put anyone to shame [especially on account of frustrated endeavors]; to disgrace; to do shameful things, to act shamefully</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #954 BDB #101
<i>bôwsh</i> (שׁוּב) [pronounced <i>bôsh</i>]	<i>to blush, to be ashamed [disconcerted, disappointed] [in front of one another]</i>	3 rd person masculine singular, Hithpolel imperfect	Strong's #954 BDB #101

I am assuming that the Hithpael and the Hithpolel are the same thing.

	Anxious	Apprehensive	Ashamed, shamed	confounded, confused	disconcerted	discouraged	disappointed	impatient
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Qal Perfect:

	Anxious	Apprehensive	Ashamed, shamed	confounded, confused	disconcerted	discouraged	disappointed	impatient
Ezra 8:22	?	yes	maybe	?	no	?	no	no
Ezra 9:6	yes	yes	maybe	no	?	no	?	no
Job 6:20	yes	?	?	yes	yes	yes	yes	no
Psalms 22:5	yes	?	yes	?	yes	yes	yes	?
Psalms 71:24	?	maybe	yes	maybe	yes	yes	yes	?
Isa. 19:9	?	maybe	yes	yes	yes	yes	yes	?
Jer. 2:36	maybe	maybe	maybe	maybe	yes	yes	maybe	no
Jer. 9:19	yes	?	yes	yes	yes	yes	yes	no
Jer. 51:51	yes	yes	yes	?	yes	yes	yes	no

Qal perfect:

2Kings 19:26	maybe	maybe	yes	yes	yes	yes	yes	no
Job 19:3	no	yes	yes	no	?	?	no	no
Psalms 6:10	maybe	yes	yes	maybe	yes	yes	maybe	maybe
Psalms 31:1	yes	yes	yes	yes	yes	yes	yes	yes
Hosea 13:15	?	maybe	maybe	maybe	maybe	maybe	maybe	maybe
Micah 7:16	maybe	maybe	maybe	yes	yes	maybe	maybe	no

Hithpoel Future (Hithpael—the intensive reflexive):

Gen. 2:25	yes	yes	yes	maybe	maybe	maybe	maybe	no
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91. **Feminine_noun:** būshâh (בוֹשָׁה) [pronounced *boo-SHAW*], which means *shame*.
 Psalm 89:46 Micah 7:10 Obad. 5:10 Ezek 7:18.* Strong's #955 BDB #102.
 Psalm 89:45

būshâh (בוֹשָׁה) [pronounced <i>boo-SHAW</i>]	<i>shame</i>	feminine singular noun	Strong's #955 BDB #102
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92. **Feminine_noun:** which means *shame*. Hosea 10:6.* Strong's #1317 BDB #102.

93. **Feminine_noun:** bōsheth (בוֹשֶׁת) [pronounced *BOH-sheth*], which means *shame, dishonor; profanation, sacrilege, desecrated and vile; idol* [which brings shame upon those who worship it]. It can also refer to *ignominy, a vile and ignominious condition*; and it can refer to an *idol*, which brings shame upon those who worship

it. Strong's #1322 BDB #102. [Synonym = **Strong's #3639 BDB #484**].
1Sam. 20:30 Psalm 44:15

bôsheth (בוֹשֶׁת) [pronounced BOH-sheth]	shame, dishonor; profanation, sacrilege, desecrated and vile; an idol [which brings shame upon those who worship it]	feminine singular noun	Strong's #1322 BDB #102
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94. **Masculine_noun:** which means *a man's privates (?)*. Strong's #4016 BDB #102.

95. **Verb:** which means *to divide, to cut through*. Strong's #958 BDB #102.

96. **Verb:** bâzâh (בָּזָה) [pronounced baw-ZAW], which means *to despise*. One instance of the Niphal is given a different Strong's number (#5240) because it is spelled differently and the reading is suspect (1Sam. 15:9). Strong's #959 BDB #102.
Gen. 25:34 1Sam. 2:30 10:27 15:9 17:42 2Sam. 6:16 12:9 Psalm 15:4 51:17 73:20

bâzâh (בָּזָה) [pronounced baw-ZAW]	to despise, to regard with contempt, to hold in contempt	3 rd person masculine singular, Qal perfect	Strong's #959 BDB #102
bâzâh (בָּזָה) [pronounced baw-ZAW]	to be despised, to be regarded with contempt, despicable, contemptible	feminine singular, Niphal participle	Strong's #959 BDB #102

97. **Adjective:** which means *despised*. Strong's #960 BDB #102.

98. **Masculine_noun:** which means *contempt*. Strong's #963 BDB #102.

99. **Verb:** bâzaz (בָּזַז) [pronounced baw-ZAHZ], which means *to spoil, to plunder, to pillage, to despoil, to depredate, to freeboot, to ransack*. Strong's #962 BDB #102.
Gen. 34:27 Deut. 2:35 20:14 Joshua 8:2 11:14 1Sam. 14:36

bâzaz (בָּזַז) [pronounced baw-ZAHZ]	to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack	3 rd person plural, Qal imperfect	Strong's #962 BDB #102
bâzaz (בָּזַז) [pronounced baw-ZAHZ]	to be spoiled [plundered, pillaged, despoiled]	3 rd person plural, Niphal imperfect	Strong's #962 BDB #102
bâzaz (בָּזַז) [pronounced baw-ZAHZ]	to be taken as spoil, to be taken as plunder	3 rd person plural, Pual imperfect	Strong's #962 BDB #102

100. **Masculine_noun:** baz (בַּז) [pronounced *bahz*], which means *a robbery, spoil, booty, that which is taken in war*. (One form of this appears to be Strong's #897). Strong's #957 BDB #103. Deut. 1:39

baz (בַּז) [pronounced <i>bahz</i>]	<i>a robbery, spoil, booty, that which is taken in war</i>	masculine singular noun:	Strong's #957 BDB #103
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101. **Feminine_noun:** which means *spoil, booty*. Strong's #961 BDB #103.
102. **Proper_noun_location:** which means ; and is transliterated . Strong's #964 BDB #103.
103. **Masculine_noun:** which means *a lightning flash (?)*. Strong's #965 BDB #103.
104. **Proper_noun_location:** Bezeq (בְּזֶק) [pronounced *BEH-zehk*], which means *lightning, lightning flash*; and is transliterated *Bezek*. Strong's #966 BDB #103. Judges 1:4 1Sam. 11:8

Bezeq (בְּזֶק) [pronounced <i>BEH-zehk</i>]	<i>lightning, lightning flash; and is transliterated Bezek</i>	proper noun; location	Strong's #966 BDB #103
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105. **Verb:** which means *to scatter*. Strong's #967 BDB #103. Psalm 68:30

bâzar (בָּזַר) [pronounced <i>baw-ZAHR</i>]	<i>to scatter, to disperse</i>	3 rd person masculine singular, Piel perfect	Strong's #967 BDB #103
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BDB suggests that this should read bazzêr (בָּזְזַר) [pronounced *bahz-ZAIR*] instead, which is the 2nd person masculine singular, Piel imperative. The difference in the Piel forms is only the vowel points, which were added long after the text was written. The Septuagint, Syriac and Vulgate all have the 2nd person, Piel imperative; the MT has the 3rd person, Piel perfect.

106. **Masculine_proper_noun:** which means *nada* and is transliterated . Strong's #968 BDB #103.
107. **Verb1:** which means *to feel loathing for*. Strong's #973 BDB #103.
108. **Verb2:** which means *to gain an inheritance through greed*. Prov. 20:21.* Strong's #973 BDB #103.
109. **Verb:** bâchan (בָּחַן) [pronounced *baw-KHAHN*], and it means *to examine, to [carefully] scrutinize, to test, to try, to prove; to look out, to watch*. The second verb is the Qal perfect of bâchan (בָּחַן) [pronounced *baw-KHAHN*], which means *to examine, to try, to scrutinize, to prove*. God is allowed *to scrutinize, to prove, to examine and to try us*; we are not given the same opportunity. When God does this, His motives are *to determine the essential qualities of the object, especially integrity*. It is used almost exclusively in the spiritual sense.⁵² When we do this, we

⁵² *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 2304.

do so because we doubt God's integrity. This is why it is right for God *to scrutinize us* but it is wrong for us *to try Him*. In a classroom situation, I gave tests to "A" students, even when I knew almost in certainty that they would make an "A" on the test. God knows with absolute certainty what tests we will pass and which we will fail. However, we are being observed by an whole cloud of witnesses, all of angelic creation, who cannot see into our souls (although they are exceptional perceptive and intuitive do to their centuries of observation and their great intelligence); furthermore, we ourselves are encouraged when we are tested and we pass; and we are reproved, often by ourselves, when we are tested and we fail. It is incorrect to think of this as meaning *to tempt to sin*. They have put God's patience and character to the test. They do this because they have no faith in Him. Strong's #974 BDB #103. Job 7:18 12:11 Psalm 7:9 95:8

bâchan (בָּחַן) [pronounced <i>baw-KHAHN</i>]	<i>to examine, to [carefully] scrutinize, to test, to try, to prove; to look out, to watch</i>	Qal active participle	Strong's #974 BDB #103
bâchan (בָּחַן) [pronounced <i>baw-KHAHN</i>]	<i>to be proved, to be tried</i>	3 rd person masculine singular, Niphal imperfect	Strong's #974 BDB #103
bâchan (בָּחַן) [pronounced <i>baw-KHAHN</i>]	<i>to be proved, to be tried</i>	3 rd person masculine singular, Pual imperfect	Strong's #974 BDB #103

Some take bâchan in Ezek. 21:18 to be a noun: *trial, proof*.

110. **Masculine_noun:** which means *a testing*. Strong's #976 BDB #103.
111. **Masculine_noun:** which means *a watchtower*. Isa. 32:14.* Strong's #975 BDB #103.
112. **Masculine_noun:** which means *siege towers*. Isa. 23:13.* Strong's #971 BDB #103.
113. **Masculine_noun:** which means *an assayer*. Jer. 6:27.* Strong's #969 BDB #103.
114. **Verb:** bâchar (בָּחַר) [pronounced *baw-KHAHR*], which means *to choose*. It is pretty consistently rendered *choose* throughout the Authorized Version. However, it is also followed by the bēyth preposition, which is generally not translated. With the bēyth preposition, it can refer to divine choice (Isa. 44:2 Ezek. 20:5 1Sam. 10:24) and to man's choice (Deut. 30:19 Prov. 3:31 Isa. 66:3). In the Qal participle, it means *chosen*. Strong's #977 BDB #103. The Doctrine of Fasting (Isa. 58:5) Gen. 6:2 13:10 Deut. 7:7 21:5 Judges 5:8 10:14 20:15 1Sam. 2:28 8:18 10:24 13:2 16:8 17:40 20:30 24:2 2Sam. 6:1, 21 10:9 15:15 16:18 17:1 19:38 24:12 1Chron. 15:4:2 Job 15:5 Psalm 33:12 47:4 89:19 Prov. 1:29 3:31

bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 rd person masculine singular, Qal imperfect	Strong's #977 BDB #103
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>choose; Gesenius also lists prove, try, examine, approve, select; love, delight in [something], desire</i>	2 nd person masculine singular, Qal imperative	Strong's #977 BDB #103
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>a chosen one; one who has been chosen; one who has been examined and approved</i>	Qal passive participle	Strong's #977 BDB #103
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to be chosen, to be preferable, preferable, excellent; to be chosen [by anyone]; to please [someone]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #977 BDB #103
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to be chosen</i>	3 rd person masculine singular, Pual imperfect	Strong's #977 BDB #103

115. **Masculine_noun:** bâchûr (בָּרוּךְ) [pronounced baw-KOOR], which means *a youth, young man, unmarried man; young man [who is a warrior]; young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life*. Most of the time, this is simply rendered *young men* (Deut. 32:25 Judges 14:10 Ruth 3:10). Strong's #970 BDB #104. Judges 14:10 1Sam. 8:16 9:2 2Sam. (20:14) Psalm 78:31 (89:19) 148:12

bâchûr (בָּרוּךְ) [pronounced baw-KOOR]	<i>a youth, young man, unmarried man; young man [who is a warrior]; the flower of youth, the quintessence of adult life</i>	masculine singular noun	Strong's #970 BDB #104
bachûwrîym (בְּרוּרִים) [pronounced bah-khoo-REEM]	<i>young men, choicest young men, men in the prime of their lives, the flower of youth, the quintessence of adult life</i>	masculine plural noun	Strong's #970 BDB #104

116. **Feminine_plural_abstract_noun:** which means *youth*. Strong's #970 BDB #104.

117. **Masculine_noun:** bâchîyr (בַּחֵיָר) [pronounced *baw-KHEER*], which means *chosen, chosen one, elect*. BDB calls it a masculine noun (which is how it is used; New Englishman's Concordance calls it an adjective. Strong's #972 BDB #104. 1Sam. 26:2 2Sam. 21:6 1Chron. 16:13 Psalm 105:6 106:5, 23

bâchîyr (בַּחֵיָר) [pronounced <i>baw-KHEER</i>]	<i>chosen, chosen ones, elect [ones]</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #972 BDB #104
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118. **Proper_noun_location:** Bachûrîym (בַּחֲרִיִּים) [pronounced *bahk-oo-REEM*], which means *young men; young men's village*; and is transliterated *Bahurim*. Strong's #980 BDB #104. 2Sam. 3:16 16:5 17:18 19:16 1Kings 2:8

Bachûrîym (בַּחֲרִיִּים) [pronounced <i>bahk-oo-REEM</i>]	<i>young men; young men's village; and is transliterated Bahurim</i>	proper singular noun; location	Strong's #980 BDB #104
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119. **Proper_noun:** Yib^echar (יִבְחָר) [pronounced *yib^e-KHAHR*], which means *Jehovah chooses*; transliterated *Ibhar*. Strong's #2984 BDB #104. 2Sam. 5:15

Yib ^e char (יִבְחָר) [pronounced <i>yib^e-KHAHR</i>]	<i>Jehovah chooses; transliterated Ibhar</i>	masculine singular, proper noun	Strong's #2984 BDB #104
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120. **Masculine_noun:** mib^echâr (מִיבְחָר) [pronounced *mī^bv-KHAWR*], which means *choicest ones, best ones*. This is found in Gen. 23:6 Ex. 15:4 Deut. 12:11 Isa. 22:7 37:24. Feminine in Ezek. 24:5. Strong's #4005 BDB #104. (nothing yet)

mib ^e châr (מִיבְחָר) [pronounced <i>mī^bv-KHAWR</i>]	<i>election; choice; the most excellent, the best</i>	masculine singular noun	Strong's #4005 BDB #104
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121. **Masculine_noun:** which means *choice*. Strong's #4004 BDB #104.

122. **Masculine_proper_noun:** Mib^echâr (מִיבְחָר) [pronounced *mī^bv-KHAWR*], which means *election; choice; the most excellent, the best*; transliterated *Mibhar*. Strong's #4006 BDB #104. 1Chron. 11:38

Mib ^e châr (מִיבְחָר) [pronounced <i>mī^bv-KHAWR</i>]	<i>election; choice; the most excellent, the best; transliterated Mibhar</i>	masculine singular proper noun	Strong's #4006 BDB #104
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123. **Gentilic_adjective:** Bachârûwmîy (בַּחְרֻמִּי) [pronounced *bahkh-uh-oo-MEE*], which means *choice youths*, transliterated *Bacharumite*. Strong's #978&1273 BDB #104. 2Sam. 23:31 1Chron. 11:33*

Bachřûwmîy (בַּחְרֻמִּי) [pronounced <i>bahkh-uhr-oo-MEE</i>]	<i>choice youths,</i> transliterated <i>Bacharumite</i>	gentilic singular adjective	Strong's #978 (& #1273) BDB #104
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Spelled Bar^echûmîy (בַּרְחֻמִּי) [pronounced *bahr-khu-MEE*] in 2Sam. 23:21. Strong's #1273 BDB #104. All that happened was, a letter was transposed in the Samuel text.

124. **Verb:** bâṭâ' (בָּטָא) [pronounced *baw-TAW*], which means *to speak rashly, to speak thoughtlessly*. This is an onomatopoeic word, as is our word for *babble*. Here, and in Num. 30:8, we have the noun *to speak rashly* (Strong's #4008 BDB #105), and the verb is found in Lev. 5:4 Psalm 106:33 (32?) Prov. 12:18 (Strong's #981 BDB #104).^{*} This would even apply to the very emotional *I swear to God that I will...* Num. 30:6 (30:7 in Hebrew). Strong's #981 BDB #104. Psalm 106:33

bâṭâ' (בָּטָא) [pronounced <i>baw-TAW</i>]	<i>to babble, to talk idly; in Piel, to speak rashly, to speak thoughtlessly, to speak without thinking</i>	3 rd person masculine singular, Piel imperfect	Strong's #981 BDB #104
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125. **Masculine_noun:** which means *rash utterance*. Strong's #4008 BDB #105.

126. **Verb:** bâṭach (בָּטַח) [pronounced *baw-TAHKH*], which means *to trust, to rely upon, to have confidence in, to be secure in*. This is a very interesting word as it is only found once in the Pentateuch, four times in the Judges, no where in 1 or 2Samuel, Joshua, Ruth, Nehemiah, Ezra or Esther; but it is found several times in Job, Psalms, Proverbs, Isaiah and Jeremiah. Bob Thieme used to describe this word as picking up your troubles and body slamming them on the Lord. There is a similar word in the Arabic which means *to throw one on the ground*, which is no doubt from when he got this meaning. It means *to trust, to rely upon, to have confidence in, to be secure in*; it means to essentially take everything that you have and place it in the care of Jesus Christ so that you do not have to worry about a thing. In the participle, this means *trusting*. Strong's #982 BDB #105. Judges 9:26 18:7, 10, 27 Job 6:20 11:18 Psalm 21:7 32:10 33:21 41:9 44:6 52:7 55:23 56:3 62:8, 10 118:8–9 146:3 Prov. 3:5

bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	3 rd person masculine singular, Qal imperfect	Strong's #982 BDB #105
bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>trust [in, on], rely upon, have confidence [hope] in, be secure in; fear nothing for oneself</i>	2 nd person masculine singular, Qal imperative	Strong's #982 BDB #105

bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>trusting, relying upon; having confidence in; the one trusting, the one relying upon, who has confidence</i>	Qal active participle with the definite article	Strong's #982 BDB #105
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This verb means *to throw one down on his back, to thrown in the face; to body slam; the idea being to pick up one's cares and to throw them on someone else*.⁵³

bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>to cause to trust [rely upon], to persuade one to trust [to have confidence in]; to make secure</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #982 BDB #105
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127. **Masculine_noun:** bēṭach (בֶּטַח) [pronounced *BEH-tahkh*], which means, as a noun, *security, safety, confidence*. The meaning *confidence* is found in Gen. 34:25. As an adverb, bēṭach means *safely, without fear, securely, confidently*. It can also refer to someone who acts without caution, as he believes himself to be safe and secure (Judges 8:11). Strong's #983 BDB #105. Gen. 34:25 Judges 8:11 18:7 1Sam. 12:11 Job 11:18 18:14 Psalm 78:53 Prov. 1:33 3:23

bēṭach (בֶּטַח) [pronounced <i>BEH-tahkh</i>]	as a noun, <i>security, safety, confidence</i>	masculine singular noun	Strong's #983 BDB #105
bēṭach (בֶּטַח) [pronounced <i>BEH-tahkh</i>]	as an adverb, <i>safely, without fear, securely, confidently</i>	adverb	Strong's #983 BDB #105

128. **Feminine_noun:** which means *trusting*. Isa. 30:15.* Probably the infinitive of verb. Strong's #985 BDB #105.
129. **Masculine_noun:** which means *trust, hope*. Strong's #986 BDB #105.
130. **Feminine_plural_noun:** The second line begins with the wâw conjunction and the feminine plural of a word found only here, but closely related to the verb which means *trust*, and the noun which means *security*. This is translated *security* (Owen), *are secure* (KJV, NAB, NASB, NIV, Noyes, NRSV), *have confidence* (Young), *are prosperous* (Keil and Delitzsch), and *there is security* (*The Emphasized Bible*). As you can see, the main problem with these translations is that this word is not a verb and it is in the plural. Let's go with *measures of security*, not in reference to personal security systems but to divine security systems. Strong's #987 BDB #105. Job 12:6*
131. **Masculine_noun:** The noun meaning *trust* is mī^bvēṭâch (מִבְּטָח) [pronounced *mī^bviTAWKH*], means *trust, confidence*; the concept is something that you lean on,

⁵³ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 112.

place your weight upon, take refuge in, trust in, place your confidence on. With this noun, we have the concept of certain and firm confidence as well as complete security. Strong's #4009 BDB #105. (Job 8:14 wrong S#)

132. **Masculine_noun_location:** B^eṭach (בֶּטַח) [pronounced *BEH-tahkh*], which means, as a noun, *security, safety, confidence*; transliterated *Betah*. Strong's #984 BDB #105. 2Sam. 8:8*

B ^e ṭach (בֶּטַח) [pronounced <i>BEH-tahkh</i>]	<i>security, safety, confidence</i> ; transliterated <i>Betah</i>	masculine singular noun; a location	Strong's #984 BDB #105
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133. **Masculine_plural_noun:** which means *water melons*. Strong's #20 BDB #105.

134. **Verb:** which means *to cease, to be futile, to be vain*. Strong's #988 BDB #105.

135. **Feminine_noun:** beṭen (בֶּטֶן) [pronounced *BEH-ten*], which means *womb; belly, stomach* [in reference to a man]; *inside; appetite, craving*. primarily means *womb*, and, so far in the Bible, has been used in no other way (Gen. 25:23–24 30:2 36:27 are all of the prior references).⁵⁴ Beṭen (בֶּטֶן) [pronounced *BEH-ten*], should be rendered *belly, stomach* when in reference to a man (Judges 3:21 Job 15:2 20:15, 20 32:19) or a woman who is not pregnant (Num. 5:21–22); and *womb* when it is in reference to a pregnant woman (Gen. 25:23–24 30:2 Deut. 28:4 Job 1:21). Metaphorically, been can refer to the *inside of someone* (Job 32:18) or refer to one's *appetite* or *craving* (Prov. 13:25 18:20). [See also Strong's #7355–6, 7355 BDB #933]. Since this refers often to the stomach as the place where the food goes, it is rendered *appetite* (The Complete Jewish Bible) or *craving* (the NIV). This would give us: *For he does not know tranquility in his craving [or, appetite]*. This is a very reasonable interpretation, as the previous verses relay an insatiability of the appetite. Our only problem—and it is not a great one—is that we use fairly specific, specialized meanings of both beṭen and of shâlêv. However, we are not completely wrenching them apart from their basic meanings; we are simply putting an intentional spin on their meanings, one which is in keeping with the context. This use of beṭen is rare, but not unheard of (see Prov. 13:25 18:20). Strong's #990 BDB #105. Gen. 25:23 30:2 Num. 5:21 Judges 3:21–22 13:5 Job 1:21 3:10, 11 15:35 19:17 20:15, 20 Psalm 44:25

beṭen (בֶּטֶן) [pronounced <i>BEH-ten</i>]	<i>womb; belly, stomach</i> [in reference to a man]; <i>inside; appetite, craving</i>	feminine singular noun	Strong's #990 BDB #105
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All of the BDB meanings: 1) *belly, womb, body*; 1a) *belly, abdomen*; 1a1) *as seat of hunger*; 1a2) *as seat of mental faculties*; 1a3) *of depth of Sheol (figuratively)*; 1b) *womb*.

⁵⁴ It is also found in Num. 5:22, 27 Deut. 7:13 28:4, 11, 18, 33 30:9; these are **all** the references to it in the Torah.

136. **Particle_of_entreaty:** bîy (בִּי) [pronounced *bee*], which means *please, I pray, excuse me*. It is often used before addressing a superior or in showing respect to a stranger. It is often used before addressing a superior. It can be rendered *I pray, excuse me*, and it is often rendered *oh*, when addressing God. This word is quite obviously related to the word bîyn. Strong's #994 BDB #106. [see below; Strong's #995 BDB #106]. Joshua 7:8 Judges 6:13, 15 1Sam. 1:26 Psalm (142:7?)

bîy (בִּי) [pronounced <i>bee</i>]	<i>please, I pray, excuse me</i>	particle of entreaty	Strong's #994 BDB #106
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137. **Verb:** bîyn (יָבִין) [pronounced *bean*], which means *to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully*. In the imperative, it could mean *examine*. In the Polel (intensive stem), it means *to carefully examine*. Owens and The New Englishman's Hebrew Concordance both list this as the Hithpolel and Zodhiates as the Hithpael; this is the reflexive of the Piel (intensive) stem. This is why some translators give this the rendering *reconsider; think it over carefully* would be a reasonable rendering. Everyone when they think, think to themselves, so adding a reflexive intensive means that God is giving this serious reflection. The negative negates all of that, meaning that even under the most serious reflection, God is not going to relent on His actions because someone is suffering from great misfortune as the result of their own bad decisions. When followed by a preposition or an accusative, it means *to turn one's mind to, to attend to*. Strong's #995 BDB #106. The Doctrine of Tongues (Isa. 28:9) Deut. 1:13 32:7, 10 1Sam. 3:8 16:18 2Sam. 12:19 1Chron. 15:22 Job 6:24, 30 9:11 11:11 13:1 14:21 15:8 18:2 Psalm 19:12 32:9 73:17 Prov. 1:2, 5 2:5

bîyn (יָבִין) [pronounced <i>bean</i>]	<i>to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully</i>	3 rd person masculine singular, Qal imperfect	Strong's #995 BDB #106
bîyn (יָבִין) [pronounced <i>bean</i>]	<i>to discern, to perceive, to consider; to reconsider; to think it over carefully</i>	3 rd person masculine singular, Piel perfect	Strong's #995 BDB #106
bîyn (יָבִין) [pronounced <i>bean</i>]	<i>to be intelligent, to be prudent, to be skillful</i>	Niphal participial construct	Strong's #995 BDB #106
bîyn (יָבִין) [pronounced <i>bean</i>]	<i>intelligent, perceptive; prudent, skillful; well- instructed</i>	Niphal participial construct	Strong's #995 BDB #106

bîyn (יב) [pronounced <i>bean</i>]	<i>one with intelligence, a perceptive person; a prudent man, the skillful one; a well-instructed person; discerning</i>	masculine singular, Niphal participle	Strong's #995 BDB #106
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Clarke: *Understanding [is the Niphal participle] מיבנ nebonim, persons of discernment, judicious men.*⁵⁵

bîyn (יב) [pronounced <i>bean</i>]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #995 BDB #106
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138. **Preposition:** bayin (יב) [pronounced *bah-YIN*] or bēyn (יב) [pronounced *bane*], which means *in the midst of*; however, here, it is found twice, and that corresponds most closely to our word *between*. The preposition bēyn (יב) [pronounced *bane*], which means *in the midst of, between, among*. It is often found in conjunction with other prepositions. Here, it is found with the min (ן) [pronounced *min*] preposition, so it means *out from among, from between, from the midst of*. Strong's #996 BDB #107. Gen. 1:4, 6 3:15 9:12 10:12 13:3 15:17 16:5 17:2, 7 20:1 23:15 26:28 30:35 31:37 32:16 Lev. 26:46 Deut. 1:1 Joshua 8:9 18:11 22:27, 34 24:7 Judges 4:5 Ruth 1:17 1Sam. 7:12 14:4, 42 17:1, 3 20:3 24:12 26:13 2Sam. 3:1 14:6 18:9 19:35 21:7 Psalm 68:13 104:12

bēyn (יב) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
bayin (יב) [pronounced <i>bah-YIN</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107

When this preposition is found more than once, it is most accurately rendered *between* (and translated only once).

139. **Compound preposition:** Gen. 1:6 2Sam. 19:35

bēyn (יב) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
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⁵⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
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Bêyn (בֵּין) [pronounced *bane*] followed by lâmed (ל) [pronounced l^e] can mean *between, an interval...unto, a difference between*. Used disjunctively to mean *whether...or*. This is often used with verbs of dividing, judging, knowing, teaching, etc. where distinguishing between two things is required.

140. **Compound_preposition:** bêyn (בֵּין) [pronounced *bane*], which means *in the midst of, between, among*. It is often found in conjunction with other prepositions. Here, it is found with the min (מִן) [pronounced *min*] preposition, so it means *out from among, from between, from the midst of*. Bêyn = Strong's #996 BDB #107. One or two references from above
141. **Preposition:** bēnayim (בֵּינַיִם) [pronounced *bay-NAH-yim*], which means *the betweens, the gap, the midst, two intermediates, the space between two armies*. Dual of the preposition above. Found only in 1Sam. 17:4, 23.* Strong's #996 & #1143 BDB #108. 1Sam. 17:4

bēnayim (בֵּינַיִם) [pronounced <i>bay-NAH-yim</i>]	<i>the betweens, the gap, the midst, two intermediates, the space between two armies</i>	dual of the preposition between (Strong's #996 BDB #114)	Strong's #996 & #1143 BDB #108
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The word *bēnayim* is found only here and in v. 23. The *man of the gap* or the *man of the midst* is roughly equivalent to our more modern *the one standing in the gap*.

142. **Preposition:** feminine form of above. Means *between*. Strong's #996 BDB #108.
143. **Feminine_noun:** bîynâh (בִּינָה) [pronounced *bee-NAW*], which means *understanding, discernment; intelligence, insight; skill; act; faculty; object; personified*. Strong's #998 BDB #108. Job 20:3 Prov. 1:2 2:3 3:5

bîynâh (בִּינָה) [pronounced <i>bee-NAW</i>]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108
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144. **Proper Masculine_noun:** Yâbîyn (יָבִין) [pronounced *yaw-BEEN*], which means *intelligent; God [is] intelligent; whom God observes; transliterated Jabin*. Strong's #2985 BDB #108. Judges 4:2

Yâbîyn (יָבִין) [pronounced <i>yaw-BEEN</i>]	<i>intelligent; God [is] intelligent; whom God observes; transliterated Jabin</i>	masculine singular, proper noun	Strong's #2985 BDB #108
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145. **Huh?** Strong's #4000 BDB #108.

146. **Feminine_noun:** t^ebûwnâh (הַנוֹבָּת) [pronounced *ṭvoo-NAWH*], which means *intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)*. Strong's #8394 BDB #108. 1Chron. 12:32 Psalm 78:72 136:5 147:3 Prov. 2:2 3:13

t ^e bûwnâh (הַנוֹבָּת) [pronounced <i>ṭvoo-NAWH</i>]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8394 BDB #108
t ^e bûwnâh (הַנוֹבָּת) [pronounced <i>ṭvoo-NAWH</i>]	<i>intelligence, understanding, insight</i>	feminine singular noun	Strong's #8394 BDB #108

147. **Feminine_noun:** *castle, palace*. Strong's #1002 BDB #108.
[no BDB #109]

148. **Masculine_noun:** bayith (תֵּיב) [pronounced *BAH-yith*]⁵⁶, which means *house, household, habitation* as well as *inward*. It is so translated throughout the Bible (Gen. 6:14 7:1 12:1, 15, 17 14:14 Num. 18:1, 11, 13, 31). Why we do not find it here clearly in one of the more literal translations, I have no idea, but it is there in the original. Then it is followed by the lamed preposition once again and the word for *veil*. Although it can refer to a temporary nomad hut (Gen. 27:15 33:17), it usually does not. Usually we find domiciles with door posts, gates, etc (see, for instance, Ex. 12:7 Deut. 6:9 11:20). For some reason, in 1Sam. 19:9, 4this noun is in the construct form, which means that it should be connected to the noun which follows—however, this is not followed by a noun. The difference between this and the construct form is a matter of a few vowel points. The construct form is bêyth (תֵּיב) [pronounced *bayth*]. I do not have an explanation for this. Strong's #1004 BDB #108. (Num. 16:7 —wrong reference) Gen. 6:14 7:1 12:1 14:14 15:2 17:12 18:19 19:2 20:13 24:2 27:15 28:2, 17 29:13 30:30 31:14 33:17 34:19 35:2 Deut. 20:5 21:12 22:2 Job 1:4 Judges 1:22 6:15, 27 8:27 16:21 (20:26) 1Sam. 1:7, 21 15:34 17:25 18:10 19:9 20:15 21:15 22:1 23:18 24:21 25:1 27:3 28:24 31:9 2Sam. 1:12 5:9 12:8 13:7 14:8, 31 15:16 16:2 17:18 19:5 20:3 21:1 23:5 24:17 1Kings 1:53 2:24 1Chron. 6:32 (chart comparison) 16:43 Job 1:4 3:15 Psalm 23:6 52 inscription 55:14 59 inscription 118:3 Prov. 1:13 2:18 3:33

⁵⁶ Why not BAH-yeeth?

bayith (תֵּיב) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
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BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.

bayith (תֵּיב) [pronounced BAH-yith]	house-ward, to the [his] house [residence; household, habitation]	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108
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149. **Proper_noun_locality:** Strong's #1006 BDB #110.

150. **Proper_noun_locality:** bêth 'âwen (בֵּית אָוֶן) [pronounced bayth-AW-wen or bayth-AW-ven], which is transliterated *Beth-aven*. Strong's #1007 BDB #110. 1Sam. 13:5

bêth 'âwen (בֵּית אָוֶן) [pronounced bayth-AW-wen or bayth-AW-ven]	transliterated <i>Beth-aven</i> ; it means <i>house of iniquity</i>	Proper noun locality	Strong's #1007 BDB #110
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151. **Proper_noun_locality:** Bêyth-'êl (תֵּיב לֵא) [pronounced bayth-AYHL], which means *house of God*. In general, *El* refers to the name of a pagan God, not to the God of Israel. Throughout most of Canaan, Baal supplanted El in the Canaanite pantheon of gods; however, Bethel was an exception to this. Between the two syllables, we find a maqqêph (מֶקֶף) [pronounced mahk-KAYF], which looks like an exalted hyphen and is not pronounced. The maqqêph unites two words for the purpose of pronunciation. The accent is moved to the last syllable of the next word. This is what we find in Gen. 12:8 28:19 35:6 Joshua 18:13, 22 Judges 20:26. Strong's #1008 BDB #110. Gen. 12:8 13:3 31:13 35:1 Judges 1:22 20:26 1Sam. 7:16 13:2 30:27

Bêyth-'êl (תֵּיב לֵא) [pronounced bayth-AYHL]	house of God; transliterated <i>Bethel</i>	masculine proper noun	Strong's #1008 BDB #110
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152. **Adjective gentilic:** Strong's #1017 BDB #111.

153. **Proper_noun_locality:** Strong's #1018 BDB #111.

154. **Proper_noun_locality:** Strong's #1009 BDB #111.

155. **Proper_noun_locality:** Strong's #1010 BDB #111.
156. **Proper_noun_locality:** Strong's #1011 BDB #111.
157. **Proper_noun_locality:** Strong's #1012 BDB #111.
158. **Proper_noun_locality:** Strong's #1013 BDB #111.
159. **Proper_noun_locality:** Strong's #1019 BDB #111.
160. **Proper_noun_locality:** Strong's #1014 BDB #111.
161. **Proper_noun_locality:** Strong's #1004 BDB #111.
162. **Proper_noun_locality:** Strong's #1015 BDB #111.
163. **Proper_noun_locality:** Strong's #1016 BDB #111.
164. **Proper_noun_locality:** Strong's #1027 (& #1028) BDB #111.
165. **Proper_noun_locality:** Strong's #1031 BDB #111.
166. **Proper_noun_locality:** Bêyth-hôwrôwn (בֵּית חֹרֶוֹן) [pronounced *bayth-hoh-ROHN*], which is transliterated *Beth-horon*. Strong's #1032 (& #358) BDB #111. 1Sam. 13:18

Bêyth-hôwrôwn (בֵּית חֹרֶוֹן) [pronounced <i>bayth-hoh-ROHN</i>]	<i>house of caves,</i> transliterated <i>Beth-horon</i>	Proper noun locale	Strong's #1032 (& #358) BDB #111
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167. **Proper_noun_locality:** Strong's #1020 BDB #111.
168. **Proper_noun_locality:** Bêyth-kâr (בֵּית כָּר) [pronounced *bayth-KAWR*], which means *house of pasture* and is transliterated *Beth-car*. Strong's #1033 BDB #111. 1Sam. 7:11

Bêyth-kâr (בֵּית כָּר) [pronounced <i>bayth-KAWR</i>]	<i>house of pasture and is</i> transliterated <i>Beth-car</i>	proper noun locality	Strong's #1033 BDB #111
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169. **Proper_noun_locality:** Strong's #1021 BDB #111.
170. **Proper_noun_locality:** Strong's #1034 BDB #111.
171. **Proper_noun_locality:** bêyth lechem (תֵּיב כֶּחֶל) [pronounced *bayth-LEH-khem*], which means *house of bread* and is transliterated *Bethlehem*. Strong's #1035 BDB #111. Gen. 35:19 1Sam. 16:4 17:12 20:6 2Sam. 2:32 23:14 1Chron. 11:16

Bêyth Lechem (תֵּיב כֶּחֶל) [pronounced <i>bayth-LEH-khem</i>]	<i>house of bread and is</i> transliterated <i>Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111
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172. **Proper_noun:** Beth-Jeshimoth is mentioned only in Num. 33:49, Joshua 13:20 and here (Joshua 12:3 and Ezek. 25:9?). It means *house of the desert* and was the last stopping place of the Israelites prior to crossing over the Jordan River. It was one of the cities near Heshbon. Strong's #1020 BDB #111. Joshua 12:3

173. **Gentilic_adjective:** Bêyth Hallach^emîy (בֵּית הַלַּחֲכִי) [pronounced *bayth-hahl-lahkh^e-MEE*], which is the gentilic adjective of a city which means *place of food, place of bread* and is transliterated *Bethlehemite*. Strong's #1022 BDB #112. 1Sam. 16:1 17:58 2Sam. 21:19

Bêyth Hallach ^e mîy (בֵּית הַלַּחֲכִי) [pronounced <i>bayth-hahl-lahkh^e-MEE</i>]	<i>place of food, place of bread; from the city of Bethlehem; and is transliterated Bethlehemite</i>	gentilic adjective, referring to a city	Strong's #1022 BDB #112
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174. **Proper_noun/location:** Strong's #1036 BDB #112.

175. **Proper_noun/location:** which means *house of*; transliterated . Strong's #1038 BDB #112. 2Sam. 20:14

bêyth (בֵּית) [pronounced <i>bayth</i>]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
Ma'ākāh (מַאֲכָה) [pronounced <i>mah-ġuk-AW</i>]	<i>pressure, she presses, squeezes; oppression; and is transliterated Maacah, Maachah</i>	feminine singular proper noun	Strong's #4601 BDB #590

Together, they are Beth-Maacah, Bethmaachah, Beth-maakah. Strong's #1038 BDB #112.

176. **Proper_noun/location:** bêyth hammer^echâq (בֵּית קְחָרְמָה) [pronounced *bayth-hahm-mer-khehk*] which means *a house afar off, remote house*; transliterated *Beth-hammerhaq, Beth-merhak*. Strong's #1023 BDB #112. 2Sam. 15:17

bayith (בֵּית) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
mer ^e châq (קְחָרְמָה) [pronounced <i>mehr-KHAWK</i>]	<i>distant place, distance, far country, a place far off</i>	masculine singular noun	Strong's #4801 BDB #935
bêyth hammer ^e châq (בֵּית קְחָרְמָה) [pronounced <i>bayth-hahm-mer-khehk</i>]	<i>a house afar off, remote house; transliterated Beth-hammerhaq, Beth-merhak</i>	masculine singular, proper noun; location	Strong's #1023 BDB #112

177. **Proper_noun/location:** which means *house [place of] of chariots*; transliterated . Strong's #1024 BDB #112.

178. **Proper_noun/location:** which means *place [house] of the leopard*; transliterated . Strong's #1039 BDB #112.

179. **Proper_noun/location:** which means *house of*; transliterated . Strong's #1040 BDB #112.
180. **Proper_noun/location:** which means *house of*; transliterated . Strong's #1041 BDB #112.
181. **Proper_noun/location:** which means *house of the valley*; transliterated . Strong's #1025 BDB #112.
182. **Proper_noun/location:** which means *temple of Andt*; transliterated . Strong's #1042 BDB #112.
183. **Proper_noun/location:** Bêyth-Ānāth (בֵּית אֲנָת) [pronounced bayth-ġuh-NAWTH], which means *house of response [or affliction]*; possibly, *temple of Andt*; transliterated Beyth-Anath. Strong's #1043 BDB #112. Judges 1:33

Bêyth-Ānāth (בֵּית אֲנָת) [pronounced bayth- ġuh-NATH]	<i>house of response [or affliction]</i> ; possibly, <i>temple of Andt</i> ; transliterated Beyth-Anath	proper singular noun; location	Strong's #1043 BDB #112
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184. **Proper_noun/location:** which means *house of the shepherds*; transliterated . Strong's #1026 BDB #112.
185. **Proper_noun/location:** which means *place [house] of the depression*; transliterated . Strong's #1026
186. **Gentilic_adjective:** Ārēbāthîy (אֲרֵבָתִי) [pronounced ġahr-baw-THEE], which means *desert house; house of depression; native of Arabah*, transliterated Arbathite. Strong's #6164 BDB #112. 2Sam. 23:31 1Chron. 11:32

Ārēbāthîy (אֲרֵבָתִי) [pronounced ġahr- baw-THEE]	<i>desert house; house of depression; native of Arabah</i> , transliterated Arbathite	Gentilic singular adjective with the definite article	Strong's #6164 BDB #112
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187. **Proper_noun/location:** which means *place [house] of escape*; transliterated . Strong's #1046 BDB #112.
188. **Gentilic_adjective:** Palēṭîy (פַּלְטִי) [pronounced pahl-TEE], which means *escape, place [house] of escape*, transliterated Paltite, Palti. Strong's #6407 BDB #112. 2Sam. 23:26

Palēṭîy (פַּלְטִי) [pronounced pahl- TEE]	<i>escape, place [house] of escape</i> , transliterated Paltite, Palti	gentilic singular adjective with the definite article	Strong's #6407 BDB #112
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Either a descendant of Palti or an inhabitant of Beth-palet.⁵⁷ This explains its weird placement in BDB; we would expect it to be found in BDB #812, where it is equivalent to the proper noun Strong's #6406 BDB #812 (you may remember Michal's second husband having this name).

189. **Proper_noun/location:** Beth means *house of*; it is not much different than our custom of adding the word *town* or *village* to the name of a small city. P^êôr (פְּעוֹר) [pronounced P^E-gore] means *chasm, opening*. Strong's #1047 BDB #112. Deut. 34:6
190. **Proper_noun/location:** which means *place [house] of dispersion*; transliterated . Strong's #1048 BDB #112.
191. **Proper_noun/location:** which means *house of rock*; transliterated . Strong's #1049 BDB #112.
192. **Proper_noun/location:** BêythRechôwb (בֵּית־רְחוֹב) [pronounced *beyth-reh-KHOHB^v*], which means *place [house] of street [market?]; house of Rehob; region of breadth*; transliterated *Beth-Rehob*. Strong's #1050 BDB #112. 2Sam. 10:6

Bêyth Rechôwb (בֵּית־רְחוֹב) [pronounced <i>beyth-reh-KHOHB^v</i>]	<i>place [house] of street [market?]; house of Rehob; region of breadth; transliterated Beth-Rehob</i>	proper singular noun/location	Strong's #1050 BDB #112
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193. **Proper_noun/location:** which means *house of*; transliterated . Strong's #1051 BDB #112.
194. **Proper_noun/location:** Bêyth Sh^ôân (בֵּית־שָׁאן) [pronounced *bayth-SHAWN*], which means *house of quiet, place of quiet*; and is transliterated *Bethshan, Beth Shan, Beth-shan* or *Beth Shean*. Strong's #1052 BDB #112. **The Doctrine of Beth-Shan** (1Sam. 31:10) Judges 1:27 1Sam. 31:10 2Sam. 21:12

Bêyth Sh ^ô ân (בֵּית־שָׁאן) [pronounced <i>beyth-SHAWN</i>]	<i>house of quiet, place of quiet; and is transliterated Bethshan, Beth-shan, Beth Shan or Beth Shean</i>	proper noun; location	Strong's #1052 BDB #112
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There are alternative spellings: We have the spelling above with an inserted maqaf (which is like a high hyphen) in Joshua 17:11, 16 Judges 1:27 1Chron. 7:29. We have the slightly abbreviated form Bêyth Shân (בֵּית־שָׁן) in 1Sam. 31:10, 12; as well as the abbreviated form Bêyth Shan (בֵּית־שָׁן) [pronounced *bayth-SHAHN*] in 2Sam. 21:12. The two abbreviated forms differ from one another only in one vowel point, which vowel point was added perhaps a millennium later. The two spellings which are actually different account for the different transliteration found in the KJV and in other older English versions.

⁵⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #6407.

This is made up of two words: Strong's #1004 and #7599.

195. **Proper_noun/location:** which means *house or place of the acacia*; transliterated . Strong's #1029 BDB #112.
196. **Masculine_proper_noun:** Bêyth shemesh (בֵּית שֶׁמֶשׁ) [pronounced *bayth-SHEM-esh*], which means *House of the Sun* and is transliterated *Beth-shemesh*. Bêyth is the word for *house* in the Hebrew and *shemesh* means *sun*, giving us *The House of the Sun*. Strong's #1053 BDB #112. The City of Beth-shemesh Judges 1:33 1Sam. 6:9, 13

Bêyth shemesh (בֵּית שֶׁמֶשׁ) [pronounced <i>bayth-SHEM-esh</i>]	<i>House of the Sun</i> and is transliterated <i>Beth-shemesh</i>	masculine proper noun	Strong's #1053 BDB #112
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197. **Gentilic_adjective:** of above. Strong's #1030 BDB #113.
198. **Proper_noun/location:** which means *place [house] of apples*; transliterated . Strong's #1054 BDB #113.
199. **Masculine_noun:** which means *house, palace*. Strong's #1055 BDB #113.
200. **Preposition:** which means *between*. Strong's #not given BDB #113.
201. **Masculine_noun:** bâkâ' (בָּכָא) [pronounced *baw-KAW*], which means *weeping, sorrow, lamentation*; transliterated *Baca*. Strong's #1056 BDB #113.
202. **Masculine_noun:** b[°]kâ'îym (בְּכַאִיִּם) [pronounced *b[°]-kaw-EEM*], which means *balsam trees, mulberry trees, weeping willow trees*; root means *to weep*. Plural of Strong's #1056. Strong's #1057 BDB #113.

b [°] kâ'îym (בְּכַאִיִּם) [pronounced <i>b[°]-kaw-EEM</i>]	<i>balsam trees, mulberry trees, weeping willow trees; root means to weep</i>	masculine plural noun	Strong's #1057 BDB #113
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203. **Verb:** bâkâh (בָּכָה) [pronounced *baw-KAW*], which means *to weep, to cry, to bewail*. Strong's #1058 BDB #113. Gen. 21:16 23:2 27:38 29:11 33:4 Deut. 1:45 21:12 Judges 2:4, 5 1Sam. 1:7, 10 20:41 24:16 30:4 2Sam. 1:12 12:21 13:36 15:23, 30 18:33 19:1 Job 1:12

bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine plural, Qal imperfect	Strong's #1058 BDB #113
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bākâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>weeping [for] (in grief, humiliation, or joy), weeping [bitterly], weeping upon, crying [for], bewailing</i>	Qal active participle	Strong's #1058 BDB #113
bākâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>weeping, lamenting, bewailing</i>	Piel participle	Strong's #1058 BDB #113

204. **Masculine_noun:** which means *weeping*. Found only in Ezra 10:1. Strong's #1059 BDB #113.

205. **Masculine_noun:** bekîy (יָכַי) [pronounced *behk-EE*], which means *weeping; a dropping [of water]; a distillation [of water]*. Could this also refer to the condensation of water? Strong's #1065 BDB #113. 2Sam. 13:36

bekîy (יָכַי) [pronounced <i>behk-EE</i>]	<i>weeping; a dropping [of water]; a distillation [of water]</i>	masculine singular noun	Strong's #1065 BDB #113
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206. **Feminine_noun:** which means *weeping*. Found only in Gen. 35:3. Strong's #4349 BDB #113.

207. **Feminine_noun:** *weeping*. Strong's #1068 BDB #114.

208. **Proper_noun:** Bôkîym (בֹּכִיִּים) [pronounced *boh-KEEM*], which means *weeping, crying; weepers; transliterated Bochum*. and this proper noun is only found in Judges 1:1, 5. It comes from the verb bākâh (בָּכָה) [pronounced *baw-KAW*], which means *to weep, to cry, to bewail* (Strong's #1058 BDB #113). Strong's #1066 BDB #114. Judges 2:1, 5

Bôkîym (בֹּכִיִּים) [pronounced <i>boh-KEEM</i>]	<i>weeping, crying; weepers; transliterated Bochum</i>	proper masculine noun with the definite article; the active plural participle of <i>to weep, to cry</i>	Strong's #1066 BDB #114
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209. **Verb:** bâkar (רָכַב) [pronounced *baw-KAHR*], which means *to bear a firstborn, to be born first, to bear new fruit*. Obviously, the use of this word with respect to one's birthright or order of birth will be much more limited than the use of the nouns. It is only found in Lev. 27:26 Deut. 21:16 Jer. 4:31 Ezek. 47:12.* Strong's #1069 BDB #114. The Doctrine of the Firstborn

bâkar (בָּכַר) [pronounced <i>baw- KAHR</i>]	<i>to bear a firstborn; to give the right of primogeniture to anyone; to bear early or new fruit</i>	3 rd person masculine singular, Piel imperfect	Strong's #1069 BDB #114
bâkar (בָּכַר) [pronounced <i>baw- KAHR</i>]	<i>to be a firstborn, to be born first; to be made first</i>	3 rd person masculine singular, Pual imperfect	Strong's #1069 BDB #114
bâkar (בָּכַר) [pronounced <i>baw- KAHR</i>]	<i>a woman who brings forth her first child</i>	Hiphil participle	Strong's #1069 BDB #114

210. **Masculine_noun:** b^ekôwr (בְּכֹרֶת) [pronounced *b^eKOHR*], which means *firstborn*. Strong's #1060 BDB #114. The Doctrine of the Firstborn Gen. 10:15 25:13 27:19 35:23 Deut. 21:15, 16 1Sam. 8:2 17:13 2Sam. 3:2 1Chron. 2:13 3:1 8:1 Job 1:13 18:13 Psalm 89:27 105:36

b ^e kôwr (בְּכֹרֶת) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the definite article	Strong's #1060 BDB #114
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211. **Masculine_proper_noun:** beker (בֶּכֶר) [pronounced *BEH-ker*], which is transliterated *Becher*. Strong's #1071 BDB #114. 1Chron. 8:1
212. **Adjective gentilic:** Strong's #1076 BDB #114
213. **Masculine_proper_noun:** Strong's #1074 BDB #114
214. **Masculine_proper_noun:** Bik^erîy (בִּכְרִי) [pronounced *bikh-REE*], which means *youthful*; transliterated *Bichri, Bikri*. Perhaps an **gentilic adjective**. Strong's #1075 BDB #114. 2Sam. 20:1

Bik ^e rîy (בִּכְרִי) [pronounced <i>bikh- REE</i>]	<i>youthful; transliterated <i>Bichri, Bikri</i></i>	masculine singular proper noun	Strong's #1075 BDB #114
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215. **Feminine_noun:** *a young camel, a dromedary*. Strong's #1072, 1070 BDB #114
216. **Feminine_noun:** b^ekôwrâh (בְּכֹרֶת) [pronounced *b^ekoh-RAW*], which means *rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn]*. The first time this word is found is Gen. 4:4, where responsibility is emphasized before privilege. By virtue of being born first, each firstborn has certain rights and privileges which are bestowed upon him. We have several instances in the Bible where this is taken away. In the plural, b^ekôwrâh has the less technical use of referring to the firstborn animals of a flock (Deut. 12:6, 17 14:23 Neh. 10:36). However, so that you don't go wacky on me and cite this as an example of why Deuteronomy was written by someone different than Genesis

(which is where we find this word used more often), we find it used to mean *rights of the firstborn* in Deut. 21:17. The fact that we do not find this word in the other books of the Law indicates that there was never, by God's Law, a set of definite rights and responsibilities which belonged to the firstborn. That was a matter of tradition and culture, but not Law. Strong's #1062 BDB #114. Gen. 4:4 25:31 27:36 Deut. 21:17 The Doctrine of the Firstborn

b ^e kôwrâh (הַרֹכֵב) [pronounced b ^e koh-RAW]	<i>rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn], primogeniture</i>	feminine singular noun	Strong's #1062 BDB #114
b ^e kôrôwth (הֹרֹכֵב) [pronounced beh-koh-ROWTH]	<i>firstborn animals [of a flock], first lings, offspring</i>	feminine plural noun	Strong's #1062 BDB #114

217. **Masculine_proper_noun:** B^ekôwrath (בְּכֹרֶת) [pronounced b^ek-oh-RAHTH], which means *firstborn*; and is transliterated *Becorath*. Strong's #1064 BDB #114. 1Sam. 9:1*

B ^e kôwrath (בְּכֹרֶת) [pronounced b ^e k-oh-RAHTH]	<i>firstborn; transliterated Becorath</i>	masculine proper noun	Strong's #1064 BDB #114
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218. **Feminine_noun:** b^ekîyrâh (הַרִּיכָה) [pronounced b^e-kee-RAW], which means *firstborn [always of women]*. Although listed as an adjective in Wigram's Concordance, it always acts as a noun. This word is only found in Gen. 19, 20 and 1Sam. 14:49. Strong's #1067 BDB #114. The Doctrine of the Firstborn Gen. 19:31 27:26 1Sam. 14:49

b ^e kîyrâh (הַרִּיכָה) [pronounced b ^e -kee-RAW]	<i>firstborn [always of women]</i>	feminine singular noun with the definite article	Strong's #1067 BDB #114
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219. **Feminine_noun:** *first ripe fig, early fig*. Strong's #1063 BDB #114
220. **Masculine_noun:** *first-fruits*. Strong's #1061 BDB #114
221. **Masculine_proper_noun:** Strong's #1081 BDB #114
222. **Verb:** bâlag (בָּלַג) [pronounced baw-LAHG], which means *gleam, to smile, to turn your lips up like a clown* (perhaps not that graphic—I record that to indicate the sarcasm that Job is employing here). The corresponding Arabic word means *to be bright, to shine forth*, e.g. the dawn. We find this use in Joel 2:2. The more idiomatic use is found in Psalm 39:14 Job 9:27 10:20. Strong's #1082 BDB #114. Job 9:27 10:20
223. **Masculine_proper_noun:** Strong's #1083 BDB #114
224. **Masculine_proper_noun:** Strong's #1084 BDB #114

225. **Feminine_noun:** *smiling, cheerfulness*. Strong's #4010 BDB #114
226. **Masculine_proper_noun:** Bildad (בִּדְאָד) [pronounced *bihl-DAHD*], which means *confusing (by mingling) love; Bel has loved; old friendship; son of contention; transliterated Bildad*. Strong's #1085 BDB #115. Job 2:11

Bildad (בִּדְאָד) [pronounced <i>bihl-DAHD</i>]	<i>confusing (by mingling) love; Bel has loved; old friendship; son of contention; transliterated Bildad</i>	masculine singular proper noun	Strong's #1085 BDB #115
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227. **Proper_noun/location:** Strong's #1088 BDB #115
228. **Verb:** bâlâh (בָּלָה) [pronounced *baw-LAW*] means *to fall, to fall away; to waste away [physically, mentally]; to become completely and fully used up; to fail; to be brought to nothing*. It is used here for the sandals and the clothing worn by the Israelites over the forty years—it never really occurred to them until that day that their clothing did not become old and worn out. BDB cites Job 21:13 as this verb standing for having lived a full and complete life, however, I believe that was a matter of an improper translation which has simply been with us for a long time. See Gen. 18:12 Isa. 50:9 51:6 65:22 Lam. 3:4. Strong's #1086 BDB #115. Gen. 18:12 Deut. 29:5 Job 13:28 21:13 Psalm 32:3 1Chron. 17:9

bâlâh (בָּלָה) [pronounced <i>baw-LAW</i>]	<i>to fall, to fall away; to waste away [physically, mentally]; to become completely and fully used up; to fail; to be brought to nothing</i>	3 rd person masculine singular, Qal imperfect	Strong's #1086 BDB #115
bâlâh (בָּלָה) [pronounced <i>baw-LAW</i>]	<i>to consume, to wear out [by use], to fall apart completely; to enjoy, to use to the full; to afflict, to trouble</i>	3 rd person masculine singular, Piel imperfect	Strong's #1086 BDB #115

229. **Adjective:** bâleh (בָּלֵה) [pronounced *baw-LEH*], which means *old, worn out*. Strong's #1087 BDB #115. Joshua 9:4
230. **Masculine_noun:** *worn out things, rags*. Strong's #1094 BDB #115
231. **Feminine_noun:** *destruction*. Strong's #8399 BDB #115
232. **Adverb:** bal (לֹב) [pronounced *bahl*], which means *nothing, not, not yet, scarcely; lest [when followed by a future]*. Strong's #1077 BDB #115. Psalm 32:9? 46:5 57:9 96:10 147:20

bal (בַּל) [pronounced <i>bah</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
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233. **Negative/substantive:** b^elîy (בְּלִי) [pronounced *b^eLEE*], which means *not, without*. Strong's #1097 BDB #115. The Doctrine of Belial (1Sam. 2:12) Gen. 31:20 2Sam. 1:21 Job 4:20 18:15 Psalm 59:4 63:1

b ^e lîy (בְּלִי) [pronounced <i>b^eLEE</i>]	<i>not, without</i>	negative/substantive	Strong's #1097 BDB #115
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234. **Negative+preposition:** the min preposition and the negative b^elîy (בְּלִי) [pronounced *b^eLEE*], and together they mean *from want of, for lack of, on account of there being no, from the deficiency of no, so that there is no*. Although most of the translations have the rendering *without*, this, according to BDB, is the meaning when b^elîy is alone or combined with the bēyth preposition. Strong's #1097 BDB #115.
235. **Masculine_noun:** which means *nothingness*. Strong's #1099 and #1097 BDB #116.
236. **Masculine_noun:** b^elîyya'al (לְעִיָּבָל) [pronounced *b^eleey-YAH-ġahl*], which means *without value, worthless, ruin, good-for-nothing, ungodly, wicked*, but is transliterated *Belial*. We might give it the more updated rendering of *sons of bitches*. This is translated by the KJV as *Belial, naughty, ungodly, wicked*; BDB gives its meanings as *worthlessness, ruin, destruction, good-for-nothing*. I prefer *without any value*, as it has a more degrading connotation, even though it means the same as *worthless* and *good-for-nothing*. The NIV renders this word with *wicked, troublemaker(s), scoundrel(s)*. Rotherham renders this *the Abandoned One*. This is the first time that we find this word in God's Word. The key is that this noun is transliterated into the Greek and used as a name for Satan (II Cor. 6:15), who is the embodiment of lawlessness and evil. The original rendering is actually good, as it identifies the parent of the person found here—Satan is the father of those who lead others away from God. [Now the sons of Eli were men of Belial; they did not know Y^ehowah](#) (1Sam. 2:12). These men are more than lost—they are leading others astray as well. In the majority, this word is found in conjunction with *sons, man (men)* as in *sons of Belial*. (Judges 19:22⁵⁸ 20:13 1Sam. 1:16 2:12 10:27 2Sam. 16:7 20:1 Psalm 18:4 Prov. 16:27) and it is occasionally found apart from this phrase (Deut. 15:9 Job 34:18 Psalm 41:8 101:3 Prov. 6:12 19:28 Nahum 1:15*). Strong's #1100 BDB #116. **The Doctrine of Belial** (1Sam. 2:12) Deut. **13:13** Judges 19:22 20:5, 13a 1Sam. 1:16 2:12 25:17, 25 30:22 2Sam. 20:1 22:5 23:6 Psalm 41:8

⁵⁸ You just about cannot find men of *less value* than what is found in this passage.

b ^e lîy (לֹי) [pronounced b ^e LEE]	<i>not, without</i>	negative particle/substantive	Strong's #1097 BDB #115
yâ'al (לַעַי) [pronounced yaw- GAHL]	<i>to profit, to benefit, to avail</i>	Hiphil verb	Strong's #3276 BDB #418

Together, b^elîy + yâ'al form b^elîyya'al (לַעֲיִלָּב) [pronounced b^elee-YAH-*gahl*], which means *without value, no profit*; and it is transliterated *Belial*. It is separately identified as Strong's #1100 BDB #116.

b ^e lîyya'al (לַעֲיִלָּב) [pronounced b ^e lee-YAH- <i>gahl</i>]	<i>without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116
b ^e lîyya'al (לַעֲיִלָּב) [pronounced b ^e lee-YAH- <i>gahl</i>]	<i>without value, lacking character, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116

A son [or daughter] of Belial means a person without character, lacking character; a worthless, good-for-nothing person.

237. **Adverb/Preposition:** bil^eädêy (בִּלְעָדַי) [pronounced bill^e-uh-DAY], which means, *apart from, except, without, besides*. Strong's #1107 BDB #116. Gen. 14:24 2Sam. 22:32

bil ^e ädêy (בִּלְעָדַי) [pronounced bill ^e -uh-DAY]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116
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There is a slightly different spelling for this word.

238. **Combo:** 2Sam. 22:32

min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
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bil ^e ādêy (יִדְעָלָב) [pronounced bill ^e -uh-DAY]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116
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This reads mibal^eādêy (יִדְעָלָבָהּ) [pronounced mee-bahl-guh-DAY], which means *without; except; besides*.

239. **Adverb/particle of negation:** bil^etîy (יִתְלֵב) [pronounced bill^e-TEE], which means *not*. **See below.** Strong's #1115 BDB #116. Gen. 3:11 19:21 21:26 (Joshua 8:22 Job 14:12) 1Sam. 2:2 20:26 2Sam. 14:7

bil ^e tîy (יִתְלֵב) pronounced bill ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
bil ^e tîy (יִתְלֵב) pronounced bill ^e -TEE]	<i>without, besides, except</i>	preposition/adverb	Strong's #1115 BDB #116
bil ^e tîy (יִתְלֵב) pronounced bill ^e -TEE]	<i>besides that, unless that, unless</i>	conjunction	Strong's #1115 BDB #116

Bil^etîy actually has several applications: ❶ an adverb of negation (*not*); ❷ as a preposition/adverb which means *without, besides except*; ❸ as a conjunction which means *besides that, unless that, unless*.

240. **Compound preposition:** bil^eādêy (יִדְעָלָב) [pronounced bill^e-uh-DAY], which means, *apart from, except, without* (Strong's #1107 BDB #116). With the preposition min, it means *apart from, without, besides, except*. Joshua 22:19
241. **Compound prepositions:** bil^etîy (יִתְלֵב) [pronounced bill^e-TEE], which means, *without, besides except* (Strong's #1115 BDB #116). With the preposition 'ad (Strong's #5704 BDB #723), it means *so long as* when followed by a noun; *until not* when followed by a verb in the perfect tense. (Joshua 8:22 Job 14:12)
242. **Compound prepositions:** bil^etîy (יִתְלֵב) [pronounced bill^e-TEE], which means, *without, besides except* (Strong's #1115 BDB #116). With the preposition min, it means *because not, on account of not*. None yet
243. **Compound preposition:**

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bil ^e tîy (יִתְלֵב) pronounced bill ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

This combination means *in that not, so that this [will not happen], so as not*.

244. **Verb:** which means *to trouble*. Strong's #1089 BDB #117.
245. **Feminine_noun:** ballâhâh (בַּלְאָה) [pronounced *bahl-law-HAW*], which means *terror, dreadful event, calamity, destruction*. Strong's #1091 BDB #117. Job 18:11, 14 Psalm 73:19
246. **Feminine_proper_noun:** Bil^ehâh (בִּלְהָה) [pronounced *bihl-HAW*], which means *terror, dread, destruction; trouble*; transliterated *Bilhah*. Strong's #1090 BDB #117. Gen. 29:29 30:3 35:22, 23

Bil ^e hâh (בִּלְהָה) [pronounced <i>bihl-HAW</i>]	<i>terror, dread, destruction; trouble</i> ; transliterated <i>Bilhah</i>	feminine singular proper noun	Strong's #1090 BDB #117
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247. **Proper_noun/location:** which means *terror, dread, destruction*; transliterated . Strong's #1090 BDB #117.
248. **Masculine_proper_noun:** which means ; transliterated . Strong's #1092 BDB #117.
249. **Masculine_proper_noun:** which means ; transliterated . Strong's #1095 BDB #117.
250. **Verb1:** bâlal (לָלַב) [pronounced *baw-LAHL*] which means, *to pour over, to pour together; to mingle, mix, confuse, confound* and it is from this that we determine that *tevel* means *confusion*. See *tevel* (תֵּבֵל) [pronounced *TEH-vel*] (Strong's #8397). Strong's #1101 BDB #117. Gen. 11:7 Lev. 20:12

bâlal (לָלַב) [pronounced <i>baw-LAHL</i>]	<i>to pour over, to pour together; to mingle, mix, confuse, confound</i> and it is from this that we determine that <i>tevel</i> means <i>confusion</i>	3 rd person masculine plural, Qal imperfect	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced <i>baw-LAHL</i>]	<i>to mix oneself [among others]</i>	3 rd person masculine plural, Hithpoel imperfect	Strong's #1101 BDB #117
bâlal (לָלַב) [pronounced <i>baw-LAHL</i>]	<i>to fade away</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #1101 BDB #117

251. **Verb2:** bâlal (לָלַב) [pronounced *baw-LAL*] means *to give provender*. Strong's #1101 BDB #117.
252. **Masculine_noun:** which means *fodder*. Strong's #1098 BDB #117.
253. **Masculine_noun:** which means *snail*. Strong's #7642 BDB #117.

254. **Masculine_noun:** tevel (תֵּבֵל) [pronounced *TEH-vel*] could be very difficult to determine, as it occurs only twice in the Bible (Lev. 18:23 20:12). It is used with bestiality in the first passage and incest with this passage. Therefore, it cannot mean either of those things. What helps us with this word is that it's verbal cognate is bâlal (בָּלַל) [pronounced *baw-LAL*] found at the other end of the Strong's Hebrew Lexicon. The verb is used much more often and it means to *minge, mix confuse, confound* and it is from this that we determine that tevel means *confusion*. Strong's #8397 BDB #117. Lev. 20:1
255. **Masculine_noun:** which means *confusion, obscurity*. Strong's #8400 BDB #117.
256. **Verb:** bâlam (בָּלַם) [pronounced *BAW-lahm*], which means *to curb, to hold in; to hold fast; to shut*. Strong's #1102 BDB #117. Psalm 32:9*

bâlam (בָּלַם) [pronounced <i>BAW-lahm</i>]	<i>to curb, to hold in; to hold fast; to shut</i>	Qal infinitive construct	Strong's #1102 BDB #117
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257. **Verb:** which means *to gather figs*. Strong's #1103 BDB #118.
258. **Verb:** bâla' (בָּלַע') [pronounced *baw-LAHG'*], which means *to engulf, to swallow up, to swallow down*. It does not mean *even for a moment*, as some Bibles translate it (RSV and NASB, for instance) but it means *engulf, swallow up*. We saw this same word used when the seven thin ears of corn swallowed up the seven fat ears in Joseph's dream (Gen. 41:7, 24) and when the earth swallows up the degenerate idolaters in Ex. 15:12. In the Piel, this is often used figuratively for destruction or ruin (Lam. 2:8 Isa. 3:12); but not always (Num. 4:20 Prov. 19:28 Ec. 10:12). Therefore, we will go with the rendering *devour*. You might have the most precious dog or cat, but put them down in front of some real meat and see how they react. They will eat with the eagerness and voracity of a wild beast. This is the idea behind this word. Strong's #1104 BDB #118. Num. 4:20 2Sam. 20:19 Job 2:3 8:18 10:8 20:15 Psalm 55:9 106:17 Prov. 1:12

bâla' (בָּלַע') [pronounced <i>baw-LAHG'</i>]	<i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #1104 BDB #118
bâla' (בָּלַע') [pronounced <i>baw-LAHG'</i>]	<i>to be destroyed, to be lost; to be engulfed, to be devoured</i>	3 rd person feminine singular, Niphal imperfect	Strong's #1104 BDB #118
bâla' (בָּלַע') [pronounced <i>baw-LAHG'</i>]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	3 rd person feminine singular, Piel imperfect	Strong's #1104 BDB #118

Barnes: The word rendered “destroy,” properly means to “swallow up;” to “devour” with the idea of greediness. Isa. 28:4 Ex. 7:12 Jon. 1:17 Jer. 51:34. Then it is used in the sense of “destroy,” Job. 20:18 Prov. 1:12.⁵⁹

Of this verb, the NET Bible writes: *Traditionally עָלַב (bala') has been taken to mean “swallow” in the sense of “devour” or “destroy” (cf. KJV), but this may be a homonym meaning “confuse” (see BDB 118 s.v. עָלַב; HALOT 135 s.v. III *עָלַב). “Their tongue” is the understood object of the verb (see the next line).⁶⁰ Although BDB does make a reference to the meaning *confuse*, it is not clear that such a translation is necessary here or in other passages. However, one might make the argument that poetic language can cast a wider net for definitions.*

bâla' (עָלַב) [pronounced baw-LAHG]	to be swallowed up; to be destroyed, to perish	3 rd person feminine singular, Pual imperfect	Strong's #1104 BDB #118
259. Masculine_noun: bela' (עָלַב) [pronounced BEH-lahg], which means a swallowing, a devouring. Strong's #1105 BDB #118. Psalm 52:4			
bela' (עָלַב) [pronounced BEH-lahg]	a swallowing, a devouring; a consuming, destruction	masculine singular noun	Strong's #1105 BDB #118
260. Masculine_proper_noun: Bela' (עָלַב) [pronounced BEH-lahg], which means a swallowing, a devouring. Strong's #1105 BDB #118. Gen. 14:2			
Bela' (עָלַב) [pronounced BEH-lahg]	a swallowing, a devouring; a consuming, destruction; transliterated Bela	masculine singular proper noun	Strong's #1105 BDB #118
261. Adjective_gentis: Strong's #1108 BDB #118.			
262. Masculine_proper_noun: which is transliterated Balaam. Strong's #1109 BDB #118.			
263. Proper_noun/location: which means ; transliterated . Strong's #1109 BDB #118.			
264. Verb: which means to waste, to lay waste. Strong's #1110 BDB #118.			
265. Masculine_proper_noun: which means ; transliterated . Strong's #1114 BDB #118.			
266. Feminine_noun: bâmâh (בָּמָה) [pronounced baw-MAW], which means a high place, elevation, height, mountain; fortress, castle; legitimate altars [built in high places]. What is being tread upon is the heights or the high places (Strong's #1116			

⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 55:9.

⁶⁰ *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 55:9.

BDB #119) of the seas (Strong's #3220 BDB #410). Strong's #1116 BDB #119. The Doctrine of the **High Places** 1Sam. 9:12 10:5, **13** 2Sam. 1:19, 25 22:34 1Chron. **16:39** Job 9:8

bâmâh (הַמָּוֶה) [pronounced <i>baw-MAW</i>]	<i>a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]</i>	feminine singular noun	Strong's #1116 BDB #119
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Bâmâh has several meanings. When I read *the high place*, I immediately think of idolatry and the phallic cults, but this word has multifarious uses. (1) *a high place, an elevation, a height, a mountain*. It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25 Jer. 26:18 Micah 3:12). This is considered to be its most primitive meaning, as *Akkadian and Ugaritic suggest*.⁶¹ (2) Bâmâh can refer to *a fortress, a castle* [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) *heights, high places* with regards to the seas (Job 9:8); and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) *high places* where idolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well. (6) Finally, bâmâh is used for a *sepulchral mound*, a use we find in Ezek. 43:7 Isa. 53:9.

267. **Propernoun_location**: Strong's #1117,1120 BDB #119.

268. **Masculine_proper_noun**: which means ; transliterated . Strong's #1118 BDB #119.

269. **Masculine_noun**: bēn (בֶּן) [pronounced *bane*] (we tend to pronounce it *behn*) and it means *son, descendant*. In the plural, it can mean *sons* or *descendants*. Strong's #1121 BDB #119. Gen. 3:16 4:17 5:4 6:1, 2 7:7 8:16 9:1, 24 10:1 11:5, 11 12:4 14:12 15:2 16:11 19:12, 37 21:2, 7 22:2, 20 23:3 24:3, 15 25:3 26:34 27:1 27:29 28:9 29:1 30:1 31:1, 28 32:11 33:19 34:2, 5 35:5, 17 Deut. 1:3, 28 2:4 21:5, 15 22:6 Joshua 4:21 17:6 Judges 1:1, 13 1Sam. 1:1 9:1, 2 11:8 12:2 13:1, 22 14:3 15:6 16:1 17:12 18:17 19:1 20:27 22:7 23:6 24:16 25:8 26:5 27:2 28:18 30:3, 7 31:2 2Sam. 1:4 12:3, 26 14:1, 6 15:27 16:3 17:10 19:2, 5, 17 20:1 21:2, 6, 7 22:45 23:1, 29 1Kings 1:5, 9 2:1, 4 1Chron. 1:5 11:6 16:13 Job 1:2, 6 2:2 5:7 Psalm 2:7 7 inscription 29:1, 6 34:11 57:4 62:9 103:7, 13 106:37 Prov. 1:1, 8 2:1 3:1 Isa. 7:14

bēn (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
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⁶¹ *The New Bible Dictionary*; editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.525.

bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
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270. **Masculine_proper_noun:** Strong's #1122 BDB #122.

271. **Masculine_proper_noun:** which means *son of Abinadab*; transliterated . Strong's #1125 BDB #122.

272. **Masculine_proper_noun:** Ben'ôwnîy (בֶּן-אֲוֵנִי) [pronounced *behn-oh-NEE*], which means *son of my sorrow*; transliterated *Ben-oni, Benoni*. Strong's #1126&206 BDB #122. Gen. 35:18*

Ben'ôwnîy (בֶּן-אֲוֵנִי) [pronounced <i>behn-oh-NEE</i>]	<i>son of my sorrow; transliterated Ben-oni, Benoni</i>	masculine singular proper noun	Strong's #1126 & #206 BDB #122
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273. **Masculine_proper_noun:** which means *son of a man, son of Begerf*; transliterated . Strong's #1127 BDB #122.

274. **Masculine_proper_noun:** which means *son of Deker*; transliterated . Strong's #1128 BDB #122.

275. **Masculine_proper_noun:** which means *son of (god) Hadad*; transliterated . Apparently in the Aramaic? Strong's #1130 BDB #122.

276. **Masculine_proper_noun:** which means ; transliterated . Strong's #1132 BDB #122.

277. **Masculine_proper_noun:** which means *son of Chur*; transliterated . Strong's #1133 BDB #122.

278. **Masculine_proper_noun:** which means ; transliterated . Strong's #1121 BDB #122.

279. **Masculine_proper_noun:** which means *son (man) of might*; transliterated . Strong's #1134 BDB #122.

280. **Masculine_proper_noun:** which means ; transliterated . Strong's #1135 BDB #122.

281. **Masculine_proper_noun:** which means *son of merry*; transliterated . Strong's #1136&2618 BDB #122.

282. **Masculine_proper_noun:** Ben-ʿAmmîy (בֶּן-עַמִּי) [pronounced *behn-ahm-MEEN*], which means *son of my people*; transliterated *Benammi*. Strong's #1151 BDB #122. Gen. 19:38

Ben-ʿAmmîy (בֶּן-עַמִּי) [pronounced <i>behn-ahm-MEEN</i>]	<i>son of my people; transliterated Benammi</i>	masculine singular proper noun	Strong's #1151 BDB #122
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283. **Masculine_proper_noun:** which means ; transliterated . City of Dan. Strong's #1139 BDB #122.
284. **Proper_noun/location:** which means ; transliterated . Strong's #1142 BDB #122.
285. **Masculine_proper_noun:** Bin^eyâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*], which is transliterated *Benjamin*, but which means *son of [my] right hand*. Benjamin was the last son of Jacob, born of Rachel, the woman whom he loved. She suffered greatly during childbirth and died as a result of it. Prior to her death, she named her son *Ben-oni*, which means *son of my sorrow*; Jacob named the boy *Benjamin*, which means *son of the right hand* (Gen. 35:18). Strong's #1144 BDB #122. Gen. 35:18, 24 Judges 1:21 1Sam. 9:1, 16 10:2 13:2, 15 14:16 2Sam. 2:9 19:17 21:14 23:29 1Chron. 11:31 12:2, 16 Psalm 68:27

Bin ^e yâmin (בִּנְיָמִין) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
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Also spelled Bin^eyâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*].

Bin ^e yâmîyn (בִּנְיָמִין) [pronounced <i>bin-yaw-MEEN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
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Spelled here Bin^eyâmîn (בִּנְיָמִין) [pronounced *bin-yaw-MIN*].

286. **Gentilic_adjective:** Ben y^emîynîy (בִּנְיָמִי) [pronounced *ben-y^emee-NEE*], which means *son of [my] right hand* and is rendered *Benjamite*. Strong's #1145 BDB #122. Judges 3:15 1Sam. 4:12 9:1, 20 22:7 2Sam. 16:11 19:16 20:1 1Kings 2:8 Psalm 7 inscription

Ben y ^e mîynîy (בִּנְיָמִי) [pronounced <i>ben-y^emee-NEE</i>]	<i>son of [my] right hand</i> and is rendered <i>Benjamite</i>	gentilic adjective	Strong's #1145 BDB #122
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Here this is spelled Ben hay^emîynîy (בִּנְיָמִיָּה) [pronounced *behn-hay-mee-NEE*].

bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct	Strong's #376 BDB #35
y ^e mîynîy (בִּנְיָמִי) [pronounced <i>y^emee-NEE</i>]	<i>[my] right hand</i> and is transliterated <i>Jamite</i> , <i>Jamin</i> , <i>Yamin</i>	gentilic adjective	Strong's #3228 BDB #412

These three nouns taken together are sometimes rendered *a Benjamite*. Strong's #1145 BDB #122.

Owen says that this is BDB #122; and e-sword KJV+ has it as Strong's #1145. There are multiple forms of Strong's #1145; and this is the second form:

Ben-y^emîynîy (יְנִימִי-יָ) [pronounced *ben-yem-ee-NEE*]

Ben-ha-yemînîy (יְנִימִי-הָ) [pronounced *behn-ha-yehm-ee-NEE*]

and Ben-îysh yemîynîy (יְנִימִי-יֵשׁ) [pronounced *ben-eesh' yem-ee-NEE*].

287. **Masculine_proper_noun:** Strong's #1148 BDB #123.

288. **Feminine_noun:** bath (בַּת) [pronounced *bahth*], which means *daughters* or *villages*. It means *daughters*; however, in the plural, it can refer to villages, as in Num. 32:42 Joshua 15:45, 47 Judges 1:27, 11:26 Jer. 49:2. I am not totally convinced of this myself, although the Judges 1:27 passage by itself seems to indicate this alternative rendering. Strong's #1323 BDB #123. (Also see **Strong's #1330** BDB #143 and Strong's #5291 BDB #655). Gen. 5:4 6:1 11:11 17:17 19:8 20:12 24:3 25:20 26:34 27:46 28:1 29:6 30:13 31:26, 28 34:1 Num. 21:25 Deut. 22:15 Judges 1:12 11:26 Ruth 1:11 1Sam. 1:4, 16 8:13 14:49 17:25 18:17 25:44 30:3 2Sam. 1:20 12:3 13:18 14:27 17:25 19:5 21:8 1Chron. 18:1 Job 1:2 Psalm 106:37

bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
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289. **Proper_noun/location** Strong's #1337 BDB #123.

290. **Feminine_proper_noun:** Bathsheba^c (בַּת־שֶׁבַּ) [pronounced *bahth-SHEH-bahg*], which means *daughter of an oath*; transliterated *Bathsheba*. Strong's #1339 BDB #124. 2Sam. 11:3 12:24 1Kings 1:11 2:13 Psalm 51 inscription

Bathsheba ^c (בַּת־שֶׁבַּ) [pronounced <i>bahth-SHEH-bahg</i>]	<i>daughter of an oath;</i> transliterated <i>Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
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291. **Feminine_proper_noun:** which means *daughter of opulence*; transliterated . Strong's #1340 BDB #124.

292. **Feminine_proper_noun:** which means *worshipper of Yah [Jehovah]*; transliterated . Strong's #1332 BDB #124.

293. **Verb:** bânâh (בָּנָה) [pronounced *baw-NAWH*], which means *to build, to rebuild, to restore*. We have this verb meaning the latter in Num. 32:24, 37–38 Joshua 6:26 1Kings 16:34 Isa. 45:13 Amos 9:14. In the perfect tense, we are speaking of a completed action. Therefore, the house has been completed. It may or may not be completely furnished and the fixtures may be in or not; but the house itself, the

building of it, has been completed. BDB definitions. Strong's #1129 BDB #124.
 The Doctrine of Fasting (Isa. 58:12) Gen. 2:22 4:17 8:20 10:11 11:4 12:7 13:18
 16:2 22:9 26:25 30:3 33:17 35:7 Deut. 20:5 22:8 Joshua 6:26 19:50 22:23
 Judges 1:26 6:24, 28 21:4 Ruth 4:11 1Sam. 2:35 7:17 14:35 2Sam. 5:9 7:5
 24:21 1Kings 2:36 1Chron. 6:10 8:12 11:8 14:1 (15:1) Job 3:14 12:14 20:19
 Psalm 51:18 89:2 118:22 147:2

bânâh (בָּנָה) [pronounced baw- NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced baw- NAWH]	<i>build, construct; erect; rebuild, restore</i>	2 nd person masculine singular, Qal imperative	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced baw- NAWH]	<i>building, constructing; erecting; rebuilding, restoring</i>	Qal active participle	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced baw- NAWH]	<i>builder, one who constructs; the one who erects [rebuilds, restores]</i>	masculine singular, Qal active participle	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced baw- NAWH]	<i>to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1129 BDB #124

bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to be established, be fastened; to be prepared, be ready</i>	3 rd person masculine singular, Hophal imperfect	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to set up, establish; to constitute, make; to fix; to direct</i>	3 rd person masculine singular, Polel imperfect	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to be established, to be prepared</i>	3 rd person masculine singular, Pulal imperfect	Strong's #1129 BDB #124
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to be established, to be restored</i>	3 rd person masculine singular, Hithpolel imperfect	Strong's #1129 BDB #124

294. **Masculine_proper_noun:** which means ; transliterated . Strong's #1131 BDB #125.

295. **Masculine_proper_noun:** Bânîy (בָּנִי) [pronounced *baw-NEE*], which means *built*; transliterated *Bani*. Strong's #1137 BDB #125. 2Sam. 23:36

Bânîy (בָּנִי) [pronounced <i>baw-NEE</i>]	<i>built; posterity; transliterated Bani</i>	masculine singular proper noun	Strong's #1137 BDB #125
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296. **Masculine_proper_noun:** which means ; transliterated . Strong's #1138 BDB #125.

297. **Feminine_noun:** which means *structure*. Strong's #1140 BDB #125.

298. **Masculine_proper_noun:** B^enâyâh (בְּנֵי־יָהּ) [pronounced *b^en-aw-YAW*], which means *Yah [Jehovah] has built up*; transliterated *Benaiah*. Strong's #1141 BDB #125. 2Sam. 8:18 20:23 23:20 1Kings 2:25 1Chron. 11:22 15:18 16:5

B ^e nâyâh (בְּנֵי־יָהּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
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Also spelled B^enâyâhûw (וְהֵינִי) [pronounced *b^en-aw-YAW-hoo*].

299. **Masculine_noun:** which means *structure*. Strong's #1146 BDB #125.

300. **Proper_noun/location:** which means *El [God] causes to build*; transliterated . Strong's #2995 BDB #125.
301. **Masculine_proper_noun:** which means *he causes to build*; transliterated . Strong's #2996 BDB #125.
302. **Masculine_proper_noun:** which means *Yah [Jehovah] builds up*; transliterated . Strong's #2997 BDB #125.
303. **Masculine_noun:** which means *structure*. This is simply the construct? Strong's #4011 BDB #125.
304. **Masculine_proper_noun:** M^ebunnay (יִבְנָה) [pronounced *mehb-oon-NAH-ee*], which means *built up; building of Jehovah*; transliterated *Mebunnai*. Strong's #4012 BDB #125. 2Sam. 232:27

M ^e bunnay (יִבְנָה) [pronounced <i>mehb-oon-NAH-ee</i>]	<i>built up; building of Jehovah</i> ; transliterated <i>Mebunnai</i>	masculine singular proper noun:	Strong's #4012 BDB #125
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He appears to be equivalent to Sibbechai (or Sibbecai).

305. **Feminine_noun:** tab^enîyth (תִּיבְנָת) [pronounced *ta^bv^e-NEETH*] and it means *model, resemblance, pattern, figure*. Found in Ex. 25:9, 40 1Chron. 28:11 Ezek. 10:8 Strong's #8403 BDB #125. Deut. 4:18 Joshua 22:28 Psalm 106:20

tab ^e nîyth (תִּיבְנָת) [pronounced <i>ta^bv^e-NEETH</i>]	<i>model, resemblance, pattern, figure</i>	feminine singular construct	Strong's #8403 BDB #125
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306. **Masculine_noun:** which means *girdle*. Strong's #73 BDB #126.
307. **Masculine_noun:** which means *unripe grapes, sour grapes*. Strong's #1155 & #1154 BDB #126.
308. **Verb:** which means *to be remote, to be distant*. Strong's #none BDB #126.
309. **Substantive/preposition:** ba^ʿad (דַּעַב) [pronounced *BAH-ḡad*], which means *for, for the sake of, on account of, on behalf of, behind, upon, round about*. It is one of those rare prepositions which does not take up five pages in BDB. In fact, it is explained in less than a full page. However, its meanings are still multifarious. Here, it is simplest just to render it *for* (in accordance with most translations in Job 2:4) as BDB says that it almost is equivalent to *for the sake of, on account of*. This is a substantive of separation and when used as a preposition it means *away from, behind, about*. With the verb sîym, it can mean *to seal up, to place a hedge about, to fence about* (Job 1:10 3:23 9:7 Lam. 3:7). With a genitive, it generally connotes separation and is translated *from, behind, about, away from*; however, it can also mean *through* (as in *through a window*) and *on behalf of*, as we find it used in Lev. 9:7. In Job 6:22, this has the 1st person suffix, so it can be rendered *for my sake, for the sake of me, on my account*. Ba^ʿad, with a verb indicating closing or shutting, means *behind, upon, round about*. Strong's #1157 (#5704 with n)

BDB #126. Gen. 20:7 26:8 Lev. 9:7 Judges 3:22–23 5:28 1Sam. **1:6** 4:18 7:9 **19:12** 2Sam. 6:16 10:12 12:16 20:21 Job 1:10 2:4 6:22 Zech. 12:8

ba'ad (בְּאַד) [pronounced BAH- gād]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
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Even though ba'ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means *through, out through* (lit., *away from*) a window, etc. With verbs of shutting, it means to shut *behind, after, up or upon*. It can be used as follows: to seal *up*; to hedge *about*; to fence *round about*. It has metaphorical uses: *on behalf of, for the sake of, on account of*. This preposition can denote nearness, as in *by, near; between [two things]; into, among; pro, for* (in the sense of exchanging).

Although BDB lists this word only as a preposition, Owen lists it as a substantive construct in Job 2:4 and as two prepositions in 2Sam. 20:21.

Gesenius adds the meanings *pro, for; in the sense of exchanging* (1Sam. 7:9 2Sam. 20:21); *a supplication, an atonement; a consultation [or an oracle, as in Jer. 21:2 Isa. 8:19], a bribe* (Job 6:22).

The meaning in 2Sam. 20:21, as associated with a wall, seems to be *over [a wall]*.

310. **Verb:** which means *to inquire, to cause to swell, to boil up*. Strong's #1158 BDB #126.
311. **Verb:** bâ'aṭ (בָּאַט) [pronounced *baw-ḠAHT*], which is said to mean *to tread, to trample down, to kick at; metaphorically, treat with contempt, to contemn, to neglect*. Actually, these represent the accepted meanings, as this word is only found twice in Scripture, both times indicating some sort of rebellion (Deut. 32:15 1Sam. 2:29*). Furthermore, it has no cognates. Here, it is found with an object and in Deuteronomy, it is not. In Deuteronomy, it only has a subject (*Jeshurun*, which appears to be a proper noun which refers to Israel, but in a negative sense). Personally, I would go with the meaning *to rebel [against] or to profane, to become profane*. Strong's #1163 BDB #127. Deut. 32:15 1Sam. **2:29**

bâ'aṭ (בָּאַט) [pronounced <i>baw-ḠAHT</i>]	<i>to tread, to trample down, to kick at; metaphorically, treat with contempt, to contemn, to neglect</i>	3 rd person masculine singular, Qal imperfect	Strong's #1163 BDB #127
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312. **Verb:** bâ'al (לָעַב) [pronounced *baw-AHL*], which means, *to marry, to be lord [husband] over; to rule [dominion] over, to possess*—used primarily in relationship to a wife or mistress. Strong's #1166 BDB #127. Gen. 20:3 Deut. 21:12 22:22

bâ'al (לָעַב) [pronounced <i>baw-AHL</i>]	<i>to marry, to be lord [husband] over; to rule [dominion] over, to possess</i> —used primarily in relationship to a wife or mistress	3 rd person masculine singular, Qal imperfect	Strong's #1166 BDB #127
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There seems to be an odd usage of this verb, when found with the bēyth preposition, where it means *to fear, to loathe, to reject, to look down upon*.⁶²

bâ'al (לָעַב) [pronounced <i>baw-AHL</i>]	<i>married to, being subject to [a lord, a husband]; ruled over by, possessed by [a husband]; used primarily in relationship to a wife or mistress</i>	feminine singular, Qal passive participle, construct form	Strong's #1166 BDB #127
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bâ'al (לָעַב) [pronounced <i>baw-AHL</i>]	<i>to become the wife of, to be married to, to be subject to [a lord, a husband]; to be ruled over, to be possessed</i> —used primarily in relationship to a wife or mistress	3 rd person feminine singular, Niphal imperfect	Strong's #1166 BDB #127
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313. **Masculine_noun:** ba'al (לָעַב) [pronounced *BAH-ğah!*], and it means *owner, lord, husband*. Apart from idolatry, it is a good word. It is occasionally used for a husband, as he is known as the *lord or master*. Strong's #1167 BDB #127. [Lev. 21:4 Deut. 22:22] Gen. 20:3 Deut. 21:13 22:22 Joshua 24:11 Judges 2:11 1Sam. 7:4 23:11 2Sam. 1:6 11:26 21:12 Psalm 106:28 Prov. 1:17, 19 3:27

ba'al (לָעַב) [pronounced <i>BAH-ğah!</i>]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun with the definite article	Strong's #1167 BDB #127
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⁶² H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 130.

ba'ălêy (יֹלְעֵי) [pronounced <i>bah- guh-LAY</i>]	<i>aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127
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314. **Masculine_plural_noun:** ba'ălêy (יֹלְעֵי) [pronounced *bah-guh-LAY*], which means *aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants*. Strong's treats it as a separate word; BDB and the New Englishman's Concordance treat it as a form of Strong's #1167. It is a form of the word *baal*, which certainly can refer to the God Baal, but can also refer to the influential people of a city. They were not to speak to just the rabble but to the movers and shakers of Shechem. What appears to be the case is that this is actually a reference to *landowners* or to people who both have a say in their government as well as a stake in it decisions. Therefore, we will go with the translations *supervisors* or *aristocracy*. Strong's #1181 BDB #127. Joshua 24:11 Judges 9:2, 46 20:5

ba'ălêy (יֹלְעֵי) [pronounced <i>bah- guh-LAY</i>]	<i>aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; possibly people</i>	masculine plural noun	Strong's #1181 BDB #127
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315. Proper noun: 2Sam. 6:2

Ba'ălêy (בְּעֵלֵי) [pronounced <i>bah- guh-LAY</i>]	<i>aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants</i>	masculine plural noun	Strong's #1181 BDB #127
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo- DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Together, these are transliterated *Baal-Judah*. Strong's #1184 BDB #127.

316. **Proper_noun_location:** Ba'al P^eôwr (בְּעַל פִּעוֹר) [pronounced *BAH-ğahl p^e-ĞOHR*], which means *lord of the open mouth, lord of appetite, lord of voracious greed*; and is transliterated *Baal Peor*. Strong's #1187 BDB #128 (the latter word is possibly taken from Strong's #6473 BDB #822). Psalm 106:28

Ba'al P ^ê ôwr (רַוַּעַב) [pronounced BAH-ġahl p ^ê -ĠOHR]	lord of the open mouth, lord of appetite, lord of voracious greed; and is transliterated <i>Baal Peor</i>	proper noun	Strong's #1187 BDB #128
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We do not have a separate listing for the proper noun *Peor* in Scripture, although the verb *peor* means *to open wide [the mouth or other chasm]; figuratively, to have voracious greed, to have an eager desire*. Strong's #6473 BDB #822. It is unclear whether *Baal Peor* is simply a place where Baal is worshiped; or whether this is a title for this particular god, or whether this is a reference to *Baal [worshiped at] Peor*.

317. **Feminine_noun1:** ba'ălâh (בַּעֲלָה) [pronounced bah-ġuh-LAW], which means *mistress; possessed of, endued with [a demonic spirit]*. Strong's #1172 BDB #128. **1Sam. 28:7**

ba'ălâh (בַּעֲלָה) [pronounced bah-ġuh-LAW]	mistress; possessed of, endued with [a demonic spirit]	feminine singular construct	Strong's #1172 BDB #128
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Ba'ălâh is the feminine form of ba'al (which we may recognize as *baal*). Ba'al properly means *owner, lord, husband*. Strong's #1167 BDB #127. Therefore, the apparently disparate meanings assigned here to ba'ălâh are reasonable.

318. **Proper_noun/location:** Strong's #1171 BDB #128.
 319. **Proper_noun/location:** which means *possessor of abundance*; transliterated . Strong's #1174 BDB #128.
 320. **Masculine_proper_noun:** which means *Baal is gracious*; transliterated . Strong's #1177 BDB #128.
 321. **Proper_noun/location:** which means *possessor of a court*; transliterated . Strong's #1178 BDB #128. 2Sam. 13:23

Ba'al (רַוַּעַב) [pronounced BAH-ġahl]	owner, lord, husband; transliterated <i>Baal</i> when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
châtsôwr (חֹצֵר) [pronounced khaw-TSOHR]	enclosure, court; settled abode; settlement, village, town	masculine singular noun	a form of Strong's #2691 & #2699 BDB #346–347

Together, these are transliterated *Baalhazor, Baal-hazor*. Strong's #1178 BDB #128.

322. **Proper_noun/location:** which means ; transliterated . Strong's #1179 BDB #128. Judges 3:3

Ba'al (בַּעַל) [pronounced BAH- gah]	owner, lord, husband; transliterated <i>Baal</i> when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
Cherômôwn (חֶרְמוֹן) [pronounced khehr ^e -MOHN]	sanctuary; sacred [mountain]; and is transliterated <i>Hermon</i>	proper noun mountain	Strong's #2768 BDB #356

Together, these are transliterated *Baal Hermon*; *Baal-hermon* and are given Strong's #1179 BDB #128.

323. **Proper_noun/location:** which means ; transliterated . Strong's #1186 BDB #128.

324. **Masculine_proper_noun:** which means ; transliterated . Strong's #1187 BDB #128.

325. **Proper_noun/location:** which means *possessor of breaches*; transliterated *Baal Perazim*. Strong's #1188 BDB #128. 2Sam. 5:20

Ba'al (בַּעַל) [pronounced BAH- gah]	owner, lord, husband; transliterated <i>Baal</i> when referencing the heathen god	masculine singular noun	Strong's #1167 BDB #127
P'râtsîym (פְּרָצִיִּים) [pronounced p ^e raw- TZEEM],	a bursting forth, a breach, a break, a rupture [in a wall], gap	masculine plural noun	Strong's #6556 BDB #829

Together, these are transliterated *Baal Perazim* and are given Strong's #1188 BDB #128.

326. **Proper_noun/location:** which means ; transliterated . Strong's #1189 BDB #128.

327. **Proper_noun/location:** which means ; transliterated . Strong's #1190 BDB #128.

328. **Proper_noun/location:** which means *possessor of palms*; transliterated . Strong's #1193 BDB #128.

329. **Feminine_noun:** ba'ălâh (בַּעֲלָה) [pronounced bah-^guh-LAW], which means *mistress*; *necromancer*. Strong's #1172 BDB #128.

ba'ălâh (בַּעֲלָה) [pronounced bah- guh-LAW]	mistress; possessed of, endued with [anything]; a sorceress, necromancer	feminine singular noun	Strong's #1173 BDB #128
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330. **Proper_noun/location:** Ba'ălâh (בַּעַלָּה) [pronounced *bah-ġuh-LAW*], which means *mistress; possessed of, endued with [anything]; a sorceress*; transliterated *Baalah*. Strong's #1173 BDB #128. 1Chron. 13:6

Ba'ălâh (בַּעַלָּה) [pronounced <i>bah-ġuh-LAW</i>]	<i>mistress; possessed of, endued with [anything]; a sorceress</i> ; transliterated <i>Baalah</i>	feminine singular proper noun; location	Strong's #1173 BDB #128
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331. **Proper_noun/location:** which means ; transliterated . Strong's #1191 BDB #128.

332. **Proper_noun/location:** which means ; transliterated . Strong's #1175 BDB #128.

333. **Proper_noun/location:** which means *mistress of a well*; transliterated . Strong's #1192 BDB #128.

334. **Proper_noun/location:** B^ēel^ēyârâ' (בְּעֵל יָרָא) [pronounced *beh-el-yaw-DAW*], which means *Baal knows*; transliterated *Beeliada*. Strong's #1182 BDB #128. 1Chron. 14:7*

B ^ē el ^ē yârâ' (בְּעֵל יָרָא) [pronounced <i>bēh-el-yaw-DAW</i>]	<i>Baal knows</i> ; transliterated <i>Beeliada</i>	masculine singular, proper noun	Strong's #1182 BDB #128
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335. **Proper_noun:** Ba'al^ēyâh (בַּעַל יָאֵה) [pronounced *bah-ġahl-YAW*], which means *Yah is Lord*; transliterated *Bealiah*. Strong's #1183 BDB #128. 1Chron. 12:5

Ba'al ^ē yâh (בַּעַל יָאֵה) [pronounced <i>bah-ġahl-YAW</i>]	<i>Yah is Lord [Baal]</i> ; transliterated <i>Bealiah</i>	masculine singular proper noun	Strong's #1183 BDB #128
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According to Strong, this is one of the times when the first vowel point paṭah is pronounced *eh* rather than *ah*, as evidenced (possibly) by its transliteration. Although some Hebrew lexicons and grammars provide for this alternate pronunciation, Seow does not. In the interest of consistency (which a language is not), I will pronounce anything which looks like a paṭah *ah*.

336. **Masculine_proper_noun:** which means ; transliterated *Bel*. Strong's #1078 BDB #128.

337. **Masculine_proper_noun:** which means *Bel, protect the king*; transliterated . Strong's #1112 BDB #128.

338. **Masculine_proper_noun:** which means *son of delight*; transliterated . Strong's #1185 BDB #128.

339. **Masculine_proper_noun:** Ba'ănâ' (בְּאַנָּה) [pronounced *bah-ġuhn-AW*], which means *in distress; son of distress*; transliterated *Baanah*. Strong's #1195 BDB #128.

340. **Masculine_proper_noun:** Ba'ānâh (בְּאֵנָה) [pronounced *bah-ġuhn-AW*], which means *in distress; son of distress*; transliterated *Baanah*. Strong's #1196 BDB #128. 2Sam. 23:29 1Chron. 11:30

Ba'ānâh (בְּאֵנָה) [pronounced <i>bah-ġuhn-AW</i>]	<i>in distress; son of distress</i> ; transliterated <i>Baanah</i>	masculine singular proper noun	Strong's #1196 BDB #128
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This appears to be equivalent to Ba'ānâ' (בְּאֵנָה') [pronounced *bah-ġuhn-AW*]. Strong's #1195 BDB #128.

341. **Verb1:** bâ'ar (רָעַב) [pronounced *baw-ĠAHR*], which means, in the Qal stem, *to burn* (Ex. 3:5 Num. 11:1). The Hiphil is the causative stem—generally speaking, when a person is causing something to burn, the Hiphil is used; when the object itself is said to burn, the Qal is used (the Piel is a whole different story). In the Piel, the result of burning might be inferred—that is, it is completely *consumed, removed, eaten up* (Num. 24:22 Deut. 21:9 1Kings 14:10). Here, in Deut. 26:14, it is found in the Piel, so it means: *and I have not removed [or, consumed] [any] of it*. Strong's #1197 BDB #128. (Synonym: **Strong's #3857** BDB #529) Deut. 21:9 22:24 26:14 Judges 15:5, 14 20:13a 2Sam. 4:11 22:9, 13 Job 1:16 Psalm 2:12 83:14 106:18

bâ'ar (רָעַב) [pronounced <i>baw-ĠAHR</i>]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 rd person feminine singular, Qal imperfect	Strong's #1197 BDB #128
bâ'ar (רָעַב) [pronounced <i>baw-ĠAHR</i>]	<i>to burn; to completely consume; to depasture; to take away, to [utterly] remove, to purge; to devour, to devastate</i>	3 rd person feminine singular, Piel imperfect	Strong's #1197 BDB #128
bâ'ar (רָעַב) [pronounced <i>baw-ĠAHR</i>]	<i>to kindle, to cause a fire to burn, to cause to burn, to burn up, to consume, to destroy</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #1197 BDB #128

342. **Feminine_noun:** which means *burning*. Strong's #1200 BDB #129.
343. **Proper_noun/location:** which means *burning*; transliterated . Strong's #8407 BDB #129.
344. **Masculine_collective_noun:** which means *beasts, cattle, animals*. Strong's #1165 BDB #129.
345. **Verb2:** which means *to be brutish*. I would think that this is related to the noun directly below, which would indicate that it means to be animal-like (or stupid, overbearing and self-centered) in one's reasoning and thinking. Strong's #1197 BDB #129.

bâ'ar (רָעַב) [pronounced <i>baw-ḠAHR</i>]	<i>to be stupid, dull-hearted, unreceptive, to be brutish, barbaric</i>	3 rd person masculine singular, Qal imperfect	Strong's #1197 BDB #128
bâ'ar (רָעַב) [pronounced <i>baw-ḠAHR</i>]	<i>to become brutish</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1197 BDB #128
bâ'ar (רָעַב) [pronounced <i>baw-ḠAHR</i>]	<i>to feed, to graze</i>	3 rd person masculine singular, Piel imperfect	Strong's #1197 BDB #128
bâ'ar (רָעַב) [pronounced <i>baw-ḠAHR</i>]	<i>to cause to be grazed over</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1197 BDB #128

346. **Masculine_noun:** bazar (בָּעַר) [pronounced *BAH-ḡahr*], which means *brutishness*. Only in poetry. Its cognates are directly related to animals. The idea is that the thinking of an animal is limited; it is completely self-serving; and it is over-bearing. Strong's #1198 BDB #129. Psalm 73:22
347. **Feminine_proper_noun:** which means ; transliterated . Strong's #1199 BDB #129.
348. **Masculine_proper_noun:** which means *a burning*; transliterated . Strong's #1160 BDB #129.
349. **Masculine_proper_noun:** which means ; transliterated . Strong's #1202 BDB #129.
350. **Masculine_proper_noun:** which means ; transliterated . Strong's #1201 BDB #129.
351. **Proper_noun/location:** which means *house of Ashtoreth*; transliterated . Strong's #1203 BDB #129.
352. **Verb:** bâ'ath (תַּעַב) [pronounced *baw-ḠAHTH*] and it means *to fall upon, to fall upon suddenly* and therefore *to startle, to terrify* due to the surprise. Not found in the Qal. Strong's #1204 BDB #129. 2Sam. 22:5 Job 3:5 9:34 13:11, 21 15:24 18:11

bâ'ath (תַּעַב) [pronounced <i>baw-ḠAHTH</i>]	<i>to fall upon, to fall upon suddenly and therefore to startle, to terrify due to the surprise</i>	3 rd person feminine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #1204 BDB #129
bâ'ath (תַּעַב) [pronounced <i>baw-ḠAHTH</i>]	<i>to be frightened, to be terrified</i>	3 rd person feminine singular, Niphal perfect	Strong's #1204 BDB #129

353. **Feminine_noun:** which means *terror, dismay*. Strong's #1205 BDB #130.

354. **Masculine_noun:** which means *terrors, alarms* [often occasioned by God]. Jer. 8:15 14:19.* Strong's #1161 BDB #130.
355. **Masculine_noun:** which means *onion*. Strong's #1211 BDB #130.
356. **Verb:** bâtsa' (עָצַב) [pronounced *baw-TZAHG*] and it means *to cut off, to break off, to gain by violence*. This is a most interesting word in the Hebrew, being rendered both *to cut off, to break off, to gain by violence* (Isa. 38:12 Ezek. 22:12 Habak. 2:9); and *to perfect, to complete, to finish* (Isa. 10:12 Lam. 2:17 Zech. 4:9). Strong's #1214 BDB #130. Job 6:9 Psalm 10:3 Prov. 1:19

bâtsa' (עָצַב) [pronounced <i>baw-TZAHG</i>]	<i>to cut off, to break off, to gain by violence</i> (Isa. 38:12 Ezek. 22:12 Habak. 2:9); and <i>to perfect, to complete, to finish</i> (Isa. 10:12 Lam. 2:17 Zech. 4:9)	3 rd person plural, Qal perfect; pausal form	Strong's #1214 BDB #130
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Although it appears as though we have an homonym here, the deal is that bâtsa' comes from the a word comes from a weaver, who, when finished with his work, cuts off the web between the thrum (whatever the hell that is) and the loom.

bâtsa' (עָצַב) [pronounced <i>baw-TZAHG</i>]	<i>cutting off, breaking off, gaining; completing, finishing</i>	Qal active participle	Strong's #1214 BDB #130
bâtsa' (עָצַב) [pronounced <i>baw-TZAHG</i>]	<i>to cut off, to break off, to sever; to finish, to complete, to accomplish; to gain by violence</i>	3 rd person masculine singular, Piel imperfect	Strong's #1214 BDB #130

357. **Masculine_noun:** betsa' (עָצַב) [pronounced *BEH-tzahg*], which means *greed, materialism lust; unjust gain or profit [taken by bribery, violence, looting]*. Although this gain might be taken by violence or looting, it can also be taken as a bribe (1Sam. 8:3). Strong's #1215 BDB #130. Judges 5:19 1Sam. 8:3 Prov. 1:19

betza' (עָצַב) [pronounced <i>BEH-tzahg</i>]	<i>greed, materialism lust; unjust gain or profit [taken by bribery, violence, looting]; [enemies as] prey</i>	masculine singular noun with the definite article	Strong's #1215 BDB #130
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358. **Masculine_noun:** which means *mire*. Jer. 38:22.* Strong's #1206 BDB #130.
359. **Feminine_noun:** which means *swamp*. Where rushes grow. Strong's #1207 BDB #130.
360. **Proper_noun_locale:** bôwtsêts (בֹּוֹצֵצִים) [pronounced *boh-TZAYTZ*], which is transliterated *Bozez*. Its meaning is difficult to ascertain; it could be related to the verb *to cut off, to break off, to gain by violence*. It could simply be a foreign name

whose meaning could not be determined from the Hebrew. It is also very similar to the words for *swamp* and *mire*. Strong's #949 BDB #130. 1Sam. 14:4*

bôwtsêts (בּוֹצֵץ) [pronounced <i>boh-TZAYTZ</i>]	transliterated <i>Bozez</i>	proper noun locale	Strong's #949 BDB #130
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The meaning of *Bozez* is difficult to ascertain; it could be related to the verb *to cut off, to break off, to gain by violence*. It could simply be a foreign name whose meaning could not be determined from the Hebrew. It is also very similar to the words for *swamp* and *mire*. According to the REB, it means *Shining*.

361. **Verb:** which means *to swell*. Strong's #1216 BDB #130.

362. **Masculine_noun:** bâtsêq (בָּצֵק) [pronounced *baw-TSAYK*], which means *dough [leavened, before being leavened], flour*. Strong's #1217 BDB #130. 2Sam. 13:8

bâtsêq (בָּצֵק) [pronounced <i>baw-TSAYK</i>]	<i>dough [leavened, before being leavened], flour</i>	masculine singular noun	Strong's #1217 BDB #130
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363. **Verb:** bâtsar (בָּצַר) [pronounced *baw-TZAH*R], which means *to cut off, to cut away, to cut out, to dig up, to restrain, to withhold*. That confuses the issue and the New Englishman's Hebrew Concordance of the Old Testament helps us out here. In the Qal imperfect, it means *to cut out*; and, by application, *to gather, to harvest* (i.e., they are cutting out the produce from the field; see Lev. 25:5, 11 Deut. 24:21 Judges 9:27; compare Psalm 76:12*). In the Qal participle (also called the Poel in NEHC), it is translated *grape-gatherer* (Jer. 6:9 49:9 Obad. 5*). It means *walled-up, fenced, fortified* in the Qal passive participle (called the Paül in the NEHC). In the Niphal, it means *to restrain, to withhold, to hinder* (Gen. 11:6 Job 42:2*) and in the Piel it means *to fortify* (Isa. 22:10 Jer. 51:33*). Strong's #1219 BDB #130. Deut. 1:28 Judges 9:27 2Sam. 20:6

bâtsar (בָּצַר) [pronounced <i>baw-TZAR</i>]	<i>to cut off, to cut away, to cut out, to dig up, to restrain, to withhold</i>	3 rd person masculine singular, Qal imperfect	Strong's #1219 BDB #130
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By application of *to cut out, to dig up*, this word can mean *to gather, to harvest*, insofar as they are cutting out the harvest from the field.

bâtsar (בָּצַר) [pronounced <i>baw-TZAR</i>]	<i>walled-up, fenced, fortified</i>	Qal passive participle	Strong's #1219 BDB #130
bâtsar (בָּצַר) [pronounced <i>baw-TZAR</i>]	<i>to be restrained, to be hindered, to be difficult, to be inaccessible</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1219 BDB #130

bâtsar (בָּצַר) [pronounced <i>baw-TZAR</i>]	<i>to fortify, to rebuild; to render a defense inaccessible</i>	3 rd person masculine singular, Piel imperfect	Strong's #1219 BDB #130
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With the negative, *to not be restrained, to not be withheld*.

364. **Masculine_noun:** which means *precious ore, gold, gold ring*. Strong's #1220 (& #1222) BDB #131.
365. **Feminine_noun:** which means *enclosure*. Strong's #1223 BDB #131.
366. **Feminine_noun:** which means *dearth*. Strong's #1221 BDB #131.
367. **Feminine_noun:** bâtsârâh (בָּצָרָה) [pronounced *bahts-TSAW-raw*], which means *dearth, destitution, restraint, drought*. This may seem like some variant ideas, but *restraint* seems to be the predominant one, indicating a *restraint of rain*, which is a *drought*, which results in *dearth, destitution*. Strong's #1226 BDB #131. Psalm 10:1
368. **Masculine_noun:** bâtsîyr (בָּצִיר) [pronounced *baw-TSEER*], which means *vintage, annual produce [of grapes]*. Strong's #1208 (& #1210) BDB #131. Judges 8:2
369. **Noun:** mib^{ve}tsâr (מִבְצָר) [pronounced *mib^{ve}-TZAR*], which means *strongholds, fenced, fortress, fortification, fortified city*. It refers to a city where there have been precautions taken in order to preserve its integrity from attack from without. (See verb at Strong's #1219 BDB #130). Strong's #4013 BDB #131. Deut. 1:28 9:1 Joshua 10:20 1Sam. 6:18 2Sam. 24:6 Psalm 89:40

mib ^{ve} tsâr (מִבְצָר) [pronounced <i>mib^{ve}-TZAR</i>]	<i>stronghold, fenced, fortress, fortification, fortified city</i>	masculine singular noun	Strong's #4013 BDB #131
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370. **Verb:** bâqa' (עָקַב) [pronounced *baw-KAHG*], which means *to cleave, to break open, to break through*. Here, as a Pual participle, it means *to be torn through*. In the Piel, this word has four separate sets of meanings: (1) *to separate, to divide, to cut [open or apart], to split*; (2) *to tear apart, to tear into pieces* (like a wild beast); (3) *to break forth, to break open, to burst out*; (4) *to sit upon eggs [to hatch them]*. **Only the Piel meanings were more than BDB copying.** Strong's #1234 BDB #131. The Doctrine of Fasting (Isa. 58:8) Gen. 7:11 Joshua 9:4, 13 Judges 15:19 1Sam. 6:14 2Sam. 23:16 1Kings 1:40 1Chron. 11:18 Prov. 3:20

bâqa' (עָקַב) [pronounced <i>baw-KAHG</i>]	<i>to cleave, to break open, to break through</i>	3 rd person masculine plural, Qal imperfect	Strong's #1234 BDB #131
bâqa' (עָקַב) [pronounced <i>baw-KAHG</i>]	<i>to be cleft, be rent open, be split open; to be broken into</i>	3 rd person masculine plural, Niphal imperfect	Strong's #1234 BDB #131

bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i>]	<i>to separate, to divide, to cut [open or apart], to split; to tear apart, to tear into pieces (like a wild beast); to break forth, to break open, to burst out; to sit upon eggs [to hatch them]</i>	3 rd person masculine plural, Piel imperfect	Strong's #1234 BDB #131
bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i>]	<i>to be ripped open, to be torn open [through]; to be rent; to be broken into</i>	3 rd person masculine plural, Pual imperfect	Strong's #1234 BDB #131
bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i>]	<i>to break into, to break through</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #1234 BDB #131
bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i>]	<i>to be broken into</i>	3 rd person masculine plural, Hophal imperfect	Strong's #1234 BDB #131
bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i>]	<i>to burst open; to be ripped open, to be torn open; to be rent</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #1234 BDB #131

371. **Masculine_noun:** beqa' (עָקַב) [pronounced *BEH-kahQ*], which means *fraction, half, half a shekel, half-shekel, a [particular] weight*; transliterated . Strong's #1235 BDB #132. Gen. 24:22

beqa' (עָקַב) [pronounced <i>BEH-kahQ</i>]	<i>fraction, half, half a shekel, half-shekel, a [particular] weight; transliterated</i>	masculine singular construct	Strong's #1235 BDB #132
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372. **Feminine_noun:** biq'âh (בִּיקְאָה) [pronounced *bik-QAW*], which means *valley, cleft, plain [country]; a widely extended plain*. Strong's #1237 BDB #132. Gen. 11:2 Joshua 12:7

biq'âh (בִּיקְאָה) [pronounced <i>bik-QAW</i>]	<i>valley, cleft, plain [country]; a widely extended plain</i>	feminine singular noun	Strong's #1237 BDB #132
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373. **Masculine_noun:** which means *fissure, breath*. Strong's #1233 BDB #132.
 374. **Verb:** which means *to be luxuriant, to be profuse, to be abundant*. Strong's #1238 BDB #132.
 375. **Verb:** which means *to be empty*. Strong's #1238 BDB #132.

376. **Masculine_noun:** which means *flask*. Strong's #1228 BDB #132.
377. **Masculine_proper_noun:** which means ; transliterated . Strong's #1227 BDB #132.
378. **Masculine_proper_noun:** which means ; transliterated . Strong's #1229 BDB #132.
379. **Proper_noun/location:** Yabbôq (יָבֹק) [pronounced *yahb-BOHK*], which means *an emptying, a pouring our [forth]*; transliterated *Jabbok*. Strong's #2999 BDB #132. Gen. 32:22 Deut. 2:37

Yabbôq (יָבֹק) [pronounced <i>yahb-BOHK</i>]	<i>an emptying, a pouring our [forth]</i> ; transliterated <i>Jabbok</i>	proper singular noun/location	Strong's #2999 BDB #132
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380. **Verb:** which means *to inquire*. Strong's #1239 BDB #133.
381. **Masculine_noun:** bâqâr (בָּקָר) [pronounced *baw-KAWR*], which means *ox, herd, cattle*. Strong's #1241 BDB #133. Gen. 12:16 13:5 18:7 20:14 21:27 24:35 26:14 32:7 33:13 34:28 Deut. 21:3 Judges 3:31 1Sam. 11:5, 7 14:32 15:9 16:2 27:9 30:20 2Sam. 6:6 12:2 17:29 24:22 1Kings 1:9 1Chron. 12:40 Job 1:3

bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
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382. **Masculine_noun:** which means *herdsman*. Strong's #941,951 BDB #133.
383. **Masculine_noun:** bôqer (בֹּקֶר) [pronounced *BOH-ker*], which means *morning*. Strong's #1242 BDB #133. Gen. 1:5 19:27 20:8 21:14 22:3 24:54 26:31 28:18 29:25 31:55 Judges 19:25 1Sam. 1:19 3:15 5:4 9:19 11:11 14:36 15:12 17:20 19:2 20:35 25:22 29:10 2Sam. 2:27 17:22 23:4 24:11 1Chron. 16:40 Job 1:5 Psalm 46:5 55:17 59:16 73:14 (Additional meanings only found in Psalm 46)

bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
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384. **Feminine_noun:** which means *a seeking*. Ezek. 34:12.* Strong's #1243 BDB #134.
385. **Feminine_noun:** which means *punishment [after an examination], inquisition*. Strong's #1244 BDB #134.
386. **Verb:** bâqash (בָּקַשׁ) [pronounced *baw-KAHSH*], which means *to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*. Re: Joshua 22:23: the only given meaning in Gesenius which is close to what others have given is *to require, to demand*; however, there are only a handful of passages which support this meaning, so I will go with the more common rendering of the verb. This verb is not found in the Qal. Strong's #1245 BDB #134. Gen. 31:39 Joshua 2:22 22:23 Judges 4:22 6:29 14:4 18:1 Ruth 3:1 1Sam. 9:3 10:2 13:14 14:4 16:16 19:2, 10 20:1, 16 22:23 23:10 24:2

25:26, 29 26:2 27:1 28:7 2Sam. 3:17 4:8 16:11 17:3, 20 20:19 21:1
 1Kings 1:2 2:40 1Chron. 16:10 Job 10:6, 21 Psalm 24:6 34:14 54:3 63:9 105:4
 Prov. 2:4

bâqash (שָׁקַח) [pronounced <i>baw- KAHSH</i>]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	3 rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
bâqash (שָׁקַח) [pronounced <i>baw- KAHSH</i>]	<i>seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence</i>	2 nd person masculine singular, Piel imperative	Strong's #1245 BDB #134
bâqash (שָׁקַח) [pronounced <i>baw- KAHSH</i>]	<i>is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence</i>	Piel participle	Strong's #1245 BDB #134
bâqash (שָׁקַח) [pronounced <i>baw- KAHSH</i>]	<i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i>	masculine plural Piel participle with the definite article	Strong's #1245 BDB #134

387. **Masculine_noun:** which means *request, entreaty*. Strong's #1246 BDB #135.

388. **Masculine_noun1:** bar (בַּר) [pronounced *bahr*], which means *son, heir*. Chaldean. Strong's #1247 BDB #135.

bar (בַּר) [pronounced <i>bahr</i>]	<i>son, heir</i>	masculine singular noun1	Strong's #1248 BDB #135
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This noun is found used in this way four times in Scripture; in Psalm 2:11 Prov. 31:2. Compare with Strong's #1249, where this means *chosen, beloved; clear, pure; empty*; Strong's #1250, where it means *corn, corn cleared from its chaff; field, country*; Strong's #1248, where it means *son, heir, gra*

ndson; and Strong's #1251, the chaldean, where it means *field, open field, country*. By the way, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings

389. **Masculine_noun1:** bar (בַּר) [pronounced *bahr*], which means *son, heir*. Strong's #1248 BDB #135. Psalm 2:12

bar (בַּר) [pronounced <i>bahr</i>]	<i>son, heir</i>	masculine singular noun1	Strong's #1248 BDB #135
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This noun is found used in this way four times in Scripture; in Psalm 2:11 Prov. 31:2. Compare with Strong's #1249, where this means *chosen, beloved; clear, pure; empty*; Strong's #1250, where it means *corn, corn cleared from its chaff; field, country*; and the Chaldean equivalent, Strong's #1247, where it means *son, heir, grandson*; and Strong's #1251, the Chaldean, where it means *field, open field, country*. By the way, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings.

390. **Masculine_noun2:** bar (בַּר) [pronounced *bahr*], which means *chosen, beloved; clear, pure; empty*. **See above.** Strong's #1249 BDB #135.
391. **Masculine_noun3:** bar (בַּר) [pronounced *bahr*], which means *corn, corn cleared from its chaff, grain, wheat; field, country*. **See above.** Strong's #1250 BDB #135.
392. **Masculine_noun3:** bar (בַּר) [pronounced *bahr*], which means *field, country*. Chaldean. **See above.** Strong's #1251 BDB #135.
393. **Verb1:** bârâ' (אָרַב) [pronounced *baw-RAWH*], which means *to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born*. It is the verb used for *creation*. It does mean *to shape, to fashion by cutting, to carve*; but it is used for *creating something out of energy or creating that which is immaterial*. Strong's #1254 BDB #135. Gen. 1:1 2:3, 4 5:1, 2 6:7 Joshua 17:15 Psalm 51:10 89:12 104:30 148:5 Prov. (3:18)

bârâ' (אָרַב) [pronounced <i>baw-RAWH</i>]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 rd person masculine singular, Qal imperfect	Strong's #1254 BDB #135
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Gesenius adds the following Qal meanings: *to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat*. The meanings above are used with God as the subject and what He is creating, producing or fashioning could be *heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations*.

bârâ' (אָרַב) [pronounced <i>baw-RAWH</i>]	<i>to be created [spoken of heaven and earth; of birth; of something new]; of miracles; to be born</i>	3 rd person plural, Niphal perfect	Strong's #1254 BDB #135
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bârâ' (אַרַב) [pronounced <i>baw-RAWH</i>]	<i>to cut, to cut down [out]; to form, to fashion</i>	3 rd person masculine singular, Piel imperfect	Strong's #1254 BDB #135
bârâ' (אַרַב) [pronounced <i>baw-RAWH</i>]	<i>to make fat, to fatten; to be fat, to make oneself fat</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1254 BDB #135

This is the Hiphil of the verb used *to create*. It is possible that this is a homonym rather than another form of this verb. The homonym means *to shape, to fashion by cutting, to carve*; but it is used for *creating something out of energy or creating that which is immaterial*. BDB presents these as different verbs altogether.

394. **Feminine_noun:** which means *a creation, a created thing*. Strong's #1278 BDB #135.
395. **Verb2:** bârâ' (אַרַב) [pronounced *baw-RAW*], which means *to be fat*. This is a homonym and its only secondary use is found here. Normally we would poo poo such a thing; however, this is the only time this verb is found in the Hiphil and there is an extensively used adjective cognate which means *fat*. Here, it means *to make oneself fat*. See above. Strong's #1254 BDB #135. 1Sam. 2:29

bârâ' (אַרַב) [pronounced <i>baw-RAW</i>]	<i>to be fat, to make oneself fat</i>	Hiphil infinitive construct	Strong's #1254 BDB #135
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The homonym means *to shape, to fashion by cutting, to carve*; but it is used for *creating something out of energy or creating that which is immaterial*.

396. **Adjective:** which means *fat*. Ezek. 34:20.* Strong's #1274 BDB #135.
397. **Adjective:** bârîy' (אַרִּי) [pronounced *baw-REE*], which means *fat, healthy, well-fed; firm; plenteous*. Strong's #1277 (& #1274) BDB #135. Judges 3:17 Psalm 73:4

bârîy' (אַרִּי) [pronounced <i>baw-REE</i>]	<i>fat, healthy, well-fed; firm; plenteous</i>	masculine singular adjective	Strong's #1277 (& #1274) BDB #135
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398. **Feminine_noun:** bir'yâh (הִרְבָּה) [pronounced *beer-YAW*], which means *food*. Strong's #1279 BDB #135. 2Sam. 13:3, 7, 10.*

bir'yâh (הִרְבָּה) [pronounced <i>beer-YAW</i>]	<i>food</i>	feminine singular noun	Strong's #1279 BDB #135
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399. **Masculine_singular_noun:** bârâd (רַדָּה) [pronounced *baw-RAWD*], which means *hail; hail stones; used figuratively for God's judgement*. Strong's #1259 BDB #135. Joshua 10:11 Psalm 105:32 148:8

bârâd (בָּרָד) [pronounced <i>baw-RAW</i>]	<i>hail; hail stones; used figuratively for God's judgement</i>	masculine singular noun	Strong's #1259 BDB #135
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400. **Verb:** which means *to hail [as in ice storm]*. Strong's #1258 BDB #136.

401. **Adjective:** bârôd (בָּרֹד) [pronounced *baw-RODE*], which means *spotted, marked*. Strong's #1261 BDB #136. Gen. 31:10

bârôd (בָּרֹד) [pronounced <i>baw-RODE</i>]	<i>spotted, marked</i>	masculine plural adjective	Strong's #1261 BDB #136
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402. **Proper_noun/location:** Bered (בֶּרֶד) [pronounced *BEH-rehd*], which means *hail; transliterated Bered*. Also a masculine singular proper noun. Strong's #1260 BDB #136. Gen. 16:14

Bered (בֶּרֶד) [pronounced <i>BEH-rehd</i>]	<i>hail; transliterated Bered</i>	proper singular noun/location	Strong's #1260 BDB #136
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403. **Verb1:** bârâh (בָּרַח) [pronounced *baw-RAW*], which means *to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]*. Strong's #1262 BDB #136. 2Sam. 3:35 12:17 13:5, 6, 10

bârâh (בָּרַח) [pronounced <i>baw-RAW</i>]	<i>to cut, to cut apart; to eat; to choose [i.e., to cut and separate out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1262 BDB #136
bârâh (בָּרַח) [pronounced <i>baw-RAW</i>]	<i>to cut apart to eat, to eat</i>	3 rd person masculine singular, Piel imperfect	Strong's #1262 BDB #136
bârâh (בָּרַח) [pronounced <i>baw-RAW</i>]	<i>to give to eat, to cause to eat</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1262 BDB #136

404. **Feminine_noun:** which means *food*. Strong's #1267 BDB #136.

405. **Feminine_noun:** b^erîyth (בְּרִית) [pronounced *b^ereeth*], which means *pact, alliance, treaty, alliance, covenant*. This can be used between men or between man and God. Strong's #1285 BDB #136. Gen. 6:18 9:9 14:13 15:18 17:2 21:27 26:28 31:44 Judges 2:1 1Sam. 4:3 11:1 18:3 20:8 23:18 2Sam. 3:12 15:24 23:5 1Chron. 15:25 16:6 Psalm 44:17 55:20 103:18 106:45 Prov. 2:17

b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1285 BDB #136
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406. **Verb:** which means *to bore, to pierce*. Strong's #none BDB #137.

407. **Feminine_proper_noun:** which means *to bore, to pierce*; transliterated . Strong's #1269 BDB #137.
408. **Masculine_noun:** bar^ezel (בָּרֶזֶל) [pronounced *bar^e-ZELL*], which means *iron*. We have a minor problem here, as historians generally place the use of iron in the 12th century B.C., yet this word is used as far back as Gen. 4:22, and it is found several times in the book of Job (19:24 20:24 28:2 40:18 41:27). Whether it technically refers to iron, or whether it was a word for something hard, and was given a more specialized meaning later is unknown to me. In any case, this word is used figuratively (Deut. 4:20 28:23 1Kings 8:51 Jer. 11:4), as well as literally for *iron, iron-ore, stone containing iron*; as well as specifically *iron* in such passages as 2Chron. 2:7, 14 Ezek. 22:18, 20 27:12. I personally subscribe to a theory of history where technology is gained, then lost, gained then lost; and varies from people to people. The Dark Ages are an example of a time period during which the technologies of previous generations were lost in part. Strong's #1270 BDB #137. Gen. 4:22 Judges 1:19 4:3 1Sam. 17:7 2Sam. 12:31 23:7 Job **19:24** 20:24 Psalm 2:9 105:18 149:8

bar ^e zel (בָּרֶזֶל) [pronounced <i>bar^e-ZEL</i>]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun with the definite article	Strong's #1270 BDB #137
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409. **Masculine_proper_noun:** Bar^ezillay (בָּרֶזֶלַי) [pronounced *bar-zil-LAH-ee*], which means, *iron [-hearted]; my iron*; transliterated *Barzillai*. Strong's #1271 BDB #137. 2Sam. 15:27 19:31 21:8 1Kings 2:7

Bar ^e zillay (בָּרֶזֶלַי) [pronounced <i>bar-zil-LAH-ee</i>]	<i>iron [-hearted]; my iron; transliterated Barzillai</i>	masculine singular proper noun	Strong's #1271 BDB #137
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410. **Verb:** bârach (בָּרַח) [pronounced *baw-RAHKKH*], which means *to go through, to flee*. Strong's #1272 BDB #137. [Synonym: **Strong's #5127** BDB #630]. Gen. 16:6, 8 27:43 31:20, 21, 27 35:1 Judges 9:21 1Sam. 19:12 20:1 21:10 22:17 23:6 2Sam. 4:3 13:34 15:14 19:9 1Kings 2:7, 39 1Chron. 8:13 12:15 Job 20:24 Psalm 57 inscription

bârach (בָּרַח) [pronounced <i>baw-RAHKKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	3 rd person masculine singular, Qal imperfect	Strong's #1272 BDB #137
bârach (בָּרַח) [pronounced <i>baw-RAHKKH</i>]	<i>flee [away], go [pass] through, hasten, come quickly; reach across</i>	2 nd person masculine singular, Qal imperative	Strong's #1272 BDB #137

bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>going [pass] through, fleeing [away]; hastening, coming quickly; reaching across</i>	Qal active participle	Strong's #1272 BDB #137
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to pass [go] through, to cause to flee; to put to flight; to expel, to chase [drive] away</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1272 BDB #137

411. **Adjective:** which means *fleeing*. Strong's #1281 BDB #138.
412. **Masculine_proper_noun:** which means *fleeing*; transliterated . Strong's #1282 BDB #138.
413. **Masculine_noun:** b^erîyach (בְּרִיחַ) [pronounced *b^eree-AHKH*], which means a *wood bar*. It is the bar of wood across a tavern or the bar reaching from post to post of a city gate. Strong's #1280 BDB #138. Judges 16:3 1Sam. 23:7 Psalm 147:13

b ^e rîyach (בְּרִיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar</i>	masculine singular noun	Strong's #1280 BDB #138
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414. **Masculine_noun:** which means *flight, fugitive*. Strong's #4015 BDB #138.
415. **Masculine_proper_noun:** which means ; transliterated . Strong's #1275 BDB #138.
416. **Gentilic_adjective:** Bêrîy (יֵרֵב) [pronounced *bay-REE*], which means *my well, of the well*; transliterated *Berites*. Strong's #1276 BDB #138. 2Sam. 20:14*

Bêrîy (יֵרֵב) [pronounced <i>bay-REE</i>]	<i>my well, of the well; transliterated Berites</i>	gentilic singular adjective	Strong's #1276 BDB #138
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417. **Verb:** bârak^e (בָּרַךְ) [pronounced *baw-RAHK^e*], which means *to kneel down, to bend there knees, and therefore to bless, to make happy, to prosper*. Although the Piel is the intensive stem, I don't know that I see a difference between the Qal and the Piel uses of this verb. It is found early on in the Bible, occurring in Gen. 1:22, 28 where God blesses man. Although the animals were created before man and told to multiply, God did not bless them. On the receiving end, when we are blessed, God makes us happy, He prospers what we have, He makes our hearts glad. I have had problems with the idea of us *blessing* God for a long time. It just does not make a lot of sense to me. I am thinking that in this context, and in similar contexts, when we *bless* God or are *to offer blessing before God*, that perhaps this is a metonymy for *offering thankfulness or gratitude for the blessings given us; or to do that which causes God to be happy*. The former connotation would be in phrasings such as this (*before the face of God*) and the latter when God is simply the direct object of the verb. This is a way of expressing thankfulness to God. This word is

found nearly 350 times in the Bible. Now, I don't know about you, but I can conceive of being *blessed* by God; that is, it is easy for me to comprehend God giving me great wealth (I am not speaking only of material wealth here); but I have a more difficult time related to the idea of me *blessing* God. However, in a situation like this, our very lives are a *blessing* to God. Now this is an anthropopathism, to be sure, where our concept of being blessed is placed upon God. But the reality of the situation is that, by our lives, by the doctrine in our soul, by the integrity of our day-to-day walk, we are a *blessing* to God. That is, we glorify Him and His wisdom. This is exactly the same word that we find in Job 1:10, where God is said to *bless* the production of Job's hands. This word will show up several times in the book of Job (Job 1:11 2:5, 9) and receive the rendering *curse* from most translators and *bless* from one or two others. Even the Septuagint had troubles here, rendering this verse not as a translation but as an interpretation. In Job 1:11 and 2:5, the Septuagint will go with the Greek word for *bless* and give two completely different renderings for this verb in Job 1:5 and 2:9. There are several views on this. Most people believe that there are antithetical meanings for this word; that it can mean both *to bless* and *to curse*. Their best argument, from what I can tell, is quoting 1Kings 21:10, 13, where *bless* does not appear to be the correct rendering. Others maintain that this should be rendered *bless* at all times. This will be how we will handle the word, as long as the interpretation of the verse will allow for it.⁶³ An additional meaning of this word comes to mind; perhaps it means that you desire for the person who is being *blessed* to get what he *deserves*, so to speak. This usage would allow for an antithetical meaning, depending upon the tone of voice. We have a similar phrase, *thank you*, which, in most cases, is genuine, or, at worst, perfunctory. However, if the next time you and a friend have a \$60 dinner, you tip the waitress \$1 right to her face, there is a reasonable chance that she will also say *thank you* but it won't mean *thank you*. This is called an antiphrastic euphemism. *This is the use of a word or phrase that usually has one meaning in common speech, but is used to mean the opposite.*⁶⁴ Keil and Delitzsch offer that this word has to do with a benediction or a benedictory salutation pronounced at parting (see Gen. 24:60 32:1 47:10 Joshua 22:6 2Sam. 13:25 1Kings 8:66); and in this verse, render this word, *bidden farewell*. Such a translation would hold up throughout Job but not in 1Kings 21. However the real explanation is found in emendations—see Job 1:5c for a full explanation. Strong's #1288 BDB #138. The Doctrine of Bârak^e Gen. 1:22 5:2 9:1, 26 12:2, 3 14:19 17:16 18:18 22:17, 18 24:1, 11, 27 25:11 26:3, 4 27:4, 29 28:1, 30:27 31:55 32:26 35:9 Deut. 1:11 2:6 21:5 28:2, 6 Joshua 8:33 Judges 5:2, 24 17:2b Ruth 1:19a 4:14 1Sam. 2:20 9:13 (12:11) 13:10 15:13 23:21 25:13, 32 26:25 2Sam. 2:5 6:11, 29 14:22 18:28 19:39 21:3 22:47 1Kings 1:47, 48 2:45 Job 1:5c, 10 Psalm **10:3** 34:1 41:13 62:4 63:3 68:19 95:6 96:2 103:1 104:1 106:48 118:25 147:13 Prov. 3:33

⁶³ A more thorough covering of this verb can be found in *Barnes' Notes*, Vol. III, pp. 97–98.

⁶⁴ *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 224.

bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to bless; to kneel down, to bend the knees, and therefore to invoke God, to ask for a blessing, to bless; also to praise, to salute, to curse</i>	3 rd person masculine singular, Qal imperfect	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness [is] [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
God blesses man; man praises and celebrates God.			
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to be blessed, to bless oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
What makes the most sense to me is Bullinger's explanation, ⁶⁵ that the original text has <i>to curse</i> here, rather than <i>to bless</i> ; and that it was written this way, so that no one read this as, I have translated it below (surely, he will curse You to Your face). Bullinger says that there is a note to this effect placed in the margin to indicate that this change has been made. See 1Kings 21:10, 13 Job 1:5, 11 2:5, 9 Psalm 10:3.			
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>one who is blessing [praising, celebrating, adoring], one being blessed [praised, celebrated]; prospering; being prospered; happy</i>	masculine singular, Piel participle; construct form	Strong's #1288 BDB #138

⁶⁵ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1021.

bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessing [praising, celebrating, adoring], being blessed [praised, celebrated]; prospering; being prospered; happy</i>	Piel participle	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>those blessing [praising, celebrating, adoring], the ones invoking blessings; those who cause to prosper, the ones making happy; those saluting anyone [with a blessing]</i>	masculine plural, Piel participle	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>invoke God, praise, celebrate, bless [God]; bless [men], invoke blessings; to bless [as God or man] and therefore cause to prosper or make happy; salute anyone [with a blessing]; curse</i>	2 nd person masculine singular, Piel imperative	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to be blessed, to be praised, to be caused to prosper [by God]</i>	3 rd person masculine singular, Pual imperfect	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>be blessed, being praised, causing one to prosper [by God]</i>	Pual participle	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to cause to kneel down</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1288 BDB #138
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to bless oneself, to invoke happiness for ourselves</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1288 BDB #138

418. **feminine_noun:** berek (בִּרְכָּה) [pronounced *BEH-rehk*], which means *knee; weak from fear*. Strong's #1290 BDB #139. Gen. 30Job 3:12

berek (בִּרְכָּה) [pronounced <i>BEH-rehk</i>]	<i>knee; weak from fear</i>	feminine singular noun	Strong's #1290 BDB #139
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419. **Feminine_noun:** b^erâkâh (בְּרָכָה) [pronounced *braw-KAW*], which means *blessing, prosperity*. For those who have been under Colonel Thieme's ministry, his churches' name is Berachah. Strong's #1293 BDB #139. Gen. 12:2 27:12, 35 Gen. 28:4 33:11 Joshua 15:19 Judges 1:15 1Sam. 25:27 30:26 2Sam. 7:29 Psalm 24:5 133:3

b ^e râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139
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420. **Proper_noun_location:** B^erâkâh (בְּרָכָה) [pronounced *b^er-aw-KAW*], which means *blessing* and is transliterated *Beracah*. Strong's #1294 BDB #139. 1Chron. 12:3

B ^e râkâh (בְּרָכָה) [pronounced <i>b^er-aw-KAW</i>]	<i>blessing and is transliterated <i>Beracah</i></i>	masculine singular proper noun; also a location	Strong's #1294 BDB #139
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421. **Masculine_proper_noun:** which means *blessed*; transliterated . Strong's #1263 BDB #140.

422. **Feminine_noun:** b^erêkâh (בְּרִיחַ) [pronounced *b^e-ray-KAW*], which means *pool, pond*. Strong's #1295 BDB #140. 2Sam. 2:13

b ^e rêkâh (בְּרִיחַ) [pronounced <i>b^e-ray-KAW</i>]	<i>pool, pond</i>	feminine singular noun	Strong's #1295 BDB #140
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423. **Masculine_proper_noun:** which means *El [God] blesses*; transliterated . Strong's #1292 BDB #140.

424. **Masculine_proper_noun:** which means *Yah blesses*; transliterated . Strong's #3000 BDB #140.

425. **Masculine_proper_noun:** Berek^eyâhûw (בְּרִיכָהּ) [pronounced *beh-rehk-YAW-hoo*], which means *Yah blesses*; transliterated *Berechiah*. Strong's #1296 BDB #140. 1Chron. 15:17

Berek ^e yâhûw (בְּרִיכָהּ) [pronounced <i>beh-rehk-YAW-hoo</i>]	<i>Yah blesses; transliterated <i>Berechiah</i></i>	masculine singular proper noun	Strong's #1296 BDB #140
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Also spelled Berek^eyâhûw (בְּרִיכָהּ) [pronounced *beh-rehk-YAW*] and this is probably equivalent to Strong's #3000 BDB #140.

426. **Verb:** which means *to twist a rope of two strands*. Strong's #none BDB #140.

427. **Masculine_noun:** which means *variegated cloth*. Strong's #1264 BDB #140.

428. **Masculine_proper_noun:** Bera' (עֵרָב) [pronounced *BEH-rahg*], which means *son of evil*; transliterated *Bera*. The King of Sodom. Strong's #1298 BDB #140. Gen. 14:2

Bera' (עֵרָב) [pronounced <i>BEH-rahg</i>]	<i>son of evil</i> ; transliterated <i>Bera</i>	masculine singular proper noun	Strong's #1298 BDB #140
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429. **Masculine_proper_noun:** b^erîy'âh (בְּרִיעָה) [pronounced *b^eree-GAW*], which is transliterated somewhat differently, but sounds very similar to *in misfortune*. This is taken from *evil* (or, *misfortune*) is the Hebrew word râ'âh (רָעָה) [pronounced *raw-GAW*], which means *evil, misery, distress, injury*. Strong's #7451 BDB #949. It is preceded by the bêt preposition, which then gives us b^erâ'âh (בְּרָעָה) [pronounced *b^eraw-GAW*], which means *in misfortune, in evil, against misfortune, by evil*. Strong's #1283 BDB #140. 1Chron. 7:23

430. **Gentilic_adjective:** which means , transliterated . Strong's #1284 BDB #140.

431. **Verb:** which means *to flash, to gleam, to lighten* [used of lightning]. Strong's #1299 BDB #140.

432. **Masculine_noun:** bârâq (קֶרֶב) [pronounced *baw-RAWK*], which means *lightning*. In this case, the reference is to the glistening of the sword or the sharp point of the arrow which pierced Job's body. Strong's #1300 BDB #140. 2Sam. 22:15 Job 20:25

bârâq (קֶרֶב) [pronounced <i>baw-RAWK</i>]	<i>lightening, lightening flash</i> ; possibly more definitions	masculine singular, proper noun	Strong's #1300 BDB #140
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There is no difference between this proper noun and the proper noun, Bârâq, which is transliterated *Barak*. Strong's #1301 BDB #140.

433. **Masculine_proper_noun:** Bârâq (קֶרֶב) [pronounced *baw-RAWK*], which means *lightening, lightening flash*; transliterated *Barak*. This is a proper name not related to *blessing* (bêrâkâh—Strong's #1293 BDB #139), but to *lightning* or *lightning flash* (bârâq—Strong's #1300 BDB #140). Strong's #1301 BDB #140. Judges 4:6 (1Sam. 12:11)

Bârâq (קֶרֶב) [pronounced <i>baw-RAWK</i>]	<i>lightening, lightening flash</i> ; transliterated <i>Barak</i>	masculine singular, proper noun	Strong's #1301 BDB #140
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There is no difference between this proper noun and the masculine singular noun, bârâq, which means *lightening*. Strong's #1300 BDB #140.

434. **Feminine_noun:** which means *emerald* (or some other precious stone). Strong's #1304 BDB #140.

435. **Feminine_noun:** which means *emerald*. Ezek. 28:13. Strong's #1304 BDB #140.

436. **Masculine_proper_noun:** which means ; transliterated . Strong's #1302 BDB #140.
437. **Masculine_noun:** a word found only in Judges 8:7 & 16; according to Gesenius, it means *threshing wains*, including the instruments used to tread out corn. Gesenius goes into great detail, saying that they are made of thick timber and have the lower side armed and jagged with iron or fire-stones in order to rub out the corn. BDB offers that it means *briars*. There is one word in the Hebrew dictionary nearby which gives some credence to the view of Gesenius; but passage context seems to favor BDB. Young goes with *threshing instruments*; Rotherham with *nettles*; and Owen, the NIV and the NASB go with *briars (briers)*. Strong's #1303 BDB #140. Judges 8:7
438. **Verb:** bârar (בָּרַר) [pronounced *baw-RAHR*], which means *to separate, to sever, to choose, to select, to separate and remove [i.e., to cleanse], to explore, to search out, to prove*. As a participle, it means *chosen*. Strong's #1305 BDB #140. 1Sam. 17:8 2Sam. 22:27 1Chron. 7:40 16:41

bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>to separate, to sever, to choose, to select, to separate and remove [i.e., to cleanse], to explore, to search out, to prove</i>	3 rd person masculine singular, Qal imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>selected, chosen; those who have been selected, chosen ones</i>	masculine plural, Qal passive participle; with the definite article	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>separate, sever, choose, select, separate and remove [i.e., cleanse]; explore, search out, prove</i>	2 nd person masculine singular, Qal imperative	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>to purge oneself; to purify oneself; to be made pure; to be purged</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>purging oneself; one who is purified, pure, being made pure</i>	masculine singular, Niphal participle	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced <i>baw-RAHR</i>]	<i>to purge, to purify</i>	3 rd person masculine singular, Piel imperfect	Strong's #1305 BDB #140

bârar (רָרַד) [pronounced <i>baw-RAHR</i>]	<i>to purify; to purge [an arrow], to sharpen or polish [an arrow]; to separate out [corn on a threshing floor]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1305 BDB #140
bârar (רָרַד) [pronounced <i>baw-RAHR</i>]	<i>to purge oneself [from defilement]; to reform; to act honorably or graciously; to show yourself to be just, pure, or kind</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1305 BDB #140

439. **Adjective2:** bar (בָּר) [pronounced *bahr*], and it means *pure, clean* [often in a moral sense]; *free from impurities, free from stains, free from corruption*. As a masculine plural construct, it stands in for a noun, and means *those free from impurities; [those who are] pure, [those who are] undefiled*. This is a word found rarely in the Bible and only in poetry (Job 11:4 Psalm 19:8 24:4 73:1 Prov. 14:4 SOS 6:9, 10*). Strong's #1249 BDB #141. Where is #1? Job 11:4 Psalm 19:8 24:4 73:1

bar (בָּר) [pronounced <i>bahr</i>]	<i>pure, clean [often in a moral sense]; free from impurities, free from stains, free from corruption</i>	masculine singular adjective in the construct form	Strong's #1249 BDB #141
bar (בָּר) [pronounced <i>bahr</i>]	<i>pure, clean [often in a moral sense]; free from impurities, free from stains, free from corruption</i>	masculine plural adjective used as a substantive	Strong's #1249 BDB #141

When used as a masculine plural substantive, this adjective means *those free from impurities; [those who are] pure, [those who are] undefiled*.

440. **Masculine noun3:** which means *grain, corn*. Strong's #1250 BDB #141.
 441. **Masculine_noun1:** which means *lye, potash*. Strong's #1253 BDB #141.
 442. **Masculine_noun2:** bôr (בֹּר) [pronounced *bohr*], which means *cleanness, pureness*. Strong's #1252 BDB #141. 2Sam. 22:21, 25

bôr (בֹּר) [pronounced <i>bohr</i>]	<i>cleanness, pureness</i>	masculine singular noun	Strong's #1252 BDB #141
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443. **Feminine_noun:** which means *lye, alkali, potash, soap*. Used in conjunction with washing. Strong's #1287 BDB #141.
 444. **Masculine_noun:** which means *field*. Strong's #1250 BDB #141.

445. **Masculine_plural_noun:** which means *birds [fatted for table of Solomon]*. Strong's #1257 BDB #141.
446. **Masculine_noun:** b^erôwsh (בְּרוֹשׁ) [pronounced b^erohsh], which means *cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple*. Strong's #1265 BDB #141. 2Sam. 6:5

b ^e rôwsh (בְּרוֹשׁ) [pronounced b ^e rohsh]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine singular noun	Strong's #1265 BDB #141
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Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

447. **Masculine_noun:** which means *cypress, fir*. Strong's #1266 BDB #141.
448. **Masculine_proper_noun:** Bir^esha' (עֶשְׂרָב) [pronounced beer-SHAHĠ], which means *with iniquity; transliterated Birsha*. Strong's #1306 BDB #141. Gen. 14:2

Bir ^e sha' (עֶשְׂרָב) [pronounced beer-SHAHĠ]	<i>with iniquity; transliterated Birsha</i>	Masculine singular proper noun	Strong's #1306 BDB #141
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449. **Verb (I think):** which means *to have a sweet odor, to be sweet, to be pleasant*. Strong's #1307 BDB #141. See BDB #92
450. **Masculine_noun:** which means *spice, balsam, balsam tree*. Strong's #1314 BDB #141.
451. **Feminine_proper_noun:** Bâs^emath (תַּמְשֹׁב) [pronounced baws-MAHTH], which means *perfume, fragrance; and is transliterated Basemath, Bashemath*. Strong's #1315 BDB #142. Gen. 26:34

Bâs ^e math (תַּמְשֹׁב) [pronounced baws-MATH]	<i>perfume, fragrance; and is transliterated Basemath, Bashemath</i>	feminine singular proper noun	Strong's #1315 BDB #142
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452. **Masculine_proper_noun:** which means and is transliterated . Strong's #3005 BDB #142.
453. **Masculine_proper_noun:** Mib^esâm (מִיֶּבֶם) [pronounced mihb-SAWM], which means *sweet odor, fragrance; and is transliterated Mibsam*. Strong's #4017 BDB #142. Gen. 25:13

Mib ^e sâm (מִיֶּבֶם) [pronounced mihb-SAWM]	<i>sweet odor, fragrance; and is transliterated Mibsam</i>	masculine singular proper noun	Strong's #4017 BDB #142
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454. **Verb:** bâsar (בָּשַׁר) [pronounced *baw-Sahr*], which means *to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news*. Generally, this is a very positive word. With the definite article and the participle, this means *the bearer of tidings, the bringer of news*. Strong's #1319 BDB #142. 1Sam. 4:17 31:9 2Sam. 1:20 4:10 18:19, 26, 31 1Kings 1:42 Psalm 68:11 96:2

bâsar (בָּשַׁר) [pronounced <i>baw-Sahr</i>]	<i>to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news</i>	3 rd person masculine singular, Piel imperfect	Strong's #1319 BDB #142
bâsar (בָּשַׁר) [pronounced <i>baw-Sahr</i>]	<i>bringing good news, bears news, announcing good news</i>	Piel participle	Strong's #1319 BDB #142
bâsar (בָּשַׁר) [pronounced <i>baw-Sahr</i>]	<i>a bearer of good news, the bringer of news; a messenger</i>	masculine singular, Piel participle	Strong's #1319 BDB #142
bâsar (בָּשַׁר) [pronounced <i>baw-Sahr</i>]	<i>to receive good news</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1319 BDB #142

455. **Masculine_noun:** bâsâr (בָּשָׂר) [pronounced *baw-Sawr*], which means *flesh*, referring to that which is more than just the epidermis of the body. This word is first used in Gen. 2:21, 35 where God had taken a rib from Adam and then closed up the flesh thereof. This is a word used to express the humanity of man, as separate from animals, from angels and from God (Gen. 6:3, 12–13). It can be used nontechnically for the epidermis; that is, for the skin which is seen (Ex. 28:42). And it is used for the flesh of the animal sacrifices (Lev. 7:17–18). In Lev. 13:13, it is the portion of flesh beneath the epidermis which should not be seen; the muscle and fat tissue. Bâsâr (בָּשָׂר) [pronounced *baw-Sawr*] and it is consistently translated correctly in the KJV; however, most of the other versions vary between *flesh* and *body* when referring to a person. It is this word which connects us most closely with the earth and with our old sin nature, but also a neutral word which just differentiates us as mankind (Gen. 2:21–23 6:13, 17 Eccles. 5:6 Isa. 40:6 Joel 2:28). It is also used of animal meat (Lev. 7:15). [Bâsâr (בָּשָׂר) [pronounced *baw-Sawr*] is properly translated *flesh*; however, it can be used as a euphemism for the male organ (Gen. 17:11, 414, 23), *flesh* in terms of being related (Gen. 29:14 Judges 9:2), for man as different from God (Gen. 6:3 Psalm 56:5); for animals (Gen. 7:15–16 Isa. 31:3); for living things (Gen. 6:17, 19 Lev. 17:14). However, we will translate this *meat* because that is the proper meaning of this word in this context relative to our culture.] Strong's #1320 BDB #142. The Doctrine of Fasting (Isa. 58:7) Gen. 2:21 6:3, 12 7:15 8:17 9:4 17:11, 13 29:14 Lev. 13:13 15:2

Num. 11:4 Judges 6:19 1Sam. 2:13 17:44 2Sam. 5:1 19:12 Job 2:5 21:6
Psalm 56:4 63:1

bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #1320 BDB #142
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456. **Feminine_noun:** b^esôwrâh (הָרוּשָׁב) [pronounced *b^es-oh-RAW*], which means *good news, glad tidings*; implication: *a reward for good news*. Strong's #1309 BDB #142. 2Sam. 4:10 18:20

b ^e sôwrâh (הָרוּשָׁב) [pronounced <i>b^es-oh-RAW</i>]	<i>good news, glad tidings</i> ; implication: <i>a reward for good news</i>	feminine singular noun	Strong's #1309 BDB #142
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There are two very similar spellings for this noun (as is generally true with the long ô).

457. **Proper_noun_location:** B^esôwr (בְּשׁוֹר) [pronounced *b^eSOHR*], which means possibly *tidings, reward*; and is transliterated *Besor*. A wady or brook in Philistine territory. Strong's #1308 BDB #143. 1Sam. 30:9

B ^e sôwr (בְּשׁוֹר) [pronounced <i>b^eSOHR</i>]	possibly <i>tidings, reward</i> ; and is transliterated <i>Besor</i>	Proper_noun/locati on	Strong's #1308 BDB #143
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458. **Verb:** bâshal (לָשַׁב) [pronounced *baw-SHAHL*], which means *to cook [with fire]; to ripen [with the heat of the sun]; to seethe*. although it is often translated *boil* in Ex. 12:9—and Ex. 12:9 says **not** to boil the lamb. And, the difference between the two words is not the stem, although in Deut. 16:7 it is in the Piel stem and in Ex. 12:8 it is found in the Pual stem. The only difference here is Pual is the passive of the Piel. However, there are ways of causing meat to seethe. It can seethe in liquid—that is, in its mother's milk or in water, which is forbidden by Ex. 12:8; or it can *seethe* in fire, which is required. A consistent translation, using neither *cook* nor *boil* would have solved this problem. Strong's #1310 BDB #143. Deut. 16:7 1Sam. 2:13, 15 2Sam. 13:8

bâshal (לָשַׁב) [pronounced <i>baw-SHAHL</i>]	<i>to cook [with fire], to bake, to ripen [with the heat of the sun]; to seethe; to boil</i>	3 rd person masculine singular, Qal imperfect	Strong's #1310 BDB #143
bâshal (לָשַׁב) [pronounced <i>baw-SHAHL</i>]	<i>to cook [especially flesh], to bake, to simmer, to smoulder; to boil</i>	3 rd person masculine singular, Piel imperfect	Strong's #1310 BDB #143
bâshal (לָשַׁב) [pronounced <i>baw-SHAHL</i>]	<i>to be cooked [baked]; to be boiled [simmered]</i>	3 rd person masculine singular, Pual imperfect	Strong's #1310 BDB #143

bâshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i>]	<i>to ripen [with the heat of the sun]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1310 BDB #143
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459. **Adjective:** which means *cooked, boiled*. Strong's #1311 BDB #143.
460. **Feminine_noun:** which means *cooking places*. In the plural. Strong's #4018 BDB #143.
461. **Masculine_proper_noun:** which means *cooked?* and is transliterated . Strong's #1312 BDB #143.
462. **Proper_noun_location:** Bâshân (בָּשָׁן) [pronounced *baw-SHAWN*], which means *sandy soil; fruitful;* and is transliterated *Bashan*. Strong's #1316 BDB #143. Deut. 1:4 Psalm 68:15

Bâshân (בָּשָׁן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
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463. **Proper_noun_location:** which means ; and is transliterated . Strong's #5044 BDB #143.
464. **Verb:** which means *to trample (?)*. Strong's #1318 BDB #143.
465. **Masculine_proper_noun:** B^êthûw'êl (בֵּיתְאוּל) [pronounced *behth-oo-ALE*], which means *destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God;* and is transliterated *Bethel, Bathuel*. Strong's #1328 BDB #143. Gen. 22:22 24:15 25:20 28:2

B ^ê thûw'êl (בֵּיתְאוּל) [pronounced <i>behth-oo-ALE</i>]	<i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethuel, Bathuel</i>	masculine singular proper noun	Strong's #1328 BDB #143
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466. **Proper_noun_location:** which means *man (lace?) of God;* and is transliterated . Strong's #1328 BDB #143.
467. **Feminine_noun:** b^êthûwlâh (בֵּיתְאוּלָּה) [pronounced *beth-oo-LAWH*], which means *virgin; a virginal male; a newly married woman; cities; states*. Strong's #1330 BDB #143. (Also see **Strong's #1323** BDB #123 and Strong's #5291 BDB #655). Gen. 24:16 Deut. 22:15, 23 Judges 19:24 21:11 2Sam. 13:2 1Kings 1:2 Psalm 148:12

b ^ê thûwlâh (בֵּיתְאוּלָּה) [pronounced <i>beth-oo-LAWH</i>]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine singular noun	Strong's #1330 BDB #143
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b ^e thûwlâh (הָלוּתָב) [pronounced <i>beth-oo-LAWH</i>]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine plural noun	Strong's #1330 BDB #143
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There are instances where this noun, in conjunction with Israel, could be taken to mean *the people of Israel* or *the congregation of Israel*. 229

468. **Feminine_noun:** b^ethûwlîym (מִלּוּתָב) [pronounced *b^ethoo-LEEM*], which means *virginity, indications [signs, tokens; proof] of virginity*. Strong's #1331 BDB #144. Deut. 22:14 Judges 11:38

b ^e thûwlîym (מִלּוּתָב) [pronounced <i>b^ethoo-LEEM</i>]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine singular noun	Strong's #1331 BDB #144
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469. **Verb:** which means *to cut, to cut off, to cut down*. Strong's #1333 BDB #144.
 470. **Verb:** bâthar (רָתַב) [pronounced *baw-THAHR*], which means *to cut [up], to cut in two; to divide [up]*. Strong's #1334 BDB #144. Gen. 15:10

bâthar (רָתַב) [pronounced <i>baw-THAR</i>]	<i>to cut [up], to cut in two; to divide [up]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1334 BDB #144
bâthar (רָתַב) [pronounced <i>baw-THAR</i>]	<i>to cut [up], to cut in two; to divide [up]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1334 BDB #144

471. **Masculine_noun:** bether (רֶתֶב) [pronounced *BEH-thehr*], which means *a part, a piece, of the parts of an animal cut in half for a sacrifice*. Strong's #1335 BDB #144. Gen. 15:10

bether (רֶתֶב) [pronounced <i>BEH-thehr</i>]	<i>a part, a piece, of the parts of an animal cut in half for a sacrifice</i>	masculine singular noun	Strong's #1335 BDB #144
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472. **Proper_noun/location:** Bether (רֶתֶב) [pronounced *BEH-thehr*], which means *mountains of cutting, cleft mountains, mountains of separation*; transliterated . Identical to noun above. Strong's #1336 BDB #144.

473. **Proper_noun/territory:** Bith^erôwn (בִּתְרוֹן) [pronounced *bith^e-ROHN*], which means *a region divided by mountains; a valley which divides mountains; division, cleft, ravine* and is transliterated Bithron. Strong's #1338 BDB #144. **2Sam. 2:29***

Bith ^e rôwn (בִּתְרוֹן) [pronounced <i>bith^e-ROHN</i>]	<i>a region divided by mountains; a valley which divides mountains; division, cleft, ravine and is transliterated Bithron</i>	proper noun/territory	Strong's #1338 BDB #144
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Whether this is understood as a proper noun or not is immaterial, as the meaning of the proper noun would have been taken from the region which it describes.

474. **Masculine_noun:** which means *a bath*. Feminine in Isa. 5:10. Strong's #1324 BDB #144.
 475. **Feminine_noun:** which means *precipice, steep*. Strong's #1327 BDB #144.
 476. **Feminine_noun:** which means *end, destruction*. Strong's #1326 BDB #144.

3. ג Gîymel [pronounced *GHEE-mel*] (3) Written and spoken g

1. **Letter:** ג or ג; 3rd letter of the Hebrew alphabet. Written gîymel or gîmel and pronounced *GHEE-mel*. In post Biblical literature, it is used for the number 3 and so found in the margin of the printed Massoretic text. With two dots on top, it means 3000; but it is not found used that way in Old Testament. Strong's #none BDB #144.
2. **Verb:** gâ'âh (גָּאָה) [pronounced *gaw-AW*], which means *to rise up*. What is implied by this word is the idea of *pride, exaltation*. Strong's #1342 BDB #144. Job 8:11 (9:7) 10:16
3. **Adjective:** which means *proud*. Related to scribal error in Isa. 16:6 (misspelling of below). Strong's #1341 BDB #144.
4. **Adjective:** which means *proud*. Strong's #1343 BDB #144.
5. **Feminine_noun:** which means *pride*. Prov. 8:13.* Strong's #1344 BDB #144.
6. **Feminine_noun:** ga'ăvâh (גִּאְוָה) [pronounced *gah-uh-VAW*], which means *majesty, magnificence; ornament, splendor; arrogance, pride; a swelling [rising] up [of the seas]*. This is used mostly in a negative sense in the psalms (Psalm 10:2 31:19, 24 36:12); but occasionally in a positive sense (Psalm 68:35). Strong's #1346 BDB #144. Psalm 10:2 46:3 73:6

ga'ăvâh (גִּאְוָה) [pronounced <i>gah-uh-VAW</i>]	<i>majesty, magnificence; ornament, splendor; arrogance, pride; a swelling [rising] up [of the seas]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1346 BDB #144
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7. **Masculine_noun:** gâ'ôwn (גָּאוֹן) [pronounced *gaw-OHN*], which means *pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation*. Gâ'ôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture. Strong's #1347 BDB #144. Psalm 59:12

gâ'ôwn (גֹּאֲוֹן) [pronounced gaw-OHN]	<i>pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation</i>	masculine singular noun	Strong's #1347 BDB #144
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Gâ'ôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture.

8. **Feminine_noun:** gê'ûwth (גִּיּוּת) [pronounced gay-OOTH], which means *majesty; a rising up (of column of smoke); a swelling (of sea)*. BDB only. Strong's #1348 BDB #145. Psalm 89:9

gê'ûwth (גִּיּוּת) [pronounced gay-OOTH]	<i>majesty; a rising up (of column of smoke); a swelling (of sea)</i>	feminine singular noun	Strong's #1348 BDB #145
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9. **Masculine_proper_noun:** which means *mighty of El*; transliterated . Strong's #1345 BDB #145.

10. **Adjective:** which means *proud*. Strong's #1349 BDB #145.

11. **Feminine_noun:** which means *pride*. Strong's #1466 BDB #145.

12. **Verb1:** gâ'al (גָּאֵל) [pronounced gaw-AHL], which means *to redeem, to purchase*. We find it translated *avenger* in Num. 35:12, and elsewhere as *revenger, kinsman, kinsman-redeemer*; however, this is the verb for *redeem* found in the Qal participle. The verb is so ancient as to its origins, that its original meaning is lost to antiquity, if it were any different. There are several implications here—near relationship and payment, which is why this is sometimes rendered *kinsman-redeemer*. In the Qal participle, is means *redeemer, avenger, kinsman, kinsman-redeemer*. Those who render this as a kinsman-redeemer do so more by interpretation rather than by translation. The proper rendering for the verb here is *redeeming, purchasing*. Strong's #1350 BDB #145. Kinsman-Redeemer Lev. 25:25 Num. 4:8 35:12 Joshua 20:3 Ruth 2:20b 3:9b 2Sam. 14:11 Job 3:5 19:25 **more work to be done!** Psalm 103:4 106:10

gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 rd person masculine singular, Qal imperfect with a 3 rd person masculine plural suffix	Strong's #1350 BDB #145
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With God as the subject, *to redeem* [individuals from death; Israel from Egyptian bondage, Israel from exile].

There seems to be another set of meanings for this verb: *to stain, to defile*. The word means either to “redeem,” or to “defile,” “pollute,” “stain.” These senses are not very closely connected, and I know not how the one has grown out of the other, unless it be that redemption was accomplished with blood, and that the frequent sprinkling of blood on an altar rendered it defiled, or unclean. In one sense, blood thus sprinkled would purify, when it took away sin; in another, it would render an object unclean or polluted... The word means to defile, stain, or pollute, in the following places, namely: it is rendered “pollute” and “polluted” in Mal. 1:7, 12 Zep. 3:1 Lam. 4:14 Ezra 2:62 Neh. 7:64 “defile” or “defiled” in Isa. 59:3 Dan. 1:8 Neh. 13:29; and “stain” in Isa. 63:3.⁶⁶

gâ'al (גָּאֵל) [pronounced gaw-AHL]	redeeming, purchasing; redeemer, kinsman- redeemer, purchaser	Qal active participle	Strong's #1350 BDB #145
gâ'al (גָּאֵל) [pronounced gaw-AHL]	to redeem oneself, to be redeemed, to be purchased	3 rd person masculine singular, Niphal imperfect	Strong's #1350 BDB #145

13. **Abstract_noun:** which means *redemption*. Strong's # BDB #145.
14. **Feminine_noun:** which means *kin, redemption, right of redemption, price of redemption*. Strong's #1353 BDB #145. Lev. 25?
15. **Masculine_proper_noun:** Yig'âl (יִגְאֵל) [pronounced yihg-AWL], which means *He redeems; avenger*; transliterated *Jigal, Igal, Igeal*. Strong's #3008 BDB #145. 2Sam. 23:36

Yig'âl (יִגְאֵל) [pronounced yihg-AWL]	He redeems; avenger; transliterated <i>Jigal, Igal, Igeal</i>	masculine singular proper noun	Strong's #3008 BDB #145
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16. **Verb2:** gâ'al (גָּאֵל) [pronounced gaw-AHL]—means *to stain, to defile, to pollute*. The way that came about is that a fallen man was redeemed by the sprinkling of blood upon the altar. The blood stained the altar; the blood became defiled or the altar became defiled; so this exact same verb was used later in Scripture (during the time of the prophets—and never in the Qal) to mean *stain, defile*. This is why you find the renderings *stain* and *sully* in this list of translations. Strong's #1351 BDB #146. Job 3:5
17. **Masculine_noun:** which means *a defilement, a defiling*. Strong's #1352 BDB #146.
18. **Verb:** which means *to restrain, to withhold, to collect*. Strong's #none BDB #146.

⁶⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

19. **Masculine_noun:** which means *a cistern, a pool*. Strong's #1360 BDB #146.
20. **Masculine_noun:** גֹּב (gāḇ) [pronounced *gah^bv*], which means *structure [of a thing], backbone, convex portion [of a thing]*. I should tell you means *fortress* and just leave it at that, but it is one of the more unusual words in the Old Testament which seems to have a different meaning wherever it is found. BDB and Gesenius at first list the meaning as *anything convex, curved, gibbous*; e.g., *a back, a mound*, and then they go to town with almost each and every different occurrence of the word, given meanings like *the back of animals, of man; back of a shield, bulwark, fortress, a vaulted house, a vault, a rim, the circumference of a wheel, the eyebrow, bow of the eye, back or surface of the altar*. I might adjust that ever so little to mean *the backbone, the structure, the basic strength and structure of the thing in context*. However, because of Lev. 14:9, the passage where we have a reference to *eyebrows*, we cannot get away from the fact that this does refer to something *curvaceous* as well. This is a word which may have metamorphized from being that which was curved to the structure of something. Barnes suggests that this is *a knob, a protuberant ornament of silver, brass or ivory on a harness or a bridle. When applied to a shield, it means the convex part or the back of it—the part which was presented to an enemy, and which was made swelling and strong*.⁶⁷ Strong's #1354 (also #1356) BDB #146. Job 13:12 15:26
21. **Proper_noun/location:** Gôb (גֹּב) [pronounced *gohb^v*], which means *cistern*; transliterated *Gob*. Strong's #1359 BDB #146. 2Sam. 21:18

Gôb (גֹּב) [pronounced <i>gohb^v</i>]	<i>cistern</i> ; transliterated <i>Gob</i>	proper singular noun/location	Strong's #1359 BDB #146
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Spelled here Gôwb (גֹּוּב) [pronounced *gohb^v*].

22. **Masculine_proper_noun:** which means ; transliterated . Strong's #1373 BDB #146.
23. **Proper_noun/location:** which means *mound, height*; transliterated . Strong's #1405 BDB #146.
24. **Masculine_noun:** which means *locust*. Strong's #1357 BDB #146.
25. **Masculine collective noun:** which means *locusts*. Strong's #1462 BDB #146.
26. **Verb:** gâbah (גָּבַח) [pronounced *gaw^b-VAH*], which means *to be high, to be exalted [elevated]; to take courage; to lift oneself up [in pride or arrogance]; to be proud, arrogant*. Might have to revise the Hiphil. Strong's #1361 BDB #146. 1Sam. 10:23

⁶⁷ Barnes' Notes; Job, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 285.

gâbah (גָּבַהּ) [pronounced <i>gaw^b-VAH</i>]	<i>to be high, to be exalted [elevated]; to take courage; to lift oneself up [in pride, arrogance]; to be proud or arrogant</i>	3 rd person masculine singular, Qal imperfect	Strong's #1361 BDB #146
gâbah (גָּבַהּ) [pronounced <i>gaw^b-VAH</i>]	<i>to make high, to exalt [elevate]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1361 BDB #146

27. **Adjective:** gâbôhha (גָּבֹהָ) [pronounced *gaw^b-VOH-ah*], which means *high, exalted*. This is usually used in connection with hills. First of all, *high* is almost always found in connection with mountains and very rarely do we find it meaning *proud* or *prideful*. However, we do have some exceptions (Psalm 138:6 Isa. 5:15). These two exceptions allow us to view this word more metaphorically than we would otherwise. Strong's #1362, #1364 BDB #147. Gen. 7:19 1Sam. 2:3 9:2 Psalm 103:11

gâbôhah (גָּבֹהָ) [pronounced <i>gaw^b-VOH-ah</i>]	<i>high, exalted; proud, arrogant; powerful</i>	adjective construct	#1362, #1364 BDB #147
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28. **Masculine_noun:** gô^bvahh (גֹּבַהּ) [pronounced *GOH^b-VAH*], which means *height*. However, it means, more metaphorically, *majesty, magnificence* (in the positive sense) and *pride, arrogance* (in the negative sense). We certainly still uses the word in the same way, in both the positive and negative sense, as in, "Look at her, actin' so high and mighty!"⁶⁸ Or, in the positive sense, "He has a high position in the firm." Strong's #1363 BDB #147. 1Sam. 16:7 17:4 Psalm 10:4 103:11

gô ^b vahh (גֹּבַהּ) [pronounced <i>GOH^b-VAH</i>]	<i>height</i>	masculine singular construct	Strong's #1363 BDB #147
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29. **Feminine_noun:** which means *haughtiness*. Strong's #1365 BDB #147.
 30. **Adjective:** which means *having a bald forehead*. Strong's #1371 BDB #147.
 31. **Feminine_noun:** which means *bald forehead*. Strong's #1372 BDB #147.
 32. **Masculine_noun:** g^ebûwl (גְּבוּל) [pronounced *g^{eb}-VOOL*], which means *border, boundary, territory*. Strong's #1366 BDB #147. Gen. 10:19 23:17 Deut. 2:4 Joshua 12:3 13:16, 30 15:12 18:5, 16 Judges 1:18 2:9 19:29 1Sam. 5:6 6:9 7:13, 14 10:2 11:3 13:18 27:1 2Sam. 21:5 1Kings 1:3 1Chron. 6:54, 66 Psalm 147:14

⁶⁸ Yeah, I know, I've lived in the South too long.

g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with the definite article	Strong's #1366 BDB #147
33.	Feminine_noun: which means <i>border, boundary</i> . Strong's #1367 BDB #148.		
34.	Feminine_noun: which means <i>twisting</i> . Strong's #1383 BDB #148.		
35.	Feminine_plural_noun: which means <i>twisted thing</i> (e.g., <i>twisted cords</i>). Strong's #4020 BDB #148.		
36.	Verb: gâ ^b val (גַּבַּל) [pronounced ga ^b -VAHL], which means <i>borders, bounds, forms a boundary</i> . Strong's #1379 BDB #148. Joshua 18:20		
37.	Proper_noun/location: which means <i>border</i> ; transliterated . Strong's #1380 BDB #148.		
38.	Gentilic_adjective: which means <i>border</i> , transliterated . Or foregoing. Strong's #1382 BDB #148.		
39.	Proper_noun/location: which means <i>border</i> ; transliterated . Strong's #1381 BDB #148.		
40.	Adjective: which means <i>crooked-backed, hump-backed</i> . Strong's #1384 BDB #148.		
41.	Feminine_noun: which means <i>curd, cheese</i> . Strong's #1385 BDB #148.		
42.	Masculine_noun: gab ^e nûnnîym (גְּבִנִּים) [pronounced ga ^b v-noon-NEEM], which means <i>peaks, mountain peak, summits, rounded summit</i> . Strong's #1386 BDB #148. Psalm 68:15		
gab ^e nûnnîym (גְּבִנִּים) [pronounced ga ^b v-noon-NEEM]	<i>peaks, mountain peak, summits, rounded summit</i>	masculine plural noun	Strong's #1386 BDB #148
43.	Proper_noun: Geba ^c (גִּבְעָה) [pronounced GEH ^b -vahg ^c], which is transliterated Geba. Strong's #1387 BDB #148. Judges 20:33 Gibeah, Gibeon and Geba 1Sam. 13:3 14:5 2Sam. 5:25		
Geba ^c (גִּבְעָה) [pronounced GEH ^b -vahg ^c]	transliterated <i>Geba</i>	proper noun	Strong's #1387 BDB #148
44.	Masculine_proper_noun: Strong's #1388 BDB #148. 1Chron. 2:49*		
45.	Feminine_noun1: gib ^e âh (גִּבְעָה) [pronounced gi ^b v ^e -GAW], which means <i>hill</i> . This is the consistent rendering of the KJV. Strong's #1389 BDB #148. (Joshua 9:3) Judges 7:1 1Sam. 7:1 10:5 13:15 23:19 26:1 2Sam. 2:24 Psalm 148:9		
gib ^e âh (גִּבְעָה) [pronounced gi ^b v ^e -GAW]	<i>hill; this same word is transliterated Gibeah</i>	feminine singular noun construct	Strong's #1389 BDB #148

46. **Proper_feminine_noun2:** Gib^{ec}âh (גִּבְעָה) [pronounced *gîḇv^e-GAW*], which is transliterated *Gibeah*. Strong's #1390 BDB #149. Gibeah, Gibeon and Geba Judges 19:12 20:33 1Sam. 13:2 14:2 15:34 22:6 23:19 26:1 2Sam. 21:6 23:29 1Chron. 11:31

Gib ^{ec} âh (גִּבְעָה) [pronounced <i>gîḇv^e-GAW</i>]	transliterated <i>Gibeah</i> ; this same word means <i>hill</i>	proper feminine singular noun; construct form	Strong's #1390 BDB #149
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47. **Proper_feminine_noun2:** Gib^{ec}ath (גִּבְעָת) [pronounced *gîḇv^e-GAHTH*], which means *hill* (it is in the construct form) is transliterated *Gibeath*. Strong's #1394 BDB #149. (See Strong's #1389 BDB #148). Gibeah, Gibeon and Geba 1Sam. 10:5

Gib ^{ec} ath (גִּבְעָת) [pronounced <i>gîḇv^e-GAHTH</i>]	<i>hill</i> (it is in the construct form) is transliterated <i>Gibeath</i>	proper feminine noun	Strong's #1394 BDB #149
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This is simply the construct of the feminine noun for *hill*.

48. **Gentilic_adjective:** Gib^{ec}âthîy (גִּבְעָתִי) [pronounced *gîḇv^e-ġaw-THEE*], which means *hill* and is transliterated *Gibathite* or *Gibeathite*. Strong's #1395 BDB #149. 1Chron. 12:3*

Gib ^{ec} âthîy (גִּבְעָתִי) [pronounced <i>gîḇv^e-ġaw-THEE</i>]	<i>hill</i> and is transliterated <i>Gibathite</i> or <i>Gibeathite</i>	gentilic singular adjective	Strong's #1395 BDB #149
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49. **Masculine_noun:** which means *cup, bowl*. Strong's #1375 BDB #149.
50. **Feminine_plural_noun:** which means *heard gear, turban*. Strong's #4021 BDB #149.
51. **Proper_noun:** Gib^{ec}ôwn (גִּבְעוֹן) [pronounced *gîḇv^e-GOHN*], which means *hill, hill-city* and is transliterated *Gibeon*. Its root word is gib^{ec}âh (גִּבְעָה) [pronounced *gîḇv^e-GAW*], which means *hill* (Strong's #1389 BDB #148). Strong's #1391 BDB #149. Gibeah, Gibeon and Geba Joshua 9:3 2Sam. 2:12 20:8 1Chron. 14:16 16:39

Gib ^{ec} ôwn (גִּבְעוֹן) [pronounced <i>gîḇv^e-GOHN</i>]	<i>hill, hill-city</i> ; transliterated <i>Gibeon</i>	proper noun, masculine singular	Strong's #1391 BDB #149
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52. **Gentilic_adjective:** Gib^{ec}înîy (גִּבְעוֹנִי) [pronounced *gîḇv^e-ġoh-NEE*], which is transliterated *Gibeonite*. Strong's #1393 BDB #149. Gibeah, Gibeon and Geba 2Sam. 21:1 1Chron. 12:4

Gib ^{ec} înîy (גִּבְעוֹנִי) [pronounced <i>gîḇv^e-ġoh-NEE</i>]	(<i>little</i>) <i>hill, hilly, hill-city</i> ; transliterated <i>Gibeonite</i>	masculine singular, gentilic adjective with the definite article	Strong's #1393 BDB #149
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53. **Masculine_noun:** which means *bud*. Strong's #1392 BDB #149.
54. **Verb:** gâbar (גָּבַר) [pronounced *gaw^b-VAHR*], which means *to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*. In the Hiphil, it means *to confirm a covenant verbally*; in the Hithpael, it means *to show oneself mighty against someone else, to behave proudly, to hold oneself up as mighty*. Strong's #1396 BDB #149. Gen. 7:18 1Sam. 2:9 2Sam. 1:23 11:23 1Chron. 5:1b–2 Job 15:25 21:7 Psalm 12:4 103:11

gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine singular, Qal imperfect	Strong's #1396 BDB #149
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to make strong [robust]; to strengthen, to exert one's strength</i>	3 rd person masculine singular, Piel imperfect	Strong's #1396 BDB #149
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to make strong [firm]; to confirm [a covenant verbally]; to prevail</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1396 BDB #149
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to show oneself strong [mighty] [against someone else], to be proud, to behave proudly, to be insolent; to hold oneself up as mighty</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1396 BDB #149

55. **Masculine_noun:** geber (גִּבֹּר) [pronounced *ge^b-VAIR*], which means *men*, as separate from women and children. Psalm 18:25 is the #1399. Strong's #1397 #1399 BDB #149. Deut. 2:8 22:5 Joshua 7:14 Judges 5:30 2Sam. 23:1 Job 3:3, 23 Psalm 34:8 52:7 89:48

geber (גִּבֹּר) [pronounced <i>GEH^B-vehr</i>]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun with the definite article	Strong's #1397 (& #1399) BDB #149
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56. **Proper_masculine_noun:** Strong's #1398 BDB #150.
57. **Proper_noun:** which means *not sure* and is transliterated . Strong's #1402 BDB #150.
58. **Masculine_adjective/noun:** gibbôwr (גִּבּוֹר) [pronounced *gib-BOAR*], which means *strong men, mighty men, soldiers*. In the singular, it means *strong man, mighty man, soldier, warrior, combatant, soldier, veteran*. As an adjective, it means *strong, mighty, valiant*. Strong's #1368 BDB #150. Gen. 6:4 10:8 Joshua 1:14 6:2 8:3

10:2, 7 Judges 5:13, 15 6:12 11:1 Ruth 2:1 1Sam. 2:4 9:1 14:52 17:51
 2Sam. 1:19, 25 16:6 17:8 20:7 22:26 23:8 1Kings 1:8 1Chron. 1:10 5:24 9:40
 12:1, 28 Psalm 24:8 **52:1** 89:19 103:20

gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i>]	<i>strong men, mighty men, soldiers</i>	masculine plural noun	Strong's #1368 BDB #150
gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i>]	<i>strong man, mighty man, soldier, warrior, combatant, veteran</i>	masculine singular noun/adjective	Strong's #1368 BDB #150
gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i>]	<i>strong, mighty, valiant</i>	adjective	Strong's #1368 BDB #150

The original word would be properly applied to one of rank or distinction; a man of "power" — power derived either from office, from talent, or from wealth. It is a word which is often applied to a hero or warrior: Isa. 3:2 Ezek. 39:20 2Sam. 17:10 Psalm 33:16 120:4 127:4 Daniel 11:3 Gen. 6:4 Jer. 51:30.⁶⁹

This appears to be an adjective which began to be used more commonly as a noun.

59. **Feminine_noun:** g^ebûwrâh (הַרְבִּיחַ) [pronounced *g^evoo-RAW*], which means *strength, might*. Strong's #1369 BDB #150. Judges 5:31 Psalm 20:6 54:1 106:2, 8 150:2

g ^e bûwrâh (הַרְבִּיחַ) [pronounced <i>g^evoo-RAW</i>]	<i>strength, might; fortitude, military virtue; power; victory</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1369 BDB #150
g ^e bûwrâh (הַרְבִּיחַ) [pronounced <i>g^evoo-RAW</i>]	<i>strength, might; mighty deeds (or acts) in the plural</i>	feminine plural construct	Strong's #1369 BDB #150

60. **Masculine_noun:** gebîyr (רִיבֵּי) [pronounced *gheb-EER*], which means *lord, master, ruler*. Gen. 27:29, 37. Strong's #1376 BDB #150. Gen. 27:29

gebîyr (רִיבֵּי) [pronounced <i>gheb-EER</i>]	<i>lord, master, ruler</i>	masculine singular noun:	Strong's #1376 BDB #150
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61. **Feminine_noun:** which means *lady, queen*. Strong's #1377 BDB #150.
 62. **Feminine_noun:** g^ebereth (תְּרִבָּה) [pronounced *gheb-EH-rehth*], which means *mistress [of servants]; lady; queen*. Strong's #1404 BDB #150. Gen. 16:4

⁶⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 52:1.

g ^e bereth (גְּבֵרֶת) [pronounced <i>gheb-EH-rehth</i>]	<i>mistress [of servants]; lady; queen; she is the opposite of a maid</i>	feminine singular noun	Strong's #1404 BDB #150
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63. **Masculine_proper_noun:** which means *man of Ēl* and is transliterated . Strong's #1403 BDB #150.
64. **Verb:** which means *to be firm, to be massive*. Strong's #none BDB #150.
65. **Masculine_noun:** which means *crystal*. Strong's #1378 BDB #150.
66. **Masculine_noun:** gâg (גֶּגֶג) [pronounced *gawg*], which means *roof, top, housetop; top or surface [of the altar of incense]*. Strong's #1406 BDB #150. Deut. 22:8 1Sam. 9:25 2Sam. 11:2 16:22 18:24

gâg (גֶּגֶג) [pronounced <i>gawg</i>]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun	Strong's #1406 BDB #150
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67. **Verb:** gâdal (גָּדַל) [pronounced *gaw-DAHD*], which means *to penetrate, to cut*. Strong's #1407, 1410, 1412, 1413 BDB #151.
68. **Masculine_noun:** g^edûwd (גִּדּוּד) [pronounced *g^eDOOD*], which means *troop, band [of soldiers], division, detachment*. Strong's #1416 BDB #151. 1Sam. 30:8 2Sam. 3:22 22:30 Job 19:12 1Chron. 7:4 12:18

yâd (יָד) [pronounced <i>yawd</i>]	<i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
g ^e dûwd (גִּדּוּד) [pronounced <i>g^eDOOD</i>]	<i>troop, band [of soldiers], division, detachment; marauding or raiding band of men; an incision, cutting [of the skin]; furrow [of a field]</i>	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151

A detachment of soldiers *cut through* or *break up* their enemies. Although Strong lists these as homonyms, they are really the same Hebrew word.

69. **Masculine/feminine_noun:** which means *furrow, cutting*. Strong's #1417 & #1418 BDB #151.
70. **Masculine_noun:** which means *corlander*. Strong's #1407 BDB #151.
71. **Masculine_noun:** gâd (גָּד) [pronounced *gawd*], which means, *fortune, good fortune*. Strong's #1409 BDB #151. Gen. 30:11

gâd (גָּד) [pronounced <i>gawd</i>]	<i>fortune, good fortune</i>	masculine singular noun	Strong's #1409 BDB #151
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BDB combines this with Strong's #1408 BDB #151, and spells it with the short *a*. However, Gesenius combines the two and spells them both with the long *a*. Furthermore, it is spelled with the long *a* in Gen. 30:11 and according to E-sword's BDB and Strong's dictionaries. The proper name *Gad* is also spelled with the long *a*.

Bear in mind that, originally, there were no vowels in the Hebrew writings. This is not some great controversy. I just mention it by way of information.

72. **Masculine_proper_noun III:** Gâd (גָּד) [pronounced *gawd*], which is transliterated *Gad*. Strong's #1410 BDB #151. Gen. 30:11 35:26 1Sam. 13:7 22:5 2Sam. 24:5 1Chron. 12:8

Gâd (גָּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune;</i> transliterated <i>Gad</i>	masculine proper noun	Strong's #1410 BDB #151
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73. **Gentilic_adjective:** Gâdîy (גָּדִי) [pronounced *gaw-DEE*] transliterated *Gadite*. Strong's #1425 BDB #151. 2Sam. 23:36 1Chron. 12:37

Gâdîy (גָּדִי) [pronounced <i>gaw-DEE</i>]	<i>invader; troop; fortune;</i> transliterated <i>Gadite</i> ; an inhabitant or descendent of Gad	gentilis adjective with the definite article	Strong's #1410 BDB #151
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74. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #1424 BDB #151.

75. **Masculine_proper_noun:** which means *my fortune* and is transliterated . Strong's #1426 BDB #151.

76. **Masculine_proper_noun:** which means *Ēl is my fortune* and is transliterated . Strong's #1427 BDB #151.

77. **Proper_noun_location:** which means ; and is transliterated . Strong's #1412 BDB #151.

78. **Proper_noun_location:** M^egiddôwn (מִגִּדּוֹן) [pronounced *m^eg-ihd-DOHN*], which means ; and is transliterated *Megiddo*. Strong's #4023 BDB #151. Judges 1:27

M ^e giddôwn (מִגִּדּוֹן) [pronounced <i>m^eg-ihd-DOHN</i>]	transliterated <i>Megiddo</i>	proper noun; location	Strong's #4023 BDB #151
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Also spelled Megiddôw (מִגִּדּוֹ) [pronounced *meh-gihd-DOH*].

79. **Feminine plural substantive:** gâdâh (גָּדָה) [pronounced *gaw-DAW*], and this is the first word that I am aware of that Joshua is the first writer to use. Recall that his vocabulary is not near as rich as that of Moses or Job (or of the writers of Genesis, for the most part). So it is remarkable when we come to a word like this, which is only found here and in Joshua 4:18 1Chron. 12:15 Isa. 8:7.* It means *banks*. Strong's #1415 BDB #152. Joshua 3:15 1Chron. 12:15

gâdâh (גֹּדֵה) [pronounced gaw-DAW]	bank [of a river], shore	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1415 [plural = #1428] BDB #152
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80. **Masculine_noun:** g^edîy (גִּדִּי) [pronounced g^e-DEE], which means *kid* (as in a young goat). Strong's #1423 BDB #152. Gen. 27:9 Judges 14:6 1Sam. 10:3 16:20

g ^e dîy (גִּדִּי) [pronounced g ^{eh} -DEE]	kid (as in a young goat)	masculine singular construct	Strong's #1423 BDB #152
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81. **Feminine_plural_noun:** which means *kids*. SOS 1:8.* Strong's #1429 BDB #152.

82. **Verb:** gâdal (גָּדַל) [pronounced gaw-DAWHL], which, in the Qal, means *to grow strong, to become great, to grow up, to become mighty*. However, it also has the connotation, in the Piel, of *causing one to be magnified, making one great, powerful, causing one to grow* (hair: Num. 6:5, plants: Jonah 4:10 Isa. 44:14, children: 2Kings 10:6 Isa. 1:2 23:4). The idea is what is man that God would magnify him? Strong's #1431 BDB #152. Gen. 12:2 19:13, 19 21:8, 20 24:35 25:27 26:13 Joshua 3:7 4:14 Judges 11:2 Ruth 1:13a 1Sam. 2:21, (26) 3:19 12:24 20:41 26:24 2Sam. 7:17, 22 12:3 1Kings 1:37 Job 1:13 2:13 7:17 19:5 Psalm 34:3 41:9 55:12 Zech. 12:7

gâdal (גָּדַל) [pronounced gaw-DAHL]	to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152
gâdal (גָּדַל) [pronounced gaw-DAHL]	to make great, to cause to be lifted high, to magnify, to do great things (in a good or bad sense)	3 rd person masculine singular, Hiphil perfect	Strong's #1431 BDB #152
gâdal (גָּדַל) [pronounced gaw-DAHL]	to make [one] great, to cause to be magnified, to value highly, thus to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish	3 rd person masculine singular, Piel perfect	Strong's #1431 BDB #152

83. **Masculine_participle/verbal_adjective:** gâdêl (גָּדֵל) [pronounced gaw-DAIL], which means *to become great, to grow up*. The difference between this and the

masculine singular, Qal perfect verb is the vowel point, which should be a Pattach (_), but is, in the text, a Tsêrêy (_), a difference which did not exist in the original manuscript (there were no vowel points in the original manuscript). Given how close these are, we might assume this was merely a slip of the pen—however, we find this same slip of the pen in at least 3 other passages (Gen. 26:13 2Chron. 17:12 Ezek. 16:26). Therefore, we must give some stock to the idea that we do have a different word here with the same consonants (making it indistinguishable in the original, Pre-Massoretic, Hebraic text). BDB also suggests that it is a masculine participle, which makes even more sense. Strong's #1432 BDB #152. **Gen. 26:13 1Sam. 2:26**

gâdêl (גָּדֵל) [pronounced gaw- DAIL]	<i>to become great, to grow up</i>	masculine singular participle/verbal adjective	Strong's #1432 BDB #152
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The difference between this and the masculine singular, Qal perfect verb is the vowel point, which should be a Pattach (_), but is, in the text, a Tsêrêy (_), a difference which did not exist in the original manuscript (there were no vowel points in the original manuscript). Given how close these are, we might assume this was merely a slip of the pen—however, we find this same slip of the pen in at least 3 other passages (Gen. 26:13 2Chron. 17:12 Ezek. 16:26). Therefore, we must give some stock to the idea that we do have a different word here with the same consonants (making it indistinguishable in the original, Pre-Massoretic, Hebraic text). BDB also suggests that it is a masculine participle, which makes even more sense.

84. **Masculine_noun:** gôdel (גֹּדֵל) [pronounced GO-de] should possibly refer more to *strength, might, and immutability*. The key is that this word has both a good sense (Num. 14:19 Deut. 3:24) and a bad (Isa. 9:9 10:12). In the latter cases, *greatness* does not really correctly render the concept. When God's ways and heart are *immutable*, this is a good thing. When our heart is *immutable*, this is not necessarily a good thing. Strong's #1433 (& 1431) BDB #152. 2Sam. 7:15 Psalm 150:2

gôdel (גֹּדֵל) [pronounced GO- de]	<i>strength, might; magnitude, greatness; magnificence, majesty; immutability; arrogance, insolence</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1433 BDB #152
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Perhaps, the key to the meaning of this word is, it is used in both a good sense (Num. 14:19 Deut. 3:24) and a bad (Isa. 9:9 10:12). *Greatness, magnificence* and *majesty* don't seem to have negative counterparts; however, when God's ways and heart are *immutable*, this is a good thing. When our heart is *immutable*, this is not necessarily a good thing.

85. **Masculine_plural_noun:** g^edilîym (גְּדִילִים) [pronounced gehd-il-LEEM], which means *tassels, twisted [intertwined] threads, festoons [on capitals of columns]*. Only found in Deut. 22:11 1Kings 7:17 Strong's #1434 BDB #152. Deut. 22:11

g ^e dil'ym (גִּדְלִי'ם) [pronounced gehd-il-LEEM]	<i>tassels, twisted [intertwined] threads; pockets? belt loops?; festoons [on capitals of columns]</i>	masculine plural noun	Strong's #1434 BDB #152
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86. **Adjective:** gâdôwl (גָּדוֹל) [pronounced gaw-DOHL], which means *great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable, significant, astonishing*. Perhaps that its size is related to getting its own way all of the time. The literal translation here would be a little awkward: *the mighty fear which Moses did before the eyes of all Israel*; it could better be rendered *the mighty fearful deeds which Moses performed in the sight of Israel*. As is often done in the Hebrew, the adjective is used as a substantive and it means *great things, significant and astonishing [or, mind-blowing] things*. It can refer to *the eldest* in a family and it can refer to being great in terms of power, nobility, and wealth. In Joshua 20:6, it should be rendered *the great priest* (not, *the high priest*). Owen goes with *the high priest*, as does Rotherham, NASB, NIV and the KJV. Young translates this *chief priest*, which is more correct. We are not speaking necessarily of the *high priest* of the land, but probably of that city. We find this particular word in the Pentateuch so used in two passages only; the parallel passage to this in Num. 35; and in Lev. 21:10. On the other hand, we don't find the term *high priest* anywhere else anyway, so going with that rendering is not a real problem. Strong's #1419 BDB #152. **Used as an adjective:** Gen. 1:16 4:13 10:12, 21 12:2 15:12 18:18 19:11 20:9 21:8 27:1, 42 29:2, 7 Deut. 1:7 34:12 Joshua **20:6** 22:10 Judges 2:7 5:15 1Sam. 2:17 4:10, 17 5:9 (twice) 6:9 7:10 12:16, 22 14:20 17:13 18:17 19:5 20:2 23:5 25:36 28:10 2Sam. 20:8 1Chron. 12:14 Psalm 106:21 136:7 **Used as a substantive:** Deut. 1:17 2:7 8:15 9:26 28:59 Joshua 10:2 Judges 2:7 1Sam. 22:15 25:2 30:2 2Sam. 3:38 7:9 13:15, 36 15:23 18:7 19:4 23:10 1Kings 1:40 2:22 Job 1:3 3:19 9:10 Psalm 57:10 96:4 99:2 **check and fix all this!!**

gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
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When used as a substantive, as here, gâdôwl means *a great [mighty, noble] man*.

g ^e dûwllâh (גְּדוּלְלָהּ) [pronounced ghed-ool-LAW]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1420 BDB #153
g ^e dôlôwth (גְּדוֹלְוֹת) [pronounced g ^e -doh-LOHTH]	<i>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</i>	feminine plural adjective (it functions as a substantive here)	Strong's #1419 BDB #152

87. **Feminine_noun:** g^edûwllâh (גְּדוּלְלָהּ) [pronounced g^ehed-ool-LAW], which means *magnitude, greatness, great actions; magnificence, majesty [of God]*. Strong's #1420 BDB #153. 2Sam. 7:21, 23

g ^e dûwllâh (גְּדוּלְלָהּ) [pronounced ghed-ool-LAW]	<i>magnitude, greatness, great actions; magnificence, majesty [of God]</i>	feminine singular noun with the definite article	Strong's #1420 BDB #153
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There are two other slightly different spellings of this word with roughly the same pronunciation.

88. **Masculine_noun:** mig^edâl (מִגְדָּל) [pronounced mihg^e-DAWL], which means *tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower*. Apparently, the dagesh in the daleph is a dagesh lene rather than a dagesh forte, although it does not follow the rules. Strong's #4026 BDB #153. Gen. 11:4 35:21 Judges 9:46, 49 Psalm 61:3

mig ^e dâl (מִגְדָּל) [pronounced mihg-DAWL]	<i>tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower</i>	masculine singular noun	Strong's #4026 BDB #153
mig ^e dâlâh (מִגְדָּלָהּ) [pronounced mihg-daw-LAW]	<i>tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower</i>	feminine singular noun	Strong's #4026 BDB #153

89. **Proper_noun/location:** which means *tower of God*; transliterated . Strong's #4027 BDB #154.

90. **Proper_noun/location:** which means *tower of God*; transliterated . Strong's #4028 BDB #154.
91. **Proper_noun/location:** which means *flock-tower*; transliterated . Strong's #4029 BDB #154.

mig ^e dâl (מִגְדָּל) [pronounced <i>mihg-DAWL</i>]	<i>tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower</i>	masculine singular construct	Strong's #4026 BDB #153
‘êder (עֵדֶר) [pronounced <i>ĠAY-der</i>]	<i>flock, herd</i>	masculine singular noun	Strong's #5739 BDB #727

These two words together mean *the tower of the herd*; and they are often transliterated *Migdal Eder* or *the Tower of Eder*. Strong's #4029 BDB #154.

92. **Masculine_noun:** mig^edôwl (מִגְדּוֹל) [pronounced *mihg-DOHL*], which means *tower*. Strong's #4024 BDB #154. 2Sam. 22:51

mig ^e dôwl (מִגְדּוֹל) [pronounced <i>mihg-DOHL</i>]	<i>tower</i>	masculine singular noun	Strong's #4024 BDB #154
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93. **Proper_noun/location:** Mig^edôwl (מִגְדּוֹל) [pronounced *mihg-DOHL*], which means *tower*; transliterated *Migdol*. Strong's #4024 BDB #154.

Mig ^e dôwl (מִגְדּוֹל) [pronounced <i>mihg-DOHL</i>]	<i>tower; transliterated Migdol</i>	masculine singular proper noun; location	Strong's #4024 BDB #154
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94. **Verb:** gâda[‘] (גָּדַע) [pronounced *gaw-DAHĠ*], which means *to cut down, to cut in two; to prune, to break*. Verb = Strong's #1438 BDB #154. Proper noun = Strong's #1439 BDB #154. (Judges 6:intro) Judges 21:6 1Sam. 2:31

gâda [‘] (גָּדַע) [pronounced <i>gaw-DAHĠ</i>]	<i>to cut down, to cut in two; to prune, to break</i>	1 st person singular, Qal perfect	Strong's #1438 BDB #154
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95. **Proper_noun:** gid^eôwn (גִּדְעוֹן) [pronounced *gid^e-OWN* or *gidê-GOHN*], and it is taken from the verb gâda[‘] (גָּדַע) [pronounced *gaw-DAH*], which means *to cut down, to cut in two*. Verb = Strong's #1438 BDB #154. Proper noun = Strong's #1439 BDB #154. Judges 6:intro
96. **Masculine_proper_noun:** which means ; transliterated . Strong's #1441 BDB #154.
97. **Proper_noun/location:** which means ; transliterated . Strong's #1440 BDB #154.

98. **Verb:** gâdaph (גָּדַף) [pronounced *gaw-DAHF*], which means *to revile, to blaspheme*. Piel verb. Strong's #1442 BDB #154. Psalm 44:16
99. **Feminine_noun:** which means *taunt*. Strong's #1422 BDB #154.
100. **Masculine_plural_noun:** which means *reviling, reviling words*. Strong's #1421 BDB #154.
101. **Verb:** gâdar (גָּדַר) [pronounced *gaw-DAHR*], which means *to wall up, to wall off, to erect a wall, to build a wall*. The Qal active participle means, therefore, *the erector, the fortifier, the guy who builds outside walls*. Strong's #1443 BDB #154. The Doctrine of Fasting (Isa. 58:12) Job 19:8
102. **Masculine_noun:** geder (גֵּדֶר) [pronounced *geh-DEHR*], which means *fence, wall; well*. It is not clear if this is any different than the noun below. The vowels do not really change anything, apart from the pronunciation. Strong's #1444 BDB #154.
103. **Masculine_noun:** gâdêr (גָּדֵר) [pronounced *gaw-DARE*], which means *fence, wall; a place fortified with a wall*. May be identical to the word above. Strong's #1447 BDB #154. Psalm 62:3

gâdêr (גָּדֵר) [pronounced <i>gaw-DARE</i>]	<i>fence, wall; a place fortified with a wall</i>	masculine singular noun	Strong's #1447 BDB #154
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104. **Proper_noun/location:** which means *wall?*; transliterated . Strong's #1445 BDB #155.
105. **Feminine_noun:** g°dêrâh (גֵּדְרָה) [pronounced *gehd-ay-RAW*], which means *enclosure, hedge, wall*. Strong's #1448 BDB #155. 1Sam. 24:3 Psalm 89:40

g°dêrâh (גֵּדְרָה) [pronounced <i>g°hday-RAW</i>]	<i>fence [of a vineyard]; wall [or a city]; enclosure, a place fortified with a wall [a stall in the open fields]; hedge</i>	feminine plural construct	Strong's #1448 BDB #155
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106. **Proper_noun/location:** Strong's #1449 BDB #155.
107. **Gentilic_adjective:** which means ; transliterated . Of foregoing. Strong's #1452 BDB #155.
108. **Proper_noun/location:** which means ; transliterated . Strong's #1450 BDB #155.
109. **Proper_noun/location:** which means ; transliterated . Strong's #1453 BDB #155.
110. **Gentilic_adjective:** which means ; transliterated . Strong's #1451 BDB #155.
111. **Proper_nouns:** Geder (גֵּדֶר) [pronounced *GEH-der*], which means *wall or bulwark*; transliterated *Gedor*. Strong's #1445 BDB #155. In Joshua 15:36, in a list of cities given to Judah (which includes the cities mentioned above), we have the city G°dêrâh (גֵּדְרָה) [pronounced *g°day-RAW*]. Strong's #1448 BDB #155. Without the vowel points (inserted thousands of years after this was first recorded), the

difference between these two words is the addition of the hê at the end of Gederah. For this reason, some have assumed that these cities are identical. We have a mention of someone from this city (assuming that it is one city) in 1Chron. 27:28, where Baal-hanan the Gederite is mentioned; he had charge of the olive and sycamore trees in the Shephelah, which is the general area that we are speaking of. Gederite is actually גְּדֵרִי (גְּדֵרִי) [pronounced *g'day-REE*]. Strong's #1450 BDB #155. These words are likely unrelated to the city of Gederoth or its citizenry, Gederathites (Strong's #1450 BDB #155 and Strong's #1452 BDB #155, respectively). Keil and Delitzsch suggest that this could be the Gedor mentioned in Joshua 15:58. That city is גְּדוֹר (גְּדוֹר) [pronounced *g'DOOR*], and you will note the addition of a letter in Gedor. The long o can be written as a vowel point or as a regular letter in the Hebrew, indicating that it is very possible that Geder = Gedor. Strong's #1446 BDB #155. Joshua 12:13 1Chron. [12:7]

Geder (גְּדֵרִי) [pronounced <i>GEH-der</i>]	<i>wall or bulwark;</i> transliterated <i>Gedor</i>	masculine singular proper noun	Strong's #1446 BDB #155
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112. **Masculine_proper_noun:** גְּדוֹר (גְּדוֹר) [pronounced *g'DOOR*], which means *wall, enclosure*; transliterated *Gedor*. Strong's #1446 BDB #155. 1Chron. 12:7

Gēdōwr (גְּדוֹר) [pronounced <i>g'DOOR</i>]	<i>wall, enclosure;</i> transliterated <i>Gedor</i>	masculine singular proper noun	Strong's #1446 BDB #155
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113. **Proper_noun/location:** These words are likely unrelated to the city of Gederoth. Strong's #1450 BDB #155.

114. **Gentilic_adjective:** גְּדֵרָתִי (גְּדֵרָתִי) [pronounced *g'd-ay-raw-THEE*], which means *a wall*; transliterated *Gederathite*. Gederathites Strong's #1452 BDB #155. 1Chron. 12:4

Gēdêrâthîy (גְּדֵרָתִי) [pronounced <i>g'd-ay-raw-THEE</i>]	<i>a wall; transliterated Gederathite; an inhabitant of Gederoth</i>	gentilic adjective with the definite article	Strong's #1452 BDB #155
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115. **Verb1:** which means *to heap up*. Strong's #none BDB #155.

116. **Masculine_noun1:** גָּדִישׁ (גָּדִישׁ) [pronounced *gaw-DEESH*], which means *stacks, heaps* [of grain or corn]. This noun is only found in Ex. 22:6 Judges 15:5 Job 5:26 21:32.* Strong's #1430 BDB #155. Judges 15:5

117. **Verb2:** which means *unknown*. Strong's #none BDB #155.

118. **Masculine_noun2:** גָּדִישׁ (גָּדִישׁ) [pronounced *gaw-DEESH*], which means *tomb*. Actually, it is only found here with this particular meaning and there is no other cognate which clearly points to this meaning. Some have suggested a different noun belongs here (shortening it to *gedesh*), but that begs the question and does not give us a noun which has a clear meaning of *tomb*. This noun really means *stack, heap*. See masculine noun1 above. Strong's #1430 BDB #155. Job 21:32

119. **Verb:** which means *depart, to be cured, to be healed*. I guess the disease is departing? Strong's #1455 BDB #155.
120. **Feminine_noun:** which means *healing*. Strong's #1456 BDB #155.
121. **Verb:** which means *to bend, to crouch'*. Strong's #1457 BDB #155.
122. **Verb:** which means *to dig, to bore, to hollow out*. Strong's #1461 BDB #155.
123. **Masculine_noun2:** which means *pit, ditch, trench*. Strong's #1356 BDB #155.
124. **Proper_noun/location:** which means *trenches*; transliterated . Strong's #1374 BDB #155.
125. **Masculine_noun3:** which means *beam, rafter*. Strong's #1356 BDB #155.
126. **Masculine_proper_noun:** which means ; transliterated . Strong's #1463 BDB #155.
127. **Masculine_proper_noun:** Mâgôwg (מָגוֹג) [pronounced *maw-GOGUE*], which means *land of Gog* transliterated, *Magog*. Strong's #4031 BDB #156. Gen. 10:2

Mâgôwg (מָגוֹג) [pronounced <i>maw-GOGUE</i>]	<i>land of Gog</i> transliterated, <i>Magog</i>	masculine singular proper noun	Strong's #4031 BDB #156
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128. **Verb:** which means *to invade, to attack*. Strong's #1464 BDB #156.
129. **Verb:** which means *to project, to be convex*. Strong's #none BDB #156.
130. **Masculine_noun:** gav (גַּב) [pronounced *gahv*], which means *back*. See Strong's #1460 below. Strong's #1458 BDB #156. None (see below)
131. **Masculine_noun1:** gêv (גֵּב) [pronounced *gayv*], which means *back, trunk*. Strong's #1458, #1459 [Aramaic] and #1460 BDB #156. 1Sam. 5:4

gêv (גֵּב) [pronounced <i>gayv</i>]; also gav (גַּב) [pronounced <i>gahv</i>]	<i>back; trunk; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1458 , #1459 [Aramaic] & #1460 BDB #156
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132. **Masculine_noun2:** gêv (גֵּב) [pronounced *gayv*], which means *midst*. An Aramaism. See above. Strong's #1460 BDB #156. None (see above)
133. **Feminine_noun2:** gêvâh (גֵּבָה) [pronounced *gay-VAW*], which means *back*. Strong's #1465 BDB #156. Job 20:25
134. **Feminine_noun:** g^ewîyyâh (גֵּוֹיָהּ) [pronounced *g^ewee-YAW*], which means *body [of man or animal], dead body, corpse*. Strong's #1472 BDB #156. 1Sam. 31:10 Psalm 110:6

g ^e wîyyâh (גֵּוֹיָהּ) [pronounced <i>g^ewee-YAW</i>]	<i>body [of man or animal], dead body, corpse</i>	feminine singular noun	Strong's #1472 BDB #156
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135. **Masculine_substantive:** gôwy (גוי) [pronounced GOH-ee], which means *people, nation*. You recognize this word as *goy*. In the plural it is used predominantly (if not exclusively) for Gentile nations (Gen. 10:5 Lev. 20:38 Deut. 28:65). Does it stand for Israel in Psalm 106:5? The plural is gôwyîm (גויים) [pronounced goh-YEEM], which means [*Gentile*] *nations, Gentiles*. In the singular, this often stands for the nation Israel (Gen. 12:2 17:20 Num. 14:12 Joshua 4:1). Strong's #1471 BDB #156. The Doctrine of Fasting (Isa. 58:2) Gen. 10:4 12:2 14:1 15:14 17:4, 20 18:18 20:1 21:13, 18 22:18 25:23 26:4 35:11 Deut. 20:15 Joshua 4:1 5:6 12:23 Judges 2:20, 21 4:2 1Sam. 8:5, 20 2Sam. 7:23 22:44 1Chron. 14:17 Psalm 2:1 10:16 33:10 44:2, 11 59:5 96:3 106:5, 27 110:6 118:10 147:20

gôwy (גוי) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156
gôwyîm (גויים) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1471 BDB #156

Also spelled gôwyîym (גויים) [pronounced goh-YEEM].

This can be used as a proper noun.

136. **Verb:** gûwz (גוז) [pronounced gooz], and this word is found only here and in Num. 11:31. I am going to break tradition and render this *grabbed up and swept away*. This allows us to be consistent in the rendering of this word, rather than *brought* and *cut off* (KJV), *brought* and *is gone* (NASB), *cut off* and *passed quickly* (Rotherham); only Young was consistent (*cut off*). Strong's #1468 BDB #156. Psalm 90:10
137. **Verb:** gâva' (גַּוַּע') [pronounced gaw-VAHĠ], which means *to expire, to perish, to die, to be about to die*. The phrase *give up the ghost*, which is found in the KJV, is strictly an English expression. It is not inaccurate insofar as an expression of what occurs at death—our soul and spirit are taken up; however, this is entire inaccurate when it comes to representing the phrase in the Hebrew, which is simply a verb which means *to expire*. Strong's #1478 BDB #157. Gen. 6:17 7:21 25:8 35:29 (Ex or Lev. or Num.?) Job 3:11 10:18 13:19 14:10

gâva' (גַּוַּע') [pronounced gaw-VAHĠ]	<i>to expire, to perish, to die, to be about to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #1478 BDB #157
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There seems to be the sense here of taking one's last breath. The full listing of BDB meanings: *to expire, die, perish, give up the ghost, yield up the ghost, be dead, be ready to die; to be about to die*. Gesenius adds *to be destroyed*. Zodhiates adds, *to breath out one's life*; saying [this word] may not always connote the precise moment of death.

138. **Verb:** which means *to shut, to close*. Strong's #1479 BDB #157.

139. **Feminine_noun:** gûwphâh (גופה) [pronounced *goo-FAW*], which means *body, corpse*. Strong's #1480 BDB #157. 1Chron. 10:12

gûwphâh (גופה) [pronounced <i>goo-FAW</i>]	<i>body, corpse</i>	feminine singular construct	Strong's #1480 BDB #157
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140. **Verb1:** gûwr (גור) [pronounced *goor*], which means *to temporarily reside, to sojourn*. However, that is so outdated, we will render this *to [temporarily] reside, to visit*. As a masculine plural participle, this would be rendered *visitors, temporary residents, sojourners*. In Job 19:15, The JPS obviously took this a step further to call them *dependents*; and Keil and Delitzsch chose, because of the context, to call them *slaves* instead, admitting to a wider application, but especially to *domestics*. Strong's #1481 BDB #157. Gen. 12:10 19:9 20:1 21:23 26:3 35:27 [See all three forms of the verb in **Strong's #1481 BDB #158**]. Judges 5:17 17:7–8 19:1 2Sam. 4:3 1Chron. 16:19 Job 19:15 Psalm 15:1 56:6 59:3 61:4 105:12, 23

gûwr (גור) [pronounced <i>goor</i>]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1481 BDB #157
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NET Bible footnote: The Hebrew verb גור (gur) means "to live temporarily without ownership of land." Abraham's family will not actually possess the land of Canaan until the Israelite conquest hundreds of years later.⁷⁰

gârîym (גֵּרִים) [pronounced <i>gaw-REEM</i>]	<i>visitors, temporary residents, sojourners</i>	masculine plural, Qal active participle	Strong's #1481 BDB #157
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141. **Location:** which means *sojourning, dwelling*; transliterated . Strong's #1483 BDB #158.
142. **Proper_noun/location:** which means *dwelling of Baal*; transliterated . Strong's #1485 BDB #158.
143. **Masculine_singular_noun:** gêr (גר) [pronounced *gare*] which means *sojourner, stranger, immigrant [or, outsider], temporary resident*. Some people will be attracted to the Jews and move to live with them; others will be dwelling in the land and chose to live among them; others might be slaves. In any case, these people can be grouped under the classification *sojourners* or *strangers*. Unfortunately, the former designation is archaic and the latter does not really communicate that we are simply dealing with a non-Jew; therefore, I have translated the Hebrew word *immigrant*,

⁷⁰ From <http://bible.org/netbible/index.htm?gen26.htm> accessed March 3, 2013.

outsider, temporary resident. Strong's #1616 BDB #158. Gen. 15:13 23:4 Lev. 17:8 Deut. 1:16 Joshua 8:33 2Sam. 1:13 Psalm 146:8 (9)

gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
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144. **Feminine_noun:** which means *lodging place*. Strong's #1628 BDB #158.
145. **Proper_noun/location:** which means ; transliterated . Strong's #3017 BDB #158.
146. **Masculine_noun:** mîgûwr (מִגּוּר) [pronounced *maw-GOOR*], which means *sojourning, sojourning-place; dwelling-place, dwelling, abode*. The KJV gives this far too many meanings (*stranger, sojourning, pilgrimage, dwelling*), seeing that the word only occurs only ten times in Scripture. This appears to mean where someone lives temporarily or where someone visits. For some of us, this might be a vacation home. For others, this might mean mom's house back home. For others, it may be a hotel room in a city where you must travel to in order to work. Strong's #4033 BDB #158. Gen. 17:8 28:4 Job 18:19 Psalm 55:15

mîgûwr (מִגּוּר) [pronounced <i>maw-GOOR</i>]	<i>sojourning, sojourning- place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</i>	masculine singular noun	Strong's #4033 BDB #158
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147. **Feminine_noun:** which means *storehouse, granary*. Strong's #4035 BDB #158.
148. **Verb2:** gûwr (גּוּר) [pronounced *goor*], which means *to stir up, to quarrel, to have strife; to gather together*. Strong's #1481 BDB #158.
149. **Masculine_noun:** which means *whelp, quarrelsome?* Strong's #1484 BDB #158.
150. **Masculine_noun:** which means *whelp, young*. Strong's #1482 BDB #158.
151. **Verb3:** gûwr (גּוּר) [pronounced *goor*], which means *to dread, to be afraid of, to stand in awe of*. Now, if you have studied any of the material which I have, you know that I am leery of homonyms in general—it is not that they don't exist, it is that several words are given a plethora of meanings so that they correspond with whatever traditional meaning has been given to a particular passage. However, this is not the case with gûwr, which has three primary meanings: (1) *to temporarily reside, to sojourn, to stay temporarily*; (2) *to stir up, to strive with, to quarrel with*; and, (3) *to dread, to be in fear of*. Whereas I have my doubts about the second set of meanings, the first and third sets of meanings are accurate, as there are a plethora of passages which both demand a different meaning along with a handful of words, found in not a few passages, which are cognates. This particular verb is found four times in Job, used twice with the first set of meanings (Job 19:15 28:4),

and twice with the third set (Job 19:29 41:25). The continual use of this word in such passages as Ex. 12:49 Lev. 16:29 17:10, 12, 13 etc., all of which refer to a *stranger sojourning* somewhere, indicates that this is not necessarily a regular house guest or family member. **See above for primary meanings.** Strong's #1481 BDB #158. Gen. 12:10 32:4 Deut. 1:17 Judges 5:17 1Sam. 18:15 Job **19:29** Psalm 33:8 56:6?

gûwr (גור) [pronounced goor]	(1) to temporarily reside, to sojourn, to stay temporarily; (2) to stir up, to strive with, to quarrel with; and, (3) to dread, to be afraid of, to stand in awe of	3 rd person masculine singular, Qal imperfect (this verb is a homonym; all basic meanings are given)	Strong's #1481 BDB #158
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152. **Masculine_noun:** which means *fear, terror*. Strong's #4032 BDB #159.

153. **Feminine_noun:** m^egûwrâh (מְגוּרָה) [pronounced m^egoo-RAW], which means *fear, terror*. Strong's #4034#4035 BDB #159. Psalm **34:4**

m ^e gûwrâh (מְגוּרָה) [pronounced m ^e goo-RAW]	fears, terrors; barn, storehouse	feminine plural noun	Strong's #4034 #4035 BDB #159
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The alternate spelling, m^egôwrâh (מְגוּרָה) [pronounced m^egon-RAW] is found in Prov. 10:34. The oddball meanings *barn, storehouse* are found only in Haggai 2:19 proceeds from the verb *to temporarily reside* (Strong's #1481 BDB #157). The other meanings procede from the homonymic verb which means *to dread, to fear* (Strong's #1481 BDB #158). There is even a third homonymic verb which means *to stir up strife, to quarrel* (Strong's #1481 BDB #158). All three verbs are spelled identically.

154. **Masculine_noun:** which means *clod, lump*. Strong's #1487 BDB #159.

155. **Masculine_noun:** which means *treasurer*. Loan-word. Strong's #1489 BDB #159.

156. **Verb:** which means *to cut, to cut off, to sever*. Strong's #1491 BDB #159.

157. **Feminine_noun:** which means *a cutting, hewing*. Strong's #1496 BDB #159.

158. **Gentilic_adjective:** Gîzôwnîy (גִּזּוֹנִי) [pronounced ghee-zoh-NEE], which means *shearer, quarryman; inhabitant of Gizon, transliterated Gizonite*. Strong's #1493 BDB #159. 1Chron. 11:33*

Gîzôwnîy (גִּזּוֹנִי) [pronounced ghee-zoh-NEE]	shearer, quarryman; inhabitant of Gizon, transliterated Gizonite	gentilic singular adjective with the definite article	Strong's #1493 BDB #159
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159. **Verb:** gâzaz (גָּזַז) [pronounced gaw-ZAHZ], which means *to shear*. Strong's #1494 BDB #159. Gen. 31:19 1Sam. 25:2, 4 2Sam. 13:23 Job 1:20

gâzaz (גִּזַּז) [pronounced gaw-ZAHZ]	<i>to cut [hay]; to shear [a flock]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1494 BDB #159
gâzaz (גִּזַּז) [pronounced gaw-ZAHZ]	<i>shearers, sheep-shearers, men who shear sheep</i>	masculine plural, Qal active participle	Strong's #1494 BDB #159
gâzaz (גִּזַּז) [pronounced gaw-ZAHZ]	<i>to be shorn; [when used of enemies]: to be cut off, to be cut down; to be slain</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1494 BDB #159

160. **Masculine_noun:** which means *a shearing, a mowing*. Strong's #1488 BDB #159.
161. **Feminine_noun:** which means *fleece*. Strong's #1492 BDB #159.
162. **Masculine_proper_noun:** which means ; transliterated . Strong's #1495 BDB #159.
163. **Verb:** gâzal (גִּזַּל) [pronounced gaw-ZAHL], which means *to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]*. It is used when something is removed from someone else or taken away. Violence is sometimes involved, but it is not a necessary element to the use of this word. *Rob* is a reasonable translation, but, for me, it seems to tie it too closely to a street mugging or a burglary, and that is too confining. *Remove from, take away from* is perhaps a better way to render this word. Strong's #1497 BDB #159. Gen. 21:25 31:31 Lev. (6:2) 19:13 Judges 21:22 2Sam. 23:21 1Chron. 11:23 Job 20:19

gâzal (גִּזַּל) [pronounced gaw-ZAHL]	<i>to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1497 BDB #159
gâzal (גִּזַּל) [pronounced gaw-ZAHL]	<i>to be taken away [used of sleep]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1497 BDB #159

This is also an unused root, which means *to chirp, to coo [like a dove]*.

164. **Masculine_noun:** gâzêl (גִּזְלָה) [pronounced gaw-ZALE] which means, *extortion; violent robbery; attaining goods by force or wrongdoing*. However, I am going to go with *extortion* instead. It only occurs four times in the Old Testament (Lev. 6:2 Prov. 62:10 Isa. 61:8 Ezek. 22:29). It is the substantive cognate of a verb which

might mean *to violently rob* which is found much more extensively in the Bible. Strong's #1498 BDB #160. Lev. 6:2 Psalm 42:10

gâzêl (גָּזֵל) [pronounced gaw-ZALE]	<i>extortion; violent robbery; attaining goods by force or wrongdoing</i>	masculine singular noun	Strong's #1498 BDB #160
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Aben Ezra and Kimchi interpret this word to mean *that which is unlawfully obtained; unrighteous wealth*.⁷¹

165. **Feminine_noun:** which means *plunder, spoil*. Strong's #1500 BDB #160.

166. **Masculine_noun:** gôwzâl (גֹּזַל) [pronounced go-ZAWL], which means *a young pigeon, a young eagle; young birds*. Strong's #1469 BDB #160. Gen. 15:9

gôwzâl (גֹּזַל) [pronounced go-ZAWL]	<i>a young pigeon, a young eagle; young birds</i>	masculine singular noun	Strong's #1469 BDB #160
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There is an alternate spelling.

167. **Masculine_noun:** which means *locusts*. Strong's #1501 BDB #160.

168. **Masculine_noun:** which means *stock, stem*. Strong's #1503 BDB #160.

169. **Verb:** gâzar (גָּזַר) [pronounced gaw-ZAHR], and this means *to cut, to divide, to decree*. **More work should be done on the verb!** Strong's #1504 BDB #160. Psalm 136:13

170. **Masculine_noun:** gezer (גֶּזֶר) [pronounced GEH-zer], which means *pieces, parts*. It is only found here and in Gen. 15:17.* Strong's #1506 BDB #160. Gen. 15:17 Psalm 136:13*

gezer (גֶּזֶר) [pronounced GEH-zer]	<i>pieces, parts</i>	masculine singular noun	Strong's #1506 BDB #160
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171. **Proper_noun_location:** Gezer (גֶּזֶר) [pronounced GEH-zer], which means *a piece, a portion*; and is transliterated Gezêr. Strong's #1507 BDB #160. Judges 1:29 2Sam. 5:25

Gezer (גֶּזֶר) [pronounced GEH-zer]	<i>a piece, a portion; and is transliterated Gezer</i>	proper singular noun; location	Strong's #1507 BDB #160
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172. **Gentilic_adjective:** Strong's #1511 BDB #160.

173. **Adjective:** g'zêrâh (גִּזְרָה) [pronounced g'zay-RAWH], and, although it is found nowhere else in the Old Testament, this word is closely related to the verb above (Strong's #1504). Strong's #1509 BDB #160. Lev. 16:22

⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:10 (edited and updated).

174. **Feminine_noun:** which means *cutting, separation*. Strong's #1508 BDB #160.

175. **Feminine_noun:** mag^ezêrâh (מַגְזֵרָה) [pronounced *mahg-zay-RAW*], which means *cutting instrument, axe*. Strong's #4037 BDB #160. 1Sam. 2Sam. 12:31

mag ^e zêrâh (מַגְזֵרָה) [pronounced <i>mahg-zay-RAW</i>]	<i>cutting instrument, axe</i>	feminine plural construct	Strong's #4037 BDB #160
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176. **Feminine_noun:** gechel (גֶּחֶל) [pronounced *GHE-khehl*], which means *coal, burning coal; fiery (or, hot) coals, embers*. Strong's #1513 BDB #160. 2Sam. 14:7 22:9

gechel (גֶּחֶל) [pronounced <i>GHE-keh</i>]	<i>coal, burning coal; fiery (or, hot) coals, embers</i>	masculine singular noun	Strong's #1513 BDB #160
gacheleth (גִּחְלֵת) [pronounced <i>gah-KHEH-leth</i>]	<i>coal, burning coal; fiery (or, hot) coals, embers</i>	feminine singular noun	Strong's #1513 BDB #160

177. **Verb:** which means *to kindle*. Strong's #none BDB #161.

178. **Masculine_proper_noun:** Gacham (גַּחַם) [pronounced *gah-KHAHM*], which means *sun burnt; flame; and is transliterated Gaham, Gacham*. Strong's #1514 BDB #161. Gen. 22:24*

Gacham (גַּחַם) [pronounced <i>gah-KHAHM</i>]	<i>sun burnt; flame; and is transliterated Gaham, Gacham</i>	masculine singular proper noun	Strong's #1514 DB #161
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179. **Masculine_noun:** gâchôwn (גַּחֹון) [pronounced *gaw-KHOHN*], which means *belly of a reptile*. Strong's #1512 BDB #161. Gen. 3:14 Lev. 11:42*

gâchôwn (גַּחֹון) [pronounced <i>gaw-KHOHN</i>]	<i>belly of a reptile</i>	masculine singular noun	Strong's #1512 BDB #161
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180. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #1515 BDB #161.

181. **Masculine_noun:** gay^e (גַּי) [pronounced *GAH-ee*], which means *valley*. Strong's #1516 BDB #161. 1Sam. 13:18 17:3, 52 2Sam. 8:13 1Chron. 4:39 Psalm 23:4

gay ^e (גַּי) [pronounced <i>GAH-ee</i>]	<i>valley, ravine, a steep valley, narrow gorge</i>	masculine singular construct	Strong's #1516 BDB #161
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182. **Proper_noun_location:** gay^e (גַּי) [pronounced *GAH-ee*], which means *valley*. Strong's #1516 BDB #161. With this, we have the masculine singular construct of

bên (בן) [pronounced *bane*] (we tend to pronounce it *behn*), which means *son, descendant*. Strong's #1121 BDB #119. Along with this, we have the proper noun Hinnôm (חִנּוֹם) [pronounced *hin-NOHM*], which means *nothing* and is transliterated *Hinnom*. Strong's #2011 BDB #244.

gay ^ע (גַּי) [pronounced GAH-ee]	valley	masculine singular construct	Strong's #1516 BDB #161
bên (בן) [pronounced <i>bane</i>]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Hinnôm (חִנּוֹם) [pronounced <i>hin-NOHM</i>]	Transliterated <i>Hinnom</i>	proper masculine noun	Strong's #2011 BDB #244

In the Hebrew, this looks slightly different than simply the combination of the nouns, as the first two words are constructs: Gêy Ben-Hinnom (גַּי בֶּן חִנּוֹם) [pronounced *gay-ben-hin-NOHM*], which means *Valley of the sons of Hinnôm*. Strong's #1516 BDB #161, Strong's #1121 BDB #119, Strong's #2011 BDB #244.

183. **Masculine_noun:** gîyd (גֵּיד) [pronounced *geed*], which means *thread; thong; nerve, tendon; sinew*. Strong's #1517 BDB #161. Gen. 32:32

gîyd (גֵּיד) [pronounced <i>geed</i>]	<i>thread; thong; nerve, tendon; sinew</i>	masculine singular noun	Strong's #1517 BDB #161
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184. **Verb:** gîyach (גִּיַּח) [pronounced *GEE-ahkh*], which means *to burst forth*. Strong's #1518 BDB #161. Judges 20:33 (additional note on BDB #1122) there is a different spelling as well

185. **Proper_noun/location:** Gîyach (גִּיַּח) [pronounced *GHEE-ahkh*], which means *a spring, fountain; transliterated Giah*. Strong's #1520 BDB #161. 2Sam. 2:24*

Gîyach (גִּיַּח) [pronounced GHEE-ahkh]	<i>a spring, fountain; transliterated Giah</i>	proper singular noun/location	Strong's #1520 BDB #161
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186. **Proper_noun/location:** Gîychôwn (גִּיְחוֹן) [pronounced *ghee-KHOWN*], which means *a bursting forth; transliterated Gihon*. Strong's #1521 BDB #161. Gen. 2:13 1Kings 1:33

Gîychôwn (גִּיְחוֹן) [pronounced <i>ghee-KHOWN</i>]	<i>a bursting forth; transliterated Gihon</i>	proper singular noun/location	Strong's #1521 BDB #161
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187. **Verb:** gîyl (גִּיל) [pronounced *geel*], which means *to go in a circle; the leap for joy, to rejoice*. Gesenius also gives the meanings *to tremble [with sudden movements and heart palpitations]*. They don't appear to be necessary. Also spelled gûwl (גִּוּל)

[pronounced *goo*l]. Strong's #1523 BDB #162. Psalm 2:11 51:8 96:11 118:24 149:2 Prov. 2:14

gîyl (גִּיל) [pronounced <i>geel</i>]	<i>to go in a circle; the leap for joy, to rejoice</i>	3 rd person masculine plural, Qal imperfect	Strong's #1523 BDB #162
gîyl (גִּיל) [pronounced <i>geel</i>]	<i>to go in a circle; the leap for joy, to rejoice</i>	2 nd person masculine plural, Qal imperative	Strong's #1523 BDB #162

Gesenius also gives the meanings *to tremble [with sudden movements and heart palpitations]*. They don't appear to be necessary. It is possible that passages like Psalm 2:11 have caused others to give this word an additional, but contrary meaning. However, its usage here with the traditional meaning is easy to explain.

188. **Masculine_noun1:** gîyl (גִּיל) [pronounced *geel*], which means *rejoicing; a circle; age*. Strong's #1524 BDB #162. Job 3:22

gîyl (גִּיל) [pronounced <i>geel</i>]	<i>rejoicing; a circle; age</i>	masculine singular noun	Strong's #1524 BDB #162
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189. **Masculine_noun2:** which means *circle, age*. **See above.** Strong's #1524 BDB #162.

190. **Feminine_noun:** which means *rejoicing*. Strong's #1525 BDB #162.

191. **Proper_noun/location:** Gîlôh (גִּלּוֹה) [pronounced *ghee-LOH*], which means *exile; transliterated Giloh*. Strong's #1542 BDB #162. 2Sam. 15:12

Gîlôh (גִּלּוֹה) [pronounced <i>ghee-LOH</i>]	<i>exile; transliterated Giloh</i>	proper singular noun/location	Strong's #1542 BDB #162
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192. **Adjective_gentilic:** Gîylônîy (גִּילּוֹנִי) [pronounced *ghee-loh-NEE*], which means *an inhabitant of Giloh; transliterated Gilonite*. Strong's #1526 BDB #162. 2Sam. 15:12 23:34

Gîylônîy (גִּילּוֹנִי) [pronounced <i>ghee-loh-NEE</i>]	<i>an inhabitant of Giloh; transliterated Gilonite</i>	masculine singular gentilic adjective with the definite article	Strong's #1526 BDB #162
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193. **Masculine_noun:** which means *chalk, lime*. Strong's #1615 BDB #162.

194. **Masculine_proper_noun:** Strong's #1529 BDB #162.

195. **Verb:** which means *shear, shave*. Strong's # BDB #162.

196. **Masculine_noun:** which means *barber*. Strong's #1532 BDB #162.

197. **Proper_noun_location:** Gil^ebô^a (גִּלְבּוֹא) [pronounced *gil-BOH-ahg*], which means *nothing; and transliterated Gilboa*. Strong's #1533 BDB #162. (Judges 7:3) 1Sam. 28:4 31:1 2Sam. 1:6 21:12

Gil ^e bô ^a (גִּלְבּוֹא) [pronounced <i>gil-BOH-ahg</i>]	<i>fountain of ebullition; swollen heap; transliterated Gilboa</i>	proper noun; location	Strong's #1533 BDB #162
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BDB: *a mountain-ridge at the southeastern end of the plain of Jezreel, site of the death of Saul and Jonathan.*

198. **Masculine_noun:** geled (גֵּלֶד) [pronounced *GEH-led*], which means *skin*. This is not the normal word for *skin* and it is found only here. It is very close to the idea of *to make naked* and probably refers to exposed skin from the peeling away of the epidermis. Keil and Delitzsch say that this signifies the scurfy scaly surface of the skin, as it is found in the Talmud with reference to the scab of a healing wound. Strong's #1539 BDB #162. Job 16:15*
199. **Verb:** gâlâh (גָּלָה) [pronounced *gaw-LAWH*], which means *to depart, to uncover, to remove, to reveal* in the Qal; *to reveal, to publish* in the Niphal; *to cause to be carried away, to cause to be removed, to carry away* in the Hiphil and Hophal; and *to uncover, to disclose, to lay bare [secret plans or secret places], to discover* in the Piel. Rotherham suggests *to unveil*. It is not always used in a negative sense, however. The connection in these apparently diverse meanings is that when a covering is picked up and removed, then what is under the covering is revealed. Gesenius tells us that this word was particularly used of the face when taking away a veil (the veil is *taken away* while the face is *revealed* or *uncovered*). Strong's #1540 BDB #162. Gen. 35:7 Lev. 18:6 Deut. 22:30 Judges 18:30 Ruth 3:4 4:4 1Sam. 2:27 3:7, 21 4:21 9:15 14:8 22:8 2Sam. 6:20 7:27 15:19 22:16 1Chron. 6:15 8:6 Job 12:22 20:27

gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to uncover, [one's ear to hear something]; to reveal, to disclose, to make naked; to remove, to depart; to make [a land] naked of inhabitants, to emigrate, to be led into exile</i>	3 rd person masculine singular, Qal imperfect	Strong's #1540 BDB #162
gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to be uncovered, to be made naked; to be revealed; to appear; to depart, to uncover, to remove, to reveal</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1540 BDB #162

The Niphal can be used in both a reflexive and passive way: (*reflexive*); *to uncover oneself; to discover or show oneself; to reveal himself (of God)*; (*passive*); *to be uncovered; to be disclosed, be discovered; to be revealed*.

gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to cause to be carried away, to cause to be removed, to carry away</i>	3 rd person masculine singular, Hiphil perfect	Strong's #1540 BDB #162
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel imperfect	Strong's #1540 BDB #162
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to be uncovered</i>	3 rd person masculine singular, Pual imperfect	Strong's #1540 BDB #162
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to be taken into exile; to be carried away, to be removed; to be made naked; to have been laid bare</i>	3 rd person masculine singular, Hophal imperfect	Strong's #1540 BDB #162
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to be uncovered; to uncover oneself; to reveal oneself; to carry away, to lead into exile</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1540 BDB #162

200. **Feminine_noun:** gôwlâh (גּוֹלָה) [pronounced goh-LAW], which means *exiles, exile*. This word is used both to describe the event as well as to describe those who were taken away (or, more often, those who returned). However, Zodhiates tells us that this means *emigration, evacuation, exile, banishment; exiles, captives*. He goes on to say, *This word...refers to anyone who has been deported as a slave or to the captivity itself...[it] is used with reference to the Babylonian exile of Judah, which was the result of the rebellion against God.*⁷² In this case, of course, it refers to the deportation of the Northern Kingdom. Strong's #1473 BDB #163. 1Chron. 5:22
201. **Feminine_noun:** *exile*. Strong's #1546 BDB #163.
202. **Masculine_noun:** *table, tablet*. Strong's #1549 BDB #163.
203. **Masculine_proper_noun:** Gâl^eyath (גִּלְיָת) [pronounced gohl-YAHTH], which possibly means *conspicuous* and is transliterated *Goliath*. Strong's #1555 BDB #163. 1Sam. 17:4 21:9 22:10 2Sam. 21:19

Gâl ^e yath (גִּלְיָת) [pronounced gohl-YAHTH]	<i>conspicuous and is transliterated Goliath</i>	masculine proper noun	Strong's #1555 BDB #163
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⁷² *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2308.

204. **Masculine_proper_noun:** Strong's #3020 BDB #163.

205. **Verb:** gâlach (גָּלַח) [pronounced *gaw-LAHKH*], which means *to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword]*. In the Piel, as we find here, it means *to shave, to shave off*. The Pual is the passive of the Piel, meaning that Samson himself receives the shaving of the head. Strong's #1548 BDB #164. Deut. 21:12 Judges 16:19, 20 2Sam. 10:4 14:26

gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel imperfect	Strong's #1548 BDB #164
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to be shaven [of one's beard or head], to be shorn</i>	3 rd person masculine singular, Pual imperfect	Strong's #1548 BDB #164
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave oneself [of one's beard or head], to shave off, to cut off [from oneself]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1548 BDB #164

206. **Masculine_noun:** gâlâl (גָּלַל) [pronounced *gaw-LAWL*], which means *an circumstance, cause, reason. account of, for the sake of*. Strong's #1558 BDB #164. Gen. 12:13 30:27 Deut. 1:37

gâlâl (גָּלַל) [pronounced <i>gaw-LAWL</i>]	<i>an circumstance, cause, reason</i>	masculine singular noun	Strong's #1558 BDB #164
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gâlâl (גָּלַל) [pronounced <i>gaw-LAWL</i>]	<i>an circumstance, cause, reason</i>	masculine singular noun	Strong's #1558 BDB #164

Together, the bêtth preposition and gâlâl mean *because of, on account of, for the sake of*.

The Pulpit Commentary on Deut. 1:37: *The Hebrew word gâlâl (גָּלַל) [pronounced gaw-LAWL] comes from a root meaning “to roll,” and signifies primarily a turn in events, a circumstance, an occasion or reason. Moses [is not shifting the blame here; he simply] reminds the Israelites that the misconduct of the people was what led to God’s being angry also with him.*⁷³

207. **Verb:** gâlal (גָּלַל) [pronounced gaw-LAHL], which means *to roll, to roll away*. *Gilgal* is actually a word play from the word *to roll, to roll away*, which is the Hebrew word gâlal (גָּלַל) [pronounced gaw-LAHL], which is found and explained in Joshua 5:9. Strong’s #1556 BDB #164. The Doctrine of Gilgal Gen. 29:3, 10 Joshua 5:9 1Sam. 14:33 2Sam. 20:12

gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll, to roll away</i>	3 rd person masculine singular, Qal imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll up, to flow down</i>	3 rd person masculine singular, Niphal imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll</i>	3 rd person masculine singular, Pilpel imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to be rolled [away]</i>	3 rd person masculine singular, Poal imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll oneself</i>	3 rd person masculine singular, Hithpoel imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>rolling around; lay wallowing</i>	Hithpoel participle	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll oneself</i>	3 rd person masculine singular, Hithpapel imperfect	Strong’s #1556 BDB #164
gâlal (גָּלַל) [pronounced gaw-LAHL]	<i>to roll away</i>	3 rd person masculine singular, Hiphil imperfect	Strong’s #1556 BDB #164

⁷³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:37 (edited).

gâlal (גָּלַל) [pronounced gaw-L AHL]	<i>to roll, to roll away [down]; to cause to roll [away]</i>	3 rd person masculine singular, imperfect	Strong's #1556 BDB #164
208. Masculine_noun: gal (גָּל) [pronounced gahl], which means <i>a heap [of stones], a wave [used figuratively for chastisement of Jehovah], spring</i> . Strong's #1530 BDB #164. Gen. 31:46 2Sam. 18:17 Job 15:28 Psalm 89:9			
gal (גָּל) [pronounced gahl]	<i>a heap [of stones], a wave [used figuratively for chastisement of Jehovah], spring</i>	masculine plural noun	Strong's #1530 BDB #164
209. Masculine_proper_noun: gallîym (גַּלְיִם) [pronounced gahl-LEEM], which means <i>heaps, waves, billows</i> ; it can also mean <i>balls of dung</i> ; it is transliterated <i>Gallim</i> . Strong's #1554 BDB #164. 1Sam. 25:44			
Gallîym (גַּלְיִם) [pronounced gahl-LEEM]	<i>fountains; heaps, waves, billows; it can also mean balls of dung; it is transliterated Gallim</i>	masculine proper noun	Strong's #1554 BDB #164
210. Proper_noun/location: which means <i>heaps</i> and is transliterated . Strong's #1554 BDB #164.			
211. Proper_noun/location: Gal ^e êd (גַּלְעָד) [pronounced gahl ^e -GAYD], which means <i>witness-pile, hill of witness</i> ; and is transliterated <i>Galeed</i> . Strong's #1567 BDB #165. Gen. 31:47			
Gal ^e êd (גַּלְעָד) [pronounced gahl ^e -GAYD]	<i>witness-pile, hill of witness; and is transliterated Galeed, Gilead</i>	proper noun; location	Strong's #1567 BDB #165
212. Masculine_noun: gêl (גֵּל) [pronounced gayl], which means <i>excrement, fecal matter, feces, dung</i> . References to fecal matter in Scripture emphasize its temporality and worthlessness, if not its filth and offensiveness. Strong's #1561 BDB #165. Job 20:6			
213. Feminine_noun: gûllâh (גּוּלָּהּ) [pronounced gool-LAW], which means <i>fountain, spring; basin, bowl; a ball, a small globe</i> . It can refer to the basin which would refer to a pool or a well or other water source; however, it can also refer to the bowl of a lamp (the portion which holds oil). Strong's #1543 BDB #165. Judges 1:15			
gûllâh (גּוּלָּהּ) [pronounced gool-LAW], which	<i>fountain, spring; basin, bowl; a ball, a small globe</i>	feminine plural noun	Strong's #1543 BDB #165

The key to its meaning is the quality of roundness.

214. **Masculine_noun:** which means *dung*. Strong's #1557 BDB #165.
215. **Masculine_proper_noun:** which means *dung* and is transliterated . Strong's #1559 BDB #165.
216. **Masculine_proper_noun:** which means *his dung?* and is transliterated . Strong's #1562 BDB #165.
217. **Adjective:** which means *turning, folding*. Strong's #1550 BDB #165.
218. **Masculine_noun:** which means *cylinder, rod, circuit, district*. Strong's #1551 BDB #165.
219. **Feminine_plural_noun:** גִּלְיָלָהּ (גִּלְיָל) [pronounced *g^elee-LAW*], which means *region, border, boundary, territory, districts*. It is found only in the plural and only four times in the Bible (Joshua 13:2 22:10 Ezek. 47:8 Joel 3:4 (4:4)). It is rendered *circuits* (Young) and *regions* (NASB, NIV, Owen, Rotherham). Keil and Delitzsch suggest *circles*, as in the circles of the well-defined districts and outlying areas around the city or area referred to. Strong's #1552 BDB #165. Joshua 13:2 22:10, 11
220. **Proper_noun_location:** which means *circles [of stones];* and is transliterated . Strong's #1553 BDB #165.
221. **Masculine_plural_noun:** גִּלְלוֹ (גִּלְלוֹ) [pronounced *gool-LAW*], which is translated consistently *idol* in the Authorized Version (this word is found but twice in the Pentateuch: here and Deut. 29:17) and five times in Kings, once in Jer. 50:2 and almost 40 times in Ezekiel. Rotherham footnotes its meaning as *Lit.: "rounded or rolled things."* Translators have rendered this word as *piled-up heaps or log, blocks, shapeless things, doll-images, dingy things, contemptuous designation of an idol. I wonder if these might not be phallic images*, which would represent life and fertility as idols, yet God associates them here with carcasses. Strong's #1544 BDB #165. Lev. 26:30
222. **Masculine_noun:** גָּלְגָל (גָּלְגָל) [pronounced *gahl-GAHL*], which means *wheel, whirl, whirlwind*. According to Keil and Delitzsch: [gal^egal] ...signifies a wheel and a whirling motion, such as usually arises when the wind changes suddenly , then also whatever is driven about in the whirling.⁷⁴ It is also used of anything which the wind takes a hold of and carries along. It is anything which the wind takes a hold of and carries along. The wind could take something round and cause it to roll; it would not take a stone cube and move it; therefore, this word has come to mean *wheel*. However, we do not find this word used until the psalms and the prophets, meaning that its meaning could have been derived from the city. Strong's #1534 BDB #165. [Synonym: **Strong's #5591** BDB #704]. Psalm 83:13 Doctrine of Gilgal
223. **Masculine_noun:** which means *wheel*. Isa. 28:28.* Strong's #1536 BDB #166.

⁷⁴ Keil & Delitzsch's *Commentary on the Old Testament*; ©Psalms; 1966 Hendrickson Publishers, Inc.; Vol. 5, p. 554.

224. **Proper_noun:** Gil^egâl (גִּלְגָּל) [pronounced *gil^e-GAWL*], which means *sacred circle of stones* and is transliterated *Gilgal*. It is perhaps a wordplay of the Hebrew word gal^egal (גַּלְגַּל) [pronounced *gahl-GAHL*], which means *wheel, whirl, whirlwind*. However, we do not find this word used until the psalms and the prophets, meaning that its meaning could have been derived from the city. (See Strong's #1534 BDB #165). Strong's #1537 BDB #166. [The Doctrine of Gilgal Joshua 5:9—pronunciation and Hebrew is messtap] Judges 2:1 1Sam. 7:16 15:12 2Sam. 19:15

Gil ^e gâl (גִּלְגָּל) [pronounced <i>gil^e-GAWL</i>]	<i>sacred circle of stones</i> and is transliterated <i>Gilgal</i>	proper noun, location with the definite article	Strong's #1537 BDB #166
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225. **Feminine_noun:** gûl^egôleth (גֻּלְגֹּלֶת) [pronounced *gool^e-GOH-leth*], which means *skull, head*. Strong's #1538 BDB #166. 1Chron. 10:10

gûl ^e gôleth (גֻּלְגֹּלֶת) [pronounced <i>gool^e-GOH-leth</i>]	<i>skull, head</i>	feminine singular noun	Strong's #1538 BDB #166
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226. **Feminine_noun:** which means *roll, writing, book*. Strong's #4039 BDB #166.
 227. **Verb:** which means *to wrap up, to fold together*. Strong's #1563 BDB #166.
 228. **Masculine_noun:** which means *wrapping, garment*. Strong's #1545 BDB #166.
 229. **Masculine_noun:** which means *embryo*. Strong's #1564 BDB #166.
 230. **Adjective:** gal^emûwd (גַּלְמוּד) [pronounced *gahlê-MOOD*], which means, *barren, desolate; unproductive, unfruitful*. It only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21*). Rendered *barren* (*The Emphasized Bible*, NASB, NAB, NKJV, NRSV, Owen, REV), *sterile* (NJB) and *solitary* (*The Amplified Bible*, KJV). Barnes writes: *The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not means properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3.*⁷⁵ The closest verb is found once in 2Kings 2:8* (Strong's #1563 BDB #166); and if these words are related, it might mean *wrapped up*. However, it is possible that these words may be unrelated. Strong's #1565 BDB #166. Job 3:7 15:34

gal ^e mûwd (גַּלְמוּד) [pronounced <i>gahlê-MOOD</i>]	<i>barren, desolate; unproductive, unfruitful</i>	masculine singular adjective	Strong's #1565 BDB #166
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⁷⁵ Barnes' Notes, Baker Books, ©1996; Vol. III, p. 129.

Gal^emûwd only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21*). Rendered *barren* (*The Emphasized Bible*, NASB, NAB, NKJV, NRSV, Owen, REV), *sterile* (NJB) and *solitary* (*The Amplified Bible*, KJV). Barnes writes: *The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not means properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3.*⁷⁶

231. **Verb:** which means *to expose, to lay bare*. Strong's #1566 BDB #166.

232. **Masculine_proper_noun:** gil^eâd (גִּלְעָד) [pronounced *gil-ĠAWD*]. Strong's #1568 BDB #166. Gen. 31:21 Deut. 2:36 Judges 5:17 7:3 1Sam. 13:7 2Sam. 2:9 17:26 24:6 Psalm 60:7

Gil ^e âd (גִּלְעָד) [pronounced <i>gil-ĠAWD</i>]	<i>rocky region;</i> transliterated <i>Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
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233. **Adjective_gentis:** Gil^eâdîy (גִּלְעָדִי) [pronounced *ghil-aw-DEE*], which means *rocky region;* transliterated *Gileadite*. Strong's #1569 BDB #167. 2Sam. 17:27 19:31 1Kings 2:7

Gil ^e âdîy (גִּלְעָדִי) [pronounced <i>ghil-aw-DEE</i>]	<i>rocky region;</i> transliterated <i>Gileadite</i>	adjective gentis with the definite article	Strong's #1569 BDB #167
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234. **Verb:** which means *to sit up, to sit*. Strong's #1570 BDB #167.

235. **Verb:** gâ^amâ' (גָּמַא') [pronounced *gaw-MAW*], which means *to drink up, to swallow [liquids]*. Strong's #1572 BDB #167. Gen. 24:17

gâ ^a mâ' (גָּמַא') [pronounced <i>gaw-MAW</i>]	<i>to swallow [liquids]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1572 BDB #167
gâ ^a mâ' (גָּמַא') [pronounced <i>gaw-MAW</i>]	<i>cause to drink [up], to make [one] swallow [liquids]</i>	2 nd person masculine singular, Hiphil imperative	Strong's #1572 BDB #167

236. **Masculine_noun:** The word translated papyrus comes from a Hebrew word meaning *to drink up, to absorb*; this is because the papyrus drinks up or absorbs moisture in great quantities. As I recall from my youth, where I lived, you could see where a stream of water was by the tall papyrus which grew along side of it. Once you moved away from the stream a dozen or so feet, there would be no more papyrus. The Egyptians used papyrus to make their clothing, shoes, baskets and, of course, writing material. The Greek word is papuros (πάπυρος) [pronounced

⁷⁶ Barnes' Notes, Baker Books, ©1996; Vol. III, p. 129.

PAP-u-ross] from whence we derive our word *paper*. Papyrus: Strong's #1573 BDB #167. Job 8:11

237. **Masculine_noun:** gômed (גֹּמֶד) [pronounced GO-Med], which should be translated *a half-cubit, a short cubit; 9–15 inches*. 13–15 inches long is the estimation of some translations (e.g., *The New English Bible*). Strong's #1574 BDB #167. [compare with **Strong's #520 BDB #52**]. Judges 3:16

gômed (גֹּמֶד) [pronounced GO-mehd]	<i>a half-cubit, a short cubit; 9–15 inches</i>	masculine singular noun	Strong's #1574 BDB #167
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238. **Proper_noun_gentis:** Strong's #1575 BDB #167.

239. **Verb:** gâmal (גָּמַל) [pronounced gaw-MAHL], which means *to recompense, to reward, to requite, to yield; to wean, to ripen*. It probably should be listed as a homonym. BDB gives the meanings *deal fully or adequately, wean, ripen*. The KJV version gives the renderings *did, weaned, rewarded, dealt bountifully, have regarded, hath bestowed, yielded, requite, recompense*; and this word occurs only 37 times in the Bible! This word definitely means *weaned*, as we see in Gen. 21:8 Psalm 131:2 Isa. 28:9). I think that we could render this word *recompense* in all other cases and not lose its meaning. Strong's #1580 BDB #168. The Doctrine of Gâmal Gen. 21:8 Deut. **32:6** 1Sam. 1:22, 23 24:17 2Sam. 19:36 22:21 Psalm 7:4 103:10 142:7 Prov. 3:30

gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to produce [fruit]; to wean, to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	3 rd person masculine singular, Qal perfect	Strong's #1580 BDB #168
gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to be weaned; to receive [a reward, a blessing]</i>	3 rd person masculine singular, Niphal perfect	Strong's #1580 BDB #168

240. **Masculine_noun:** g^emûwl (גְּמוּל) [pronounced g^e-MOOL], and it means *[proper] recompense, dealing, benefit*. Strong's #1576 BDB #168. The Doctrine of Gâmal Judges 9:16 Psalm 103:2

g ^e mûwl (גְּמוּל) [pronounced g ^e -MOOL]	<i>[proper] recompense, dealing, benefit</i>	masculine plural noun with a 3 rd person masculine singular suffix	Strong's #1576 BDB #168
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241. **Feminine_noun:** g^emûwlâh (גְּמוּלָהּ) [pronounced g^e-moo-LAW], which means *reward, dealing, recompense*. Strong's #1578 BDB #168. 2Sam. 19:36 The Doctrine of Gâmal

g ^e mûwlâh (גְּמוּלָה) [pronounced g ^e -moo-LAW]	<i>reward, dealing, recompense</i>	feminine singular noun with the definite article	Strong's #1578 BDB #168
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Masculine_noun: tag^emûwl (תַּגְמוּל) [pronounced *tah-g^e-MOOL*], which means *benefit*. Only found in Psalm 116:12. Incorrectly listed in my BDB as Strong's #1583 (an obvious misprint). Strong's #8408 BDB #168. The Doctrine of Gâmal

242. **Masculine_noun:** gâml (גָּמַל) [pronounced *gaw-MAWL*], which means *camel*. Strong's #1581 BDB #168. Gen. 12:16 24:10 30:43 31:17, 34 32:7 1Sam. 15:3 27:9 30:17 1Chron. 12:40 Job 1:3

gâml (גָּמַל) [pronounced gaw-MAWL]	<i>camel (this is obviously a transliteration)</i>	masculine singular noun	Strong's #1581 BDB #168
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243. **Adverb:** gam (גַּם) [pronounced *gahm*], which means *also, furthermore, in addition to, even, moreover*. Here, it is probably used as an emphatic. With the 3rd person plural pronoun, Young translates this *even they*, Rotherham as *they also*; Owen as *also they*; NIV simply renders the two words as *also*; and the NASB gives it possibly the most up-to-date rendering *likewise*, placed at the beginning of the sentence. When gam is repeated, it means *both...and, furthermore...as well as, also...also, that...so*. In Job 18:5, the TEV renders this *still*, which is an inspired rendering. Strong's #1571 BDB #168. Gen. 3:6 4:4 6:3 7:3 10:21 14:7 16:13 17:16 19:21 20:4, 12 22:20 27:31, 33 29:27 30:3 31:15 33:7 35:17 Deut. 22:22 Joshua 1:15 2:12 7:11 9:4 22:7 24:18 Judges 1:3, 22 2:3, 10, 17, 21 3:22 5:4 6:35 7:18 8:9, 31 11:17 19:19 Ruth 1:12 **2:21** 1Sam. 1:6 2:15, 26 4:17 8:8, 20 10:11 12:14, 16, 23 13:4 14:15 15:29 16:8 17:36 18:5 19:20 20:27 22:7 23:17 24:11 25:13, 16 **26:25** 28:6, 19 31:5 2Sam. 14:7 15:19 16:23 17:5 18:2 19:30 20:26 1Kings 1:6 2:5 Job 1:6 2:1, 10 7:11 12:3 13:2, 16 16:4, 19 18:5 19:18 21:7, 8 Psalm 8:7 19:13 41:9 52:7 95:9 118:11 133:1 148:12 Prov. 1:26 Zech. 12:2

gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
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Gam has five primary usages. ❶ It is used to denote *in addition to* or a continuation of or an adding to a previous thought or point. It is often rendered *also*. ❷ Gam can be used as an intensifier (*even*) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic (*yea, indeed, truly*) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered *even if* when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb—*however, but*—but usually followed by a negative particle.

BDB gives these meanings: *also, even, indeed, moreover, yea; also, moreover (giving emphasis); neither, neither...nor (with negative); even (for stress); indeed, yea (introducing climax); also (of correspondence or retribution); but, yet, though (adversative); even, yea, yea though (with 'when' in hypothetical case).*

I rendered this *even though* in Psalm 95:9.

gam (גם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
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244. **Conjunction/adverb_combination:** This is a guess on my part. Gen. 6:4 13:5 14:16 15:14 20:12 21:13 24:14 32:6 Deut. 2:6 Judges 2:3 1Sam. 4:17 28:23 2Sam. 1:4 19:40 20:26 21:20 1Kings 1:6 2:5 1Chron. 10:13 12:38 Psalm 148:12

w ^e (or v ^e) (וְ or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore.*

245. **Adverb/conjunction_combination:** gam + kîy. Found in Ruth 2:21 Psalm 23:4 Lam. 3:8 Isa. 1:15 Hosea 8:10 9:16. Psalm 23:4

gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Together, they can mean *yea, though; yea, when; even when; also [is it] that.*

246. **Adverb/negation_combination:** gam + lô' 1Sam. 16:8

gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
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lô' (לֹא or אֵל)	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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I am thinking that the gist of gam and lô' together (even though they are separated in this verse) is *neither, not even*. The idea, of course, is that Jesse is causing another son to pass before Samuel, and Samuel indicates that he is *not* the right person *also* (or, *either*). This did not come out of a lexicon, but it seemed to make sense in 1Sam. 16:8.

247. **Combination:** probably not a combination that means anything. Gen. 26:21

gam (גַּם)	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʿal (עַל)	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

248. **Masculine_noun:** which means *pit*. Strong's #1475 BDB #170.

249. **Verb:** gâmar (גָּמַר) [pronounced *gaw-MAHR*], which means *to complete, to finish, to end, to come to an end; to leave off, to fail*. Strong's #1584 BDB #170. Psalm 7:9 57:2

gâmar (גָּמַר)	<i>to complete, to finish, to end, to come to an end; to leave off, to fail</i>	Qal active participle	Strong's #1584 BDB #170
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How do we explain this group of meanings? When someone has completed or finished a work, then he comes to an end of dealing with that work; he leaves off from working on that work.

250. **Masculine_proper_noun:** Gômer (גֹּמֶר) [pronounced *GOH-mehr*], which means *complete; transliterated Gomer*. Strong's #1586 BDB #170. Gen. 10:2

Gômer (גֹּמֶר)	<i>complete; transliterated Gomer</i>	masculine singular proper noun	Strong's #1586 BDB #170
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251. **Masculine_proper_noun:** which means *has accomplished; transliterated* . Strong's #1587 BDB #170.

252. **Verb:** gânab (גָּנַב) [pronounced *gaw-NAH^BV*], which means *to steal, to take away by theft; to deceive*. The Pual is the passive intensive and here this means *to be secretly brought, to be brought by stealth*. Strong's #1589 BDB #170. Gen. 30:33 31:19, 20, 39 2Sam. 15:6 19:3, 41 21:12 Job 4:12 21:18

gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to steal, to take away by theft; to deceive</i>	3 rd person masculine singular, Qal imperfect	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>stolen [from], taken [by theft or deceit]</i>	Qal passive participle	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to be stolen [from]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to steal [away]; to deceive</i>	3 rd person masculine singular, Piel imperfect	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to be stolen away; to be brought by stealth [secrecy]</i>	3 rd person masculine singular, Pual imperfect	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^B V]	<i>to go [do something] by stealth; to steal away</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1589 BDB #170

253. **Feminine_noun:** which means *a thing stolen*. Strong's #1591 BDB #170.
254. **Masculine_noun:** which means *thief*. Strong's #1590 BDB #170.
255. **Masculine_proper_noun:** which means ; transliterated . Strong's #1592 BDB #170.
256. **Masculine_plural_noun:** which means *chests, treasury*. Strong's #1595 BDB #170.
257. **Masculine_noun:** which means *treasury*. Strong's #1597 BDB #170.
258. **Verb:** the Hiphil imperfect of gânan (גָּנַן) [pronounced gaw-NAHN], which means *to cover, surround, defend* (the first two words are not different meanings but an extension of the concept of *defend*). The KJV fairly consistently renders this *defend*. Strong's #1598 BDB #170. Zech. 12:8
259. **Masculine_noun:** gan (גַּן) [pronounced gahn], which means *a garden, enclosure, an enclosed garden*. Strong's #1588 BDB #171. The Doctrine of Fasting (Isa. 58:11) Gen. 2:8, 9 3:1 13:10

gan (גַּן) [pronounced gahn]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun	Strong's #1588 BDB #171
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260. **Feminine_noun:** which means *garden*. Strong's #1593–1594 BDB #171.
261. **Masculine_proper_noun:** which means ; transliterated . Strong's #1527 BDB #171.
262. **Masculine_noun:** which means . Strong's #1599 BDB #171. Neh. 12:4

263. **Masculine_noun:** mâgên (מָגֵן) [pronounced *maw-GAYN*], which means *shield, smaller shield; protection*. Strong's #4043 BDB #171. Gen. 15:1 Judges 5:8 2Sam. 1:21 22:3, 31 Psalm 7:10 59:11 89:18 Prov. 2:7

mâgên (מָגֵן) [pronounced <i>maw-GAYN</i>]	<i>shield, smaller shield; protection</i>	masculine singular noun	Strong's #4043 BDB #171
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264. **Feminine_noun:** which means *covering*. Strong's #4044 BDB #171.

265. **Verb:** mâgan (מָגַן) [pronounced *maw-GAHN*], which means *to deliver up [over]; to give; to make [anyone anything]*. Strong's #4042 BDB #171. Gen. 14:20

mâgan (מָגַן) [pronounced <i>maw-GAHN</i>]	<i>to deliver up [over]; to give; to make [anyone anything]</i>	3 rd person masculine singular, Piel imperfect	Strong's #4042 BDB #171
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266. **Verb:** gâ'âh (גָּאָה) [pronounced *gaw-GAW*], which means *to moo, to low, to bellow*. The word itself is onomatopoeic. Strong's #1600 BDB #171. 1Sam. 6:12

gâ'âh (גָּאָה) [pronounced <i>gaw-GAW</i>]	<i>to moo, to low, to bellow</i>	Qal infinitive absolute	Strong's #1600 BDB #171
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267. **Location:** Strong's #1601 BDB #171.

268. **Verb:** gâ'al (גָּאָל) [pronounced *gaw-GAHL*] and it means *to loathe, to abhor; [it is something fouled, soiled and therefore] rejected*. It is a strong term for intense hatred. This is something which has been fouled, soiled and rejected. This verb, *abhor*, is found mostly in this chapter of Leviticus (and 2Sam. 1:21 Job 21:10 Jer. 14:19 Ezek. 16:45). In the Hiphil, it means *to cause to abhor*. Check Gesenius. Strong's #1602 BDB #171. Lev. 26:30 2Sam. 1:21 Job 21:10

gâ'al (גָּאָל) [pronounced <i>gaw-GAHL</i>]	<i>to loathe, to abhor; to reject with loathing, to cast away</i>	3 rd person masculine singular, Qal imperfect	Strong's #1602 BDB #171
gâ'al (גָּאָל) [pronounced <i>gaw-GAHL</i>]	<i>to be defiled; to cast away; to be loathed or abhorred</i>	3 rd person masculine singular, Niphal perfect	Strong's #1602 BDB #171
gâ'al (גָּאָל) [pronounced <i>gaw-GAHL</i>]	<i>[something is fouled, soiled or defiled and therefore] rejected; to show aversion to; to cause to be cast away [abhorred, rejected]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1602 BDB #171

269. **Masculine_noun:** which means *a loathing*. Strong's #1604 BDB #172.

270. **Masculine_proper_noun:** Gaal's name means *loathed, abhorred*. The leaders of Shechem had to look far and wide to find someone with even less character than Abimelech, but they finally managed to find the guy. Strong's #1603 (See Strong's #1602) BDB #172. Judges 9:26

271. **Verb:** gâ'ar (גָּאַר) [pronounced *gaw-ĠAHR*], and it means *to rebuke, to rebuff, to castigate*. Strong's #1605 BDB #172. Ruth 1:16 Psalm 106:9

gâ'ar (גָּאַר) [pronounced <i>gaw-ĠAHR</i>]	<i>to rebuke, to rebuff, to castigate</i>	3 rd person masculine singular, Qal imperfect	Strong's #1605 BDB #172
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272. **Feminine_noun:** ge'ârâh (גֵּאֲרָה) [pronounced *gheh-ġaw-RAW*], which means *a rebuke, reproof; chiding*. Strong's #1606 BDB #172. 2Sam. 22:16

ge'ârâh (גֵּאֲרָה) [pronounced <i>gheh-ġaw-RAW</i>]	<i>a rebuke, reproof; chiding</i>	feminine singular construct	Strong's #1606 BDB #172
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273. **Feminine_noun:** which means *a rebuke*. Strong's #4045 BDB #172.

274. **Verb:** gâ'ash (גָּאַשׁ) [pronounced *gaw-ĠAHSH*], which means *to shake, to quake*. Strong's #1607 BDB #172. 2Sam. 22:8

gâ'ash (גָּאַשׁ) [pronounced <i>gaw-ĠAHSH</i>]	<i>to shake, to quake</i>	3 rd person masculine singular, Qal imperfect	Strong's #1607 BDB #172
gâ'ash (גָּאַשׁ) [pronounced <i>gaw-ĠAHSH</i>]	<i>to be shaken up, to be convulsed</i>	3 rd person masculine singular, Pual imperfect	Strong's #1607 BDB #172
gâ'ash (גָּאַשׁ) [pronounced <i>gaw-ĠAHSH</i>]	<i>to shake back and forth, to toss; to reel to and fro</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1607 BDB #172
gâ'ash (גָּאַשׁ) [pronounced <i>gaw-ĠAHSH</i>]	<i>to reel to and fro</i>	3 rd person masculine singular, Hithpoel imperfect	Strong's #1607 BDB #172

275. **Proper_noun_location:** Ga'ash (גֵּאֲשׁ) [pronounced *GAH-ġahsh*], which means *shaking, quivering*; and is transliterated *Gaash*. Strong's #1608 BDB #172. Judges 2:9 2Sam. 23:30 1Chron. 11:32

Ga'ash (גֵּאֲשׁ) [pronounced <i>GAH-ġahsh</i>]	<i>shaking, quivering; earthquake; transliterated Gaash</i>	proper singular noun; location	Strong's #1608 BDB #172
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276. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #1609 BDB #172.

277. **Feminine_noun:** gephen (גֶּפֶן) [pronounced *GEH-fehn*], which means *vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]*. Strong's #1612 BDB #172. Psalm 105:33

gephen (גֶּפֶן) [pronounced <i>GEH-fehn</i>]	<i>vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #1612 BDB #172
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278. **Masculine_noun:** which means *body, self, height, elevation*. Strong's #1610 BDB #172.

279. **Masculine_noun:** gôpher (גֹּפֶר) [pronounced *GOH-fer*], which means *pitch trees, resinous trees, pine, fur, cypress, cedar; gopher* and is transliterated, *gopher*. Strong's #1613 BDB #172. Gen. 6:14

gôpher (גֹּפֶר) [pronounced <i>GOH-fer</i>]	<i>pitch trees, resinous trees, pine, fur, cypress, cedar; gopher</i> and is transliterated, <i>gopher</i>	masculine singular noun	Strong's #1613 BDB #172
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280. **Feminine_noun:** gâph^erîyth (תִּירְפָּה) [pronounced *gph^e-REETH*], which means *brimstone, sulphur, pitch, possibly oil, natural gas; figuratively of Jehovah's wrath, judgement or breath*. This is apparently a foreign word and perhaps refers to a *pitch* of some sort which would contain combustible elements, e.g., sulphur. Strong's #1614 BDB #172. גִּ. 19:24 Job 18:15

gâph ^e rîyth (תִּירְפָּה) [pronounced <i>goph^e-TEETH</i>]	<i>brimstone, sulphur, pitch, possibly oil, natural gas; figuratively of Jehovah's wrath, judgement or breath</i>	feminine singular noun	Strong's #1614 BDB #172
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281. **Masculine_proper_noun:** Gêrâ' (אֶרָא) [pronounced *gay-RAW*], which means *a grain; transliterated Gera*. Strong's #1617 BDB #173. Judges 3:15 2Sam. 16:5 19:16 1Kings 2:8

Gêrâ' (אֶרָא) [pronounced <i>gay-RAW</i>]	<i>a grain; transliterated Gera</i>	masculine singular, proper noun	Strong's #1617 BDB #173
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282. **Masculine_noun:** which means *itch, scab*. Strong's #1618 BDB #173.

283. **Masculine_proper_noun:** Gârêb (גָּרֵב) [pronounced *gaw-RABE*], which means *itch, scab; and is transliterated Gareb*. Strong's #1619 BDB #173. 2Sam. 23:38 1Chron. 11:40

Gârêb (גָּרֵב) [pronounced gaw- RABE]	<i>itch, scab; and is transliterated Gareb</i>	masculine singular proper noun	Strong's #1619 BDB #173
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284. **Proper_noun_location:** Gârêb (which means *itch, scab; and is transliterated* . Strong's #1619 BDB #173.

285. **Gentilic_adjective:** Gir^egâshîy (יִשְׁגָּרִי) [pronounced *ghih-r-gaw-SHEE*], which means, *dwelling on clay soil; transliterated Girgashite*. Strong's #1622 BDB #173. Gen. 10:16 15:21

Gir ^e gâshîy (יִשְׁגָּרִי) [pronounced <i>ghih-r-gaw-SHEE</i>]	<i>dwelling on clay soil; transliterated Girgashite</i>	gentilic singular noun/adjective with the definite article	Strong's #1622 BDB #173
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286. **Verb:** gârad (גָּרַד) [pronounced gaw-RAHD], which means *to scrape [oneself], to scratch [oneself]*. Job 2:8. Strong's #1623 BDB #173. Job 2:8

gârad (גָּרַד) [pronounced gaw- RAHD]	<i>to scrape [oneself], to scratch [oneself]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1623 BDB #173
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287. **Verb:** gârâh (הָרָה) [pronounced gaw-RAW], which means *to stir up strife, to cause strife, to excite strife*. in the Piel; *to engage in strife* in the Hithpael. Strong's #1624 BDB #173. Deut. 2:5, 9, 24

gârâh (הָרָה) [pronounced gaw- RAW]	<i>to stir up strife, to cause strife, to excite strife; to meddle; to stir up</i>	3 rd person masculine singular, Piel imperfect	Strong's #1624 BDB #173
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gârâh (הָרָה) [pronounced gaw- RAW]	<i>to excite oneself against; to engage in strife; to be irritated, to be angry; to engage in war</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1624 BDB #173
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gârâh (הָרָה) [pronounced gaw- RAW]	<i>excite oneself against; engage in strife; be irritated, be angry; wage war, engage in war</i>	2 nd person masculine singular, Hithpael imperative	Strong's #1624 BDB #173
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288. **Masculine_noun:** gârôwn (גָּרֹון) [pronounced gaw-ROHN], which means *neck [the exterior], throat [the interior]*. Strong's #1627 BDB #173. The Doctrine of Fasting (Isa. 58:1) Psalm 149:6

gârôwn (גָּרֹון) [pronounced gaw- ROHN]	<i>neck [the exterior], throat [the interior]</i>	masculine singular noun	Strong's #1627 BDB #173
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289. **Feminine_noun:** which means *contention, strife, hostility*. Strong's #8409 BDB #173.

290. **Verb:** which means *to cut, to cut off, to exterminate*. Strong's #1629 BDB #173.

291. **Masculine_noun:** gar^ezen (גַּרְזֵן) [pronounced *gahr-ZEHN*], which means *axe*. Strong's #1631 BDB #173. Deut. 20:19

gar ^e zen (גַּרְזֵן) [pronounced <i>gahr-ZEHN</i>]	<i>ax, hatchet</i>	masculine singular noun	Strong's #1631 BDB #173
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This word is only found in Deut. 19:5 20:19 1Kings 6:7 Isa. 10:15. It certainly appears to mean *ax*.

292. **Gentilic_adjective:** Gir^ezîy (גִּרְזִי) [pronounced *gir^e-ZEE*], which means *a land eaten off, naked, barren*; and is transliterated *Gezerite, Gezrite*. From Strong's #1507. Strong's #1511 BDB #173. 1Sam. 27:8

Gir ^e zîy (גִּרְזִי) [pronounced <i>gir^e-ZEE</i>]	<i>a land eaten off, naked, barren; transliterated Gezerite, Gezrite; Girzite; Gizrite, Girizite</i>	gentilic adjective with the definite article	Strong's #1511 (from #1507) BDB #173
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293. **Proper_noun_location:** which means ; and is transliterated . Strong's #1630 BDB #173.

294. **Masculine_noun:** which means *a basin*. Perhaps some other kind of vessel perhaps like a basket. Ezra 1:9.* Strong's #105 BDB #173.

295. **Masculine_noun:** gôwrâl (גֹּרָל) [pronounced *goh-RAWL*], which means *allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance*; metaphorically for *one's lot in life*. BDB spends nearly a page on this word, allowing for such translations as *lot, allotment, portion, recompense, retribution* (see Isa. 17:14 Jer. 13:25). Gesenius calls this the metaphysical use, of which we have a similar saying. When we are about ready to do something that we do not know the outcome to, or whether we should do it or not, we occasionally say, "Let's just roll the dice and see what happens." The difference between this word and chêleq is emphasis. Gôrâl seems to emphasize their rightful recompense as well as to the system involved in distributing the land; and chêleq emphasizes the division of the land. Therefore, it is uncertain as to whether this refers to *what* will be done to the men of Gibeah in recompense for what they did; or to the system of choosing the tribe to attack Benjamin. Most translations favor the latter interpretation, as it is more often found (in fact, I believe that every instance of this word in the KJV is rendered *lot* or *lots*. Strong's #1486 BDB #174. [Chêleq is **Strong's #2506 BDB #324**]. Joshua **15:1** 18:11 21:20 Judges 1:3 **20:9** 1Sam. (10:20) 1Chron. 6:54 Prov. 1:14

gôwrâl (גֹּזַל) [pronounced goh- RAWL]	allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance; metaphoricall y for one's lot in life	masculine singular noun	Strong's #1486 BDB #174
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296. **Adjective:** which means . Strong's #1632 BDB #175.
297. **Verb1:** which means *to lay aside, to leave, to save*. Strong's #1633 BDB #175.
298. **Masculine_noun:** which means *bone, strength, self*. Strong's #1634 BDB #175.
299. **Verb2:** which means *to break bones, to break*. Strong's #1633 BDB #175.
300. **Masculine_noun:** gôren (גֹּרֶן) [pronounced GOH-ren], which means *threshing floor*. It is a place where grain is stored. Strong's #1637 BDB #175. Judges 6:37 1Sam. 23:1 2Sam. 6:6 24:16

gôren (גֹּרֶן) [pronounced GOH- ren]	threshing floor	masculine singular noun	Strong's #1637 BDB #175
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301. **Verb:** gâra' (גָּרַע) [pronounced gaw-RAHG], which means *to diminish, to restrain, to withdraw*. It actually means *to shave off* [a beard], and therefore *to cut off, to take away, to detract, to withhold*. When followed by the preposition 'el (אֵל), it means *to take in, to lay up, to put in store for oneself*. In Job 15:8, the NASB renders this verb *to limit*. Keil and Delitzsch compare it to an Arabic word, which means *to suck in*. Strong's #1639 BDB #175. Job 15:4, 8
302. **Feminine_noun:** which means *recess, rebatement*. Strong's #4052 BDB #175.
303. **Verb:** gâraph (גָּרַף) [pronounced gaw-RAHF], which means *to sweep away, to sweep*. It is only found here. Keil and Delitzsch claim that this means *to collect together, to make into a ball, to clench*.⁷⁷ Strong's #1640 BDB #175. [The Doctrine of Fasting (Isa. 58:4)] Judges 5:21*

gâraph (גָּרַף) [pronounced gaw- RAHF]	to sweep away, to sweep	3 rd person masculine singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #1640 BDB #175
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304. **Masculine_noun:** 'eg'rôwph (אֶגְרוֹפָה) [pronounced eg^e-ROHF], which means *fist*. Strong's #106 BDB #175. The Doctrine of Fasting (Isa. 58:4)
305. **Feminine_noun:** which means *shovel*. Strong's #4053 BDB #175.

⁷⁷ Keil & Delitzsch *Commentary on the Old Testament*; 1966 Hendrickson Publishers, Inc.; Vol. 7, p. 554.

306. **Verb:** which means *to drag, to drag away*. Strong's #1641 BDB #176.
307. **Feminine_noun:** which means *cud*. Strong's #1625 BDB #176.
308. **Feminine_noun:** which means *20th part of a shekel*. A weight. Strong's #1626 BDB #176.
309. **Masculine_noun:** which means *a berry*. Strong's #1620 BDB #176.
310. **Feminine_noun:** gar^egerôwth (תֹּרְגָרָה) [pronounced *gahr-gehr-OHTH*], which means *neck; neck ornament; throat*. Plural noun. Strong's #1621 BDB #176. Prov. 1:9 3:3

gar ^e gerôwth (תֹּרְגָרָה) [pronounced <i>gahr-gehr-OHTH</i>]	<i>neck; neck ornament; throat</i>	feminine plural noun despite its use in the singular sense	Strong's #1621 BDB #176
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311. **Feminine_noun:** m^egêrâh (הֲרֵגָה) [pronounced *mehg-ay-RAW*], which means *saw [for stone cutting]*. Strong's #4050 BDB #176. 2Sam. 12:31

m ^e gêrâh (הֲרֵגָה) [pronounced <i>mehg-ay-RAW</i>]	<i>saw [for stone cutting]</i>	feminine singular noun with the definite article	Strong's #4050 BDB #176
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312. **Proper_noun/location:** G^rrâr (רָרָה) [pronounced *gher-AWR*], which means *a lodging place, dwelling; transliterated Gerar*. Strong's #1642 BDB #176. Gen. 10:19 20:1 26:1, 6

G ^r râr (רָרָה) [pronounced <i>gher-AWR</i> ; possibly ^e rawr]	<i>a lodging place, dwelling; transliterated Gerar</i>	proper singular noun; location	Strong's #1642 BDB #176
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313. **Verb:** which means *to bray, to pound, to grind coarse; to rush*. Strong's #none BDB #176.
314. **Verb:** which means *to be crushed*. Strong's #1638 BDB #176.
315. **Masculine_noun:** which means *a crushing*. Strong's #1643 BDB #176.
316. **Verb:** gârash (שָׁרַשׁ) [pronounced *gaw-RASH*] and it means *to cast out, to throw out, to drive out*. When God told Moses that he would *cast out* the Gentiles from the land of Canaan before them, He used the same word (Ex. 23:28 34:11 Num. 22:11). This verb is primarily found in the Piel during the first seven books of the Bible and the meanings given are primarily Piel meanings (BDB and Gesenius do not really distinguish between the Qal and the Piel). It's occurrences in the Qal primarily refer to *divorce* (e.g., Lev. 21:7 Num. 30:9). Strong's #1644 BDB #176. Gen. 3:24 4:14 21:10 Lev. 21:7, 14 Joshua **24:18** Judges 2:3 9:41 11:2 1Sam. 26:19 1Kings 2:27 1Chron. 17:21 Psalm 34 inscription

gârash (שָׂרַשׁ) [pronounced gaw-RASH]	<i>to cast [thrust, throw, drive] out, to expel; to plunder, to spoil; to put forth [fruit]; to drive [cattle to a pasture]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שָׂרַשׁ) [pronounced gaw-RASH]	<i>to be expelled, to be driven away; to be tossed [driven, agitated] [by the sea]; to be carried off</i>	3 rd person masculine singular, Niphal imperfect with the 3 rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שָׂרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #1644 BDB #176
gârash (שָׂרַשׁ) [pronounced gaw-RASH]	<i>to be thrust [cast, thrown, driven] out</i>	3 rd person masculine singular, Pual imperfect with the 3 rd person masculine singular suffix	Strong's #1644 BDB #176

317. **Masculine_noun:** which means *a thing thrust, a thing thrust forth out*. Strong's #1645 BDB #177.
318. **feminine_noun:** which means *expulsion, violence*. Strong's #1648 BDB #177.
319. **Masculine_proper_noun:** which means *expelled*; transliterated . Son of Moses and Siporah. Strong's #1647 BDB #177.
320. **Masculine_proper_noun:** Gê^eshôwn (גֵּרְשׁוֹן) [pronounced *gay-rehsh-OWN*], which means *exile, refugee*; transliterated . Strong's #1648 BDB #177. 1Chron. 15:7

Gê ^e shôwm (גֵּרְשׁוֹם) [pronounced gay-rehsh-OHM]	<i>exile, refugee; to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
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Also spelled Gê^eshôwn (גֵּרְשׁוֹן) [pronounced *gay-rehsh-OWN*].

Gê ^e shôwn (גֵּרְשׁוֹן) [pronounced <i>gay-rehsh-OWN</i>]	<i>exile, refugee, to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
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Also spelled Gê^eshôwm (גֵּרְשׁוֹם) [pronounced *gay-rehsh-OHM*].

321. **Gentilic_adjective:** which means , transliterated . Strong's #1649 BDB #177.
322. **Masculine plural:** mig^erâsh (מִגְרָשׁ) [pronounced *mig^e-RAWSH*], which means *common, common-land, pasture land; open land; open space [around a building]*. It apparently is land not owned by anyone in specific. Young renders this *suburbs*. Strong's #4054 BDB #177. Joshua 14:4 21:3, 8 1Chron. 13:2

mig ^e râsh (מִגְרָשׁ) [pronounced <i>mig^e-RAWSH</i>]	<i>common, common-land, pasture land; open land; open space [around a building]</i>	masculine plural noun	Strong's #4054 BDB #177
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323. **Verb:** which means *to be bulky*. Strong's #none BDB #177.
324. **Masculine_proper_noun:** Geshem (גֶּשֶׁם) [pronounced *GHEH-shehm*], which means *rain, showers; transliterated Geshem*. Strong's #1654 BDB #177.

Geshem (גֶּשֶׁם) [pronounced <i>GHEH-Shem</i>]	<i>rain, showers; violent rain, heavy shower</i>	masculine singular noun	Strong's #1653 BDB #177
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325. **Masculine_noun:** geshem (גֶּשֶׁם) [pronounced *GHEH-shehm*], which means *rain, showers; violent rain, heavy shower*. Strong's #1653 BDB #177. Gen. 7:12 8:2 Psalm 68:9 105:32

geshem (גֶּשֶׁם) [pronounced <i>GHEH-Shem</i>]	<i>rain, showers; violent rain, heavy shower</i>	masculine singular noun	Strong's #1653 BDB #177
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326. **Verb:** which means *to be rained up; to cause [send] rain*. Strong's #1652 BDB #177.
327. **Masculine_noun:** which means . Strong's #1656 BDB #177.
328. **Proper_noun/location:** which means ; transliterated . A district in Egypt. Strong's #1657 BDB #177.
329. **Masculine_proper_noun:** which means ; transliterated . Strong's #1658 BDB #177.
330. **Verb:** which means *to strengthen, to make firm*. Strong's #none BDB #178.
331. **Masculine_proper_noun:** G^eshûwr (גֶּשׁוּר) [pronounced *g^esh-OOR*], which means *to join; a bridge, a land of bridges* and is transliterated *Geshur*. This word is used of the land and the people. Strong's #1650 BDB #178. 2Sam. 3:3 13:37, 38 14:23 15:8

G ^e shûwr (גֶּשׁוּר) [pronounced <i>g^esh-OOR</i>]	<i>to join; a bridge, a land of bridges and is transliterated Geshur</i>	masculine singular proper noun	Strong's #1650 BDB #178
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332. **Gentilic_adjective:** G^eshûwrîy (גֶּשׁוּרִי) [pronounced *g^eh-shoo-REE*], which means *bridges, land of bridges*; is transliterated *Geshurite*. Strong's #1651 BDB #178. 1Sam. 27:8 (2Sam. 2:9)

G ^e shûwrîy (גֶּשׁוּרִי) [pronounced <i>g^eh-shoo-REE</i>]	<i>to join; a bridge, a land of bridges; is transliterated Geshurite</i>	gentilic adjective	Strong's #1651 BDB #177
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333. **Verb:** which means *to feel with the hand, to feel, to stroke*. Strong's #1659 BDB #178.
334. **Gentilic_adjective:** which means *wine press*, transliterated . Strong's #1660–1661, 1663 BDB #178.
335. **Proper_noun/location:** which means ; transliterated . Strong's #1664–1665 BDB #178.
336. **Masculine_proper_noun:** Gether (גֶּתֶר) [pronounced *GHEH-thehr*], which means *fear*; and is transliterated *Gether*. Strong's #1666 BDB #177. Gen. 10:23

Gether (גֶּתֶר) [pronounced <i>GHEH-thehr</i>]	<i>fear; and is transliterated Gether</i>	masculine singular proper noun:	Strong's #1666 BDB #177
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4. ד (ד at the beginning of a word) D Dâhleth [pronounced *DAW-leth*] Written and spoken *d*

1. **Letter:** Dâhleth, the fourth letter of the Hebrew alphabet. Equivalent to 4 and, with two dots above it, 4000. There is no evidence that it was used this way in Old Testament times. Strong's #none BDB #178
2. **Verb:** dâ'ab (דָּאָב) [pronounced *daw-AW^BV*], which means *to become faint, to languish*. Strong's #1669 BDB #178. 1Sam. 2:33 (where it is mistakenly written אָב).

dâ'ab (דָּאָב) [pronounced <i>daw-AW^BV</i>]	<i>to melt [away]; to become faint, to languish</i>	infinitive construct	Strong's #1669 BDB #178
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3. **Feminine_noun:** which means *faintness, failure of mental energy, dismay*. Job 41:14.* Strong's #1670 BDB #178.
4. **Masculine_noun:** which means *faintness, languishing*. Strong's #1671 BDB #178.

5. **Verb:** dâ'ag (דָּאָג) [pronounced *daw-AHG*], which means *to be anxious, to be concerned, to fear*. Strong's #1672 BDB #178. 1Sam. **9:4** 10:2 (21:7)

dâ'ag (דָּאָג) [pronounced <i>daw-AHG</i>]	<i>to be anxious, to be concerned, to fear</i>	3 rd person masculine singular, Qal perfect	Strong's #1672 BDB #178
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The Possible Meanings of Dâ'ag				
Scriptur e	Passage	to be anxious	to be concerned	to fear
1Sam. 9: 5	"...lest my father cease from the donkeys and have dâ'ag-ed for us"	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
1Sam. 1 0:2	"...you father has forsaken the donkeys and has been dâ'ag-ed for you..."	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
Psalms 38 :18	For my iniquity I will confess; I dâ'ag from my sin.	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
Isa. 57:1 1	"...and whom have you dâ'ag-ed and so you fear that you lie and did not remember Me and you have not placed upon your heart?"	reasonable	reasonable	reasonable and likely
Jer. 17:8	"And he is like a tree being planted by water and by a stream: he sends out his roots and is not afraid when the heat comes and his leaves are green. And in the year of drought, he is not dâ'ag and he does not cease from bearing fruit."	reasonable	reasonable	reasonable and likely

The Possible Meanings of Dâ'ag				
Scriptur e	Passage	to be anxious	to be concerned	to fear
Jer. 38:1 9	Then said the king Zedekiah to Jeremiah, "I am dâ'ag-ing the Jews who have deserted to the Chaldeans lest they give me into their hand and they abuse me."	reasonable	reasonable	reasonable and likely
Jer. 42:1 6	"And the sword which you are fearing from it there will overtake you in the land of Egypt; and the famine which you are dâ'ag-ing from it there will follow after you [in] Egypt and you will die."	reasonable	reasonable	reasonable and likely
What I had really hoped to find in this chart is a reason to abandon two of the meanings and hold to the third. However, in all instances, all three meanings are apropos, although <i>to fear</i> (in the sense of being <i>anxious</i> about something and <i>fearing the worst</i>) seems to be the most applicable throughout.				

6. **Masculine_proper_noun:** Dô'êg (דוֹעַג) [pronounced *doh-AYG*], which means *anxious, concerned, fear* and is transliterated *Doeg*. The pertinent verb here is dâ'ag (דָּאָג) [pronounced *daw-AHG*], which means *to be anxious, to be concerned, to fear*. You will note that the consonants are exactly the same, which is the root of the word. This means that they likely mean the same thing. My guess is that Doeg was a difficult birth which caused his mother to be concerned; even to be afraid. And so she named her son accordingly (Strong's #1672 BDB #178). Strong's #1673 BDB #178. 1Sam. 21:7 22:9 Psalm 52 inscription

Dô'êg (דוֹעַג) [pronounced <i>doh-AYG</i>]; also spelled דוֹעַג	<i>anxious, concerned, fear</i> and is transliterated <i>Doeg</i>	masculine proper noun	Strong's #1673 BDB #178
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7. **Feminine_noun:** which means *anxiety, anxious care*. Strong's #1674 BDB #178.
8. **Verb:** which means *to fly swiftly, to dart through*. Strong's #1675 BDB #178.
9. **Feminine_noun:** which means *a bird of prey, possibly a kite*. Strong's #1676 BDB #178.

10. **Feminine_noun:** which means *a bird of prey, possibly a kite*. Strong's #1772 BDB #178.
11. **Masculine_noun:** which means *rest*. Either reading or meaning is doubtful. Deut. 33:25.* Strong's #1679 BDB #179.
12. **Verb:** which means *to move gently, to glide, to glide over*. Strong's #1680 BDB #179.
13. **Masculine_noun:** dôwb (דּוֹב) [pronounced *do^bv*], which means *bear*. Strong's #1677 BDB #179. 1Sam. 17:34 2Sam. 17:8

dôwb (דּוֹב or דּוֹב) [pronounced <i>doh^bv</i>]	<i>bear</i>	masculine singular noun	Strong's #1677 BDB #179
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14. **Feminine_noun:** which means *a whispering, a defamation*. Strong's #1681 BDB #179.
15. **Masculine_noun:** which means *dove's dung*. What a cool idea for a word. 2Kings 6:25.* Strong's #1686 BDB #179.
16. **Feminine_noun:** d^ebêlâh (דְּבֵלָה) [pronounced *d^ebay-LAW*], which means *a lump of pressed figs*. Strong's #1690 BDB #179. 1Sam. 25:18 30:12 1Chron. 12:40

d ^e bêlâh (דְּבֵלָה) [pronounced <i>d^eb^vay-LAW</i>]	<i>a fig-cake, a lump of pressed figs, a cake of pressed figs</i>	feminine singular noun	Strong's #1690 BDB #179
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17. **Proper_noun_location:** Strong's #1689 BDB #179.
18. **Masculine_proper_noun:** which means *a lump of pressed figs?* and is transliterated . Strong's #1691 BDB #179.
19. **Proper_noun_location:** which means *a lump of pressed figs?*; and is transliterated . Strong's #1015 BDB #179.
20. **Verb:** dâbaq (דָּבַק) [pronounced *daw^b-VAHK*], which means *to cling, to cleave, to hold close, to keep close, to adhere*. When followed by the bēyth preposition, the rendering of *to cling to* or *to adhere to* seems to be reasonable (Deut. 11:22 30:20 Job 19:20). Hophal: *to cleave fast*. Strong's #1692 BDB #179. Gen. 2:24 19:19 31:23 34:2 Joshua 23:8 Ruth 2:8, 21 1Sam. 14:22 31:2 2Sam. 1:6 20:2 23:10 Job 19:20 Psalm 44:25 63:8

dâbaq (דָּבַק) [pronounced <i>daw^b-VAHK</i>]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 rd person masculine singular, Qal imperfect	Strong's #1692 BDB #179
dâbaq (דָּבַק) [pronounced <i>daw^b-VAHK</i>]	<i>to cause to adhere, to make to cleave; to follow hard; to com e upon, to reach, to be caused to reach</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #1692 BDB #179

The idea is, they follow so closely behind, it is almost as though they are attached to those they follow.

dâbaq (דָּבַק) [pronounced daw ^b - VAHK]	to	3 rd person masculine plural, imperfect	Strong's #1692 BDB #179
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Because so many ancient commentaries depend upon the KJV, which reads *to follow after* at this point, it is important that you see just what this verb actually means. This is the same word which is used of Adam *clinging to* his wife (Gen. 2:24); no fundamentalist wants to see this word interpreted as Adam *following after* his wife. This word is also found in Ruth 1:14 1Kings 11:2 Job 19:20 29:10. This does reasonably mean *to follow after, to pursue* when found in the Hiphil (see Judges 20:45 1Sam. 14:22 2Sam. 1:6). Barnes concurs, writing: *dâbaq* - means properly to cleave to; to adhere; to be glued to; to stick fast. Then it means *to attach oneself to anything; and then, to pursue or follow after*. The idea here is that of *adhering to, or cleaving to*.⁷⁸

21. **Verb:** dâbar (דָּבַר) [pronounced daw^b-VAHR], which means *to speak, to declare, to proclaim, to announce*. In the Piel, it is stronger and it can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). What kind of intensification is determined by context. In Judges 12:6, the Piel puts the emphasis on upon *enunciation*. The Piel may call for *talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around*. It can be rendered *to promise, to propose [marriage], to speak kindly of, to plot against, to destroy*. Again, like many of the words used by Job, this could take on different meanings. Most often, the Piel could be simply rendered *to speak*. Strong's #1696 BDB #180. The Doctrine of Tongues (Isa. 28:14) Gen. 8:15 12:4 16:13 17:3 18:5 19:14 20:8 21:1 23:3 24:7, 30 27:5, 6 28:15 29:9 31:24 32:19 34:3 35:13 Deut. 1:1, 11 2:1, 16 20:2 29:13 31:1 Joshua 1:3 5:14 22:4 Judges 2:15 5:12 6:36, 39 9:37 12:6 16:10 19:30 Ruth 2:13 1Sam. 1:13 2:3 3:9, 17 8:21 9:25 **10:25** 11:4 14:19 15:16 16:4 17:23 19:1, 3 20:23 24:16 25:9, 39 28:17 2Sam. 2:27 7:17 14:3, 10 17:6 19:7, 29 20:16, 18 22:1 23:2 24:12 1Kings 1:14, 42 2:4, 14 Job 1:16 2:10, 13 11:5 13:7, 13, 22 19:7, 11 Psalm 2:5 12:3 15:2 34:13 41:6 47:3 41:4 52:3 62:11 63:11 73:8 99:7 Prov. 2:12

dâbar (דָּבַר) [pronounced daw ^b - VAHR]	<i>to speak, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Qal perfect	Strong's #1696 BDB #180
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⁷⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 63:8.

dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to declare, to proclaim, to announce; to lead, to guide; to rule, to direct; to follow; to lay snares, to plot against; to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #1696 BDB #180
This includes a group of meanings given in Gesenius.			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, declaring, proclaiming, announcing; leading, guiding; ruling, directing</i>	Qal active participle	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speakers of, proclaimers of, announcers of</i>	masculine plural construct, Qal active participle	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for *talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.*

dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to subdue, to lead away; put to flight; to speak</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1696 BDB #180

This is from the verb *to speak*, and the meaning here is taken from the 2nd group of Qal meanings, which are *to lead, to guide; to rule, to direction; to bring to order, to subdue* (the final two are taken from the Arabic). This is the only place where we find this verb used in the Hiphil, and it obviously presents some problems here.

We do apparently have a similar usage in Psalm 18:47 (...the God who gave me vengeance and subdued peoples under me...) and 2Chron. 22:10 (Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah). Add in Psalm 47:3 here as well.

dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to be spoken of; to be decreed; spoken for</i>	3 rd person masculine singular, Pual imperfect	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak together, to speak [talk] to one another</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1696 BDB #180
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking with; what has been spoken</i>	Hithpael participle	Strong's #1696 BDB #180

22. **Masculine_noun:** dâbâr (דָּבַר) [pronounced daw^b-VAWR], which means *word, saying, doctrine, thing, matter, command*. It occurs well over 1300 times in the Old

Testament and its verbal cognate occurs over a thousand times; five times just in this chapter). This should indicate that we probably have a reasonable idea as to what this word really is; and we do; it means *word, saying, doctrine, command*. It is something which proceeds from the mouth and the context determines its exact parameters. Its primary meaning is what is said; this can be extrapolated to refer to the content of what is said, and hence the translation *things, matters, reports*. Strong's #1697 (or #1696) BDB #182. Gen. 11:1 15:1 18:14 19:8, 21 20:8, 10 21:11 22:1, 20 24:28 27:34 31:1 32:19 34:18 Lev. 23:37 Deut. 1:1, 14 2:7, 26 17:1 22:14 Joshua 2:14 Judges 2:4 3:19 6:29 18:7 19:19 20:9 Ruth 3:18 1Sam. 2:23 3:11, 17, 18 4:16 9:9 10:2, 16 11:4 12:16 14:12 15:1, 10 16:18 17:11, 27 18:8 19:7 20:2 21:2, 12 22:15 24:6, 7 25:9, 36 26:16, 19 28:10, 18, 20 30:24 2Sam. 1:4 3:8 7:7 13:20, 21 14:3, 12, 20 15:3, 6 16:23 17:4 18:13 19:9, 29 20:17, 21 22:1 23:1 24:3 1Kings 1:7 2:4 1Chron. 10:13 11:1, 3 16:15, 37 Job 2:13 19:28 Psalm 7 inscription 19:3 41:8 52:4 55:21 56:4, 5 59:12 64:3, 5 103:20 105:27 106:12 (110:4) 148:8 Prov. 1:6, 23

dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun	Strong's #1697 BDB #182

23. **Combo:** 2Sam. 18:13

kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

It is possible that these two words together mean *everything*.

24. **Combo:**

25. **Combo:** 2Sam. 20:21

lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

Literally, this means *[This is] not therefore the word*. Translators of 2Sam. 20:21 have translated it: *the matter [is] not so* (WEB, Young); *such is not the case* (NASB); *that is not true* (ESV); *that's not how it is* (Complete Jewish Bible); *that's not the way things are* (NET Bible); *that is not what I want* (Emphasized Bible, NCV); *that is not the (my, our) plan* (Easy English, GNB).

26. **Combo:** Gen. 12:17 20:11 2Sam. 18:5

ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182

Together, ʿal dâbâr (עַל דָּבָר) [pronounced *gahl-daw^b-VAWR*] mean *because of, because of [that], for the sake of, for the cause of [that]*.

27. **Combo:** Deut. 22:24

ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Together, ʿal dâbâr (עַל דָּבָר) [pronounced *gahl-daw^b-VAWR*] mean *because, because of, because of that, for the sake of, for the cause of that*.

28. **Combo:** Gen. 22:16 24:9 30:31 34:14 2Sam. 15:6 17:6 24:3 1Kings 1:27

dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088 , 2090 (& 2063) BDB #260

Together, dâbâr zeh mean *this thing, this matter, this command*. Literally, together, they would be translated *the word the this*.

29. **Masculine_noun:** deber (דֶּבֶר) [pronounced DE^B-ver], which means, *pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death*. is uniformly rendered *pestilence* in the KJV (with the exception of Hosea 13:14, which should read in part: [Where is your pestilence, O Death?](#)). Zodhiates gives the rendering *punishment from God resulting in death* rather than BDB's *pestilence, plague*. We find this word used continually with the word *famine*, albeit mostly by Jeremiah (2Chron. 20:9 Jer. 21:9 29:17–18 32:24 Ezek. 6:11). Furthermore, *famine* should be understood as corresponding more closely to *economic depression* with an emphasis upon hunger. In glancing at the several passages, I would be apt to conclude that this is almost always ***punishment from God resulting in death; often taking the form of a quick, fatal illness***. A strong case could be made for the rendering ***sin unto death*** for believers and ***the final punishment*** for unbelievers (obviously the final punishment in life). Strong's #1698 BDB #184. 2Sam. 24:13 Psalm **78:50**

deber (דֶּבֶר) [pronounced DE ^B -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184
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30. **Masculine_noun:** which means *pasture*. Strong's #1699 BDB #184.
31. **Feminine_plural_noun:** which means *floats, rafts*. 2Kings 5:23.* Strong's #1702 BDB #184.
32. **Feminine_noun:** dib^erâh (דִּבְרָה) [pronounced dī^bv^e-RAW], which means *manner, mode; cause, reason*. It is found only in Job 5:8 Psalm 110:4 Eccl. 3:18 7:14 8:2 (and Dan 2:30 4:17, as the Chaldean equivalent).* It is built upon the word for *word*. Strong's #1700 BDB #184. Job 5:8 Psalm 110:4

dib ^e râh (דִּבְרָה) [pronounced dī ^b v ^e -RAW]	<i>manner, mode; cause, reason</i>	feminine singular noun:	Strong's #1700 (and #1701) BDB #184
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<p>‘al (עַל) [pronounced <i>gahl</i>]</p>	<p><i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, concerning</i></p>	<p>preposition of proximity</p>	<p>Strong's #5921 BDB #752</p>
<p>dib^erâh (דִּבְרָה) [pronounced <i>dib^e- RAW</i>]</p>	<p><i>manner, mode; cause, reason</i></p>	<p>feminine singular noun:</p>	<p>Strong's #1700 (and #1701) BDB #184</p>

Together, ‘al dib^erâh mean *to the intent that, in order that, so that; for the sake of; concerning the matter of, concerning the condition of; according to the manner of, according to the order of.*

33. **Feminine_noun:** d^ebôwrâh (דְּבוּרָה) [pronounced *d^{eb}-voh-RAW*], which means *bee*. Strong's #1682 BDB #184. Deut. 1:44

<p>d^ebôwrâh (דְּבוּרָה) [pronounced <i>d^{eb}- voh-RAW</i>]</p>	<p><i>bee</i></p>	<p>feminine singular noun</p>	<p>Strong's #1682 BDB #184</p>
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34. **Proper_feminine_noun:** D^ebôwrâh (דְּבוּרָה) [pronounced *d^{eb}-voh-RAW*], and only two women in the Bible have this name: Rachel's nurse (Gen. 35:8) and Deborah of the judges (Judges 4–5). According to Zodhiates, *Deborah means "bee," perhaps emphasizing the organized life of that insect.*⁷⁹ Strong's #1683 BDB #184. Gen. 35:8 Judges 4:4

<p>D^ebôwrâh (דְּבוּרָה) [pronounced <i>d^{eb}- voh-RAW</i>]</p>	<p><i>bee; transliterated Deborah</i></p>	<p>feminine singular noun</p>	<p>Strong's #1683 BDB #184</p>
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35. **Masculine_noun:** which means *hindmost chamber, innermost room of the temple of Solomon, holy of holies, the most holy place*. Strong's #1687 BDB #184.

36. **Proper_masculine_noun:** D^ebîyr (דְּבִיר) [pronounced *d^{eb}VEER*], which means *to speak, speaking, word; and is transliterated Debir*. Strong's #1688 BDB #184. Judges 1:11

<p>D^ebîyr (דְּבִיר) [pronounced <i>d^{eb}VEER</i>]</p>	<p><i>to speak, speaking, word; transliterated Debir</i></p>	<p>masculine singular, proper noun</p>	<p>Strong's #1688 BDB #184</p>
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37. **Masculine_noun:** which means *speaking*. Strong's #1699 BDB #184.

38. **Feminine_noun:** which means *word*. Strong's #1703 BDB #184.

⁷⁹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 652.

39. **Masculine_noun1:** which means *mouth as an organ of speech*. Strong's #4057 BDB #184.
40. **Masculine_noun2:** mid^ebâr (מִדְבָּר) [pronounced *mid^e-BAWR*], which means *wilderness, unpopulated wilderness, desert wilderness*. The word itself does not mean *desert*, per se, because it is a place where sheep are grazed (Joshua 2:22 Psalm 65:13). The only way it may be thought of as a desert is it often an *uninhabited* (or *deserted*) land (Job 38:26 Jer. 9:1). Strong's #4057 BDB #184. Gen. 14:6 16:7 21:14 Deut. 1:1 2:1, 7 32:10 Joshua 1:4 Judges 1:16 11:22 1Sam. 4:8 13:18 17:28 23:14 24:1 25:1 26:2 2Sam. 2:24 15:23, 28 16:2 17:16 1Kings 2:34 1Chron. 12:8 Job 1:19 Psalm 29:8 55:7 63 inscription 95:8 106:9, 14

mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun	Strong's #4057 BDB #184
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>into the wilderness, toward the unpopulated wilderness, toward the desert wilderness; into the mouth</i>	masculine singular noun with directional hê; with the definite article	Strong's #4057 BDB #184

41. **Verb:** which means *to become black to brown*. Strong's #none BDB #185.
42. **Masculine_noun:** d^ebash (דְּבַשׁ) [pronounced *d^{eb}-VAHSH*], which means *honey*. It is given this name because of its color. You may recall that the Land of Promise is often referred to as a land flowing with milk and *honey*? This is the word for *honey*. Strong's #1706 BDB #185. 1Sam. 14:25 17:29 Job 20:17

d ^e bash (דְּבַשׁ) [pronounced <i>d^{eb}-VAHSH</i>]	<i>honey</i>	masculine singular noun	Strong's #1706 BDB #185
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Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that $\frac{2}{3}$ rds of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

43. **Feminine_noun:** which means *hump [of a camel]*. Strong's #1707 BDB #185.
44. **Verb:** which means *to multiply, to increase*. Strong's #1711 BDB #185.
45. **Masculine_noun:** dâg (דָּג) [pronounced *dawg*], which means *fish*. Strong's #1709 BDB #185. The Doctrine of Dagon, the Pagan God of the Philistines Gen. 9:2

dâg (דָּג) [pronounced <i>dawg</i>]	<i>fishes</i>	masculine plural noun	Strong's #1709 BDB #185
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46. **Feminine_noun:** dâgâh (דָּגָה) [pronounced daw-GAW], which means *fish*. Strong's #1710 BDB #185. Gen. 1:26 Psalm 105:29

dâgâh (דָּגָה) [pronounced daw-GAW]	<i>fish</i>	feminine singular noun generally used in the collective sense	Strong's #1710 BDB #185
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47. **Verb:** which means *to fish, to catch fish*. Strong's #1770 BDB #185.
48. **Masculine_noun:** which means *fisher, fisherman*. Strong's #1728 & #1771 BDB #186.
49. **Masculine_proper_noun:** which means ; transliterated . Strong's #1712 BDB #186.
50. **Feminine_noun:** which means *fishing, fishery*. Strong's #1729 BDB #186.
51. **Masculine_proper_noun:** Dâgôwn (דָּגוֹן) [pronounced daw-GOHN], which means *corn, grain; his fish*; [or is simply a transliteration] and is transliterated *Dagan, Dakan*. God and idol of Philistines. Strong's #1712 BDB #186. The Pagan God Dagon (1Sam. 5) 1Sam. 5:2 1Chron. 10:10

Dâgôwn (דָּגוֹן) [pronounced daw-GOHN]	<i>corn, grain; his fish</i> [or is simply a transliteration] and is transliterated <i>Dagan, Dakan</i>	masculine singular proper noun	Strong's #1712 BDB #186
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52. **Verb1:** dâgal (דָּגַל) [pronounced daw-GAHL], which means *to look, to behold*. It is never used this way in the Bible. Strong's #1713 BDB #186. Psalm 20:5

dâgal (דָּגַל) [pronounced daw-GAHL]	<i>to carry</i> [set up, erect, flaunt] a banner [standard, flag]	3 rd person masculine singular, Qal imperfect	Strong's #1713 BDB #186
dâgal (דָּגַל) [pronounced daw-GAHL]	<i>set up as a banner, conspicuous, distinguished</i>	Qal participle	Strong's #1713 BDB #186
dâgal (דָּגַל) [pronounced daw-GAHL]	<i>to be supplied</i> [furnished, arrayed] with banners [standards, flags]	3 rd person masculine singular, Niphal imperfect	Strong's #1713 BDB #186

53. **Masculine_noun:** which means *a standard, a banner*. Strong's #1714 BDB #186.
54. **Verb2:** which means *to carry, to set up a standard, to set up a banner*. Strong's #1713 BDB #186.
55. **Verb:** which means *to heap up*. Meaning dubious. Strong's #none BDB #186.
56. **Masculine_noun:** dâgân (דָּגָן) [pronounced daw-GAWN], which means *corn, grain*. Strong's #1715 BDB #186. The Pagan God Dagon Gen. 27:28, 37

dâgân (דָּגָן) [pronounced daw-GAWN]	corn, grain, wheat; cereal	masculine singular noun	Strong's #1715 BDB #186
Dâgân (דָּגָן) [pronounced daw-GAWN]	corn, grain, wheat; cereal; transliterated Dagan	masculine singular proper noun	Strong's #1715 BDB #186

57. **Verb:** which means *to gather together as a brood*. Strong's #1716 BDB #186.
58. **Masculine_noun:** which means *breast, teat, nipple*. Strong's #1717 BDB #186.
59. **Verb:** which means *to move slowly*. Strong's #1718 BDB #186. (What about #1730, 1733?).
60. **Gentilic_adjective:** which means , transliterated . Strong's #1720 BDB #186.
61. **Gentilic_proper_noun:** Dôdânîym (דֹּדַנִּיִּם) [pronounced *doh-daw-NEEM*], which means *leaders*, transliterated *Dodanim, Rodanim*. Strong's #1721 BDB #186. Gen. 10:4

Dôdânîym (דֹּדַנִּיִּם) [pronounced <i>doh-daw-NEEM</i>]	leaders, transliterated <i>Dodanim, Rodanim</i>	gentilic proper singular noun	Strong's #1721 BDB #186
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The matching noun in 1Chron. 1:7 is spelled with a rêysh (ר) instead of a dêleth (ד).

62. **Gentilic_adjective/location:** D°dân (דָּדָן) [pronounced *dehd-AWN*], which means *low country*; transliterated *Dedan*. Strong's #1719 BDB #186. Gen. 10:7 25:3

D°dân (דָּדָן) [pronounced <i>dehd-AWN</i>]	low country; transliterated <i>Dedan</i>	gentilic singular adjective/location:	Strong's #1719 BDB #186
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There is an alternate way of spelling this with an *eh* ending.

63. **Verb:** which means *to astonish, to astound*. Strong's #1724 BDB #187.
64. **Verb:** which means *to rush, to dash*. Strong's #1725 BDB #187.
65. **Feminine_noun:** dahăhâr (דַּהֲחָר) [pronounced *dah-huh-HAWR*], which means *rushing, dashing; [frantic] galloping*. Strong's #1726 BDB #187. Judges 5:22*

dahăhâr (דַּהֲחָר) [pronounced <i>dah-huh-HAWR</i>]	rushing, dashing; [frantic] galloping	feminine singular noun	Strong's #1726 BDB #187
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66. **Masculine_noun:** which means *elm or some other kinda tree*. Strong's #8410 BDB #187.
67. **Verb:** which means *to pine away [due to a disease]*. Strong's #1727 BDB #187.

68. **Verb:** which means *to swing, rock, dandle, fondle, love*. Strong's #none BDB #187.
69. **Masculine_noun:** dôwd (דוּד) [pronounced *dohd*], which means *beloved, love, uncle*. Throughout most of Scripture, this is rendered *uncle*. However, in Song of Solomon, dôd is rendered *beloved* and in Ezekiel it is rendered *love*. Strong's #1730 BDB #187. 1Sam. 10:14, 16 14:50

dôwd (דוּד) [pronounced <i>dohd</i>]	<i>beloved, love, uncle</i>	masculine singular construct	Strong's #1730 BDB #187
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70. **Feminine_noun:** which means *aunt*. Strong's #1733 BDB #187.
71. **Masculine_proper_noun:** Dôwdôw (דוּדוּ) [pronounced *doh-DOH*], which means *his beloved* and is transliterated *Dodo*. Strong's #1734 BDB #187. 2Sam. 23:9 1Chron. 11:12

Dôwdôw (דוּדוּ) [pronounced <i>doh-DOH</i>]	<i>his beloved; loving; his uncle; and is transliterated Dodo</i>	masculine singular proper noun	Strong's #1734 BDB #187
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72. **Masculine_proper_noun:** which means *nuthin'* and is transliterated . Strong's #1737 BDB #187.
73. **Masculine_proper_noun:** which means *nuthin'* and is transliterated . Strong's #1735 BDB #187.
74. **Masculine_proper_noun:** Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced *daw-VEED*], which means *beloved* and is transliterated *David*. Strong's #1732 BDB #187. 1Sam. 16:13 17:12 19:1 20:1 21:1 22:1 23:1, 29 (24:1) 25:1 26:1 27:1 28:1 29:2 30:1, 3 2Sam. 1:1 13:1 15:12 16:1 17:1 18:1, 24 19:11 20:1 21:1 22:1 23:1 24:1 1Kings 1:1 2:1 1Chron. 10:14 16:1 Psalm 7 inscription 15 inscription 23 inscription 34 inscription 41 inscription 52 inscription 55 inscription 56 inscription 59 inscription 63 inscription 103 inscription 133 inscription 142 inscription Prov. 1:1

Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
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75. **Masculine_noun:** dûwday (דוּדַי) [pronounced *doo-DAH-ee*], which means *mandrake, love-apple; as exciting sexual desire, and favouring procreation*. Strong's #1736 BDB #188. Gen. 30:14

dûwday (דוּדַי) [pronounced <i>doo-DAH-ee</i>]	<i>mandrake, love-apple; as exciting sexual desire, and favouring procreation</i>	masculine singular noun	Strong's #1736 BDB #188
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dûwdâ'îym (דוּדְאִיִּם) [pronounced <i>doo-daw-EEM</i>]	<i>mandrakes, love-apples; as exciting sexual desire, and favouring procreation</i>	masculine plural noun	Strong's #1736 BDB #188
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Oriental superstition believes that these apples are related to sexual power or potency.

76. **Masculine_noun:** dûd (דוּד) [pronounced *dood*], which means *pot, jar, kettle* (1Sam. 2:14 2Chron. 35:13 Job 41:20); and it is used for a *receptacle for carrying* (2Kings 10:7 Jer. 24:2); here, it is used for a receptacle for the carrying of bricks.* In our modern age, we have vessels which can be used to store food in the refrigerator, but then can be placed into the microwave to heat the food, and then, in a bachelor's home, used as the serving dish and the plate. It could be that these were vessels which had a dual purpose of storing or carrying food, and could also be used to cook the food in. The implication is that perhaps it had a handle. BDB suggests that this comes from a Syrian word which means *to disturb* (as in, *to boil*). 1Sam. 2:14 is the first occurrence of this word in Scripture. Strong's #1731 BDB #188. **Ancient Jewish Cooking Vessels** 1Sam. 2:14 Psalm 81:6

dûd (דוּד) [pronounced <i>dood</i>]	<i>pot, jar, kettle; receptacle for carrying [something]</i>	masculine singular noun	Strong's #1731 BDB #188
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Dûd means *pot, jar, kettle* (1Sam. 2:14 2Chron. 35:13 Job 41:20); and it is used for a *receptacle for carrying* (2Kings 10:7 Jer. 24:2); here, it is used for a receptacle for the carrying of bricks.* In our modern age, we have vessels which can be used to store food in the refrigerator, but then can be placed into the microwave to heat the food, and then, in a bachelor's home, used as the serving dish and the plate. It could be that these were vessels which had a dual purpose of storing or carrying food, and could also be used to cook the food in. The implication is that perhaps it had a handle. BDB suggests that this comes from a Syrian word which means *to disturb* (as in, *to boil*). 1Sam. 2:14 is the first occurrence of this word in Scripture

77. **Verb:** *to be ill, to be unwell*. Strong's #1738 BDB #188.
78. **Masculine_noun:** d^evay (דִּי) [pronounced *d^evay*], which means *illness, languishing; faint*. This is a word we find used only twice in Scripture—here and Psalm 41:3.* Young renders this as *sickenings* and then as *pestilence*; Rotherham: *disease* (both times); KJV: *sorrowful, languishing*; NKJV: *loathsome, illness*; NASB: *loathsome, illness*; *The Amplified Bible: diseased, languishing*. The adjectival cognate, found only in Isa. 1:5 Jer. 8:18 Lam. 1:22*, usually is rendered *faint* (Strong's #1742 BDB #188). Therefore, I am going to go with *languishing*. Strong's #1741 BDB #188. Job 6:7 Psalm 41:3*

d ^e vay (דִּי) [pronounced <i>d^evay</i>]	<i>illness, languishing; faint</i>	masculine singular noun	Strong's #1741 BDB #188
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79. **Adjective:** dâwâh (דָּוָה) [pronounced *dawh-VAWH*] and it is a word found only one time in the Old Testament and that is Lev. 12:2 (Strong's #1738). Dâweh (דָּוֶה) [pronounced *daw-WEH*, or, quite possibly *daw-WAY*] which is also a word associated

with *menstruation*. Dâweh is clearly tied to a woman menstruating in Lev. 15:33 and 20:18. Graven images are referred to by this adjective in Isa. 30:22 (usually translated *impure, unclean*). However, in Lam. 1:13 and 5:17, it is simply a reference to being *sick, faint, weakly*. Strong's #1739 BDB #188.

80. **Masculine_noun:** which means *sickness*. Strong's #4064 BDB #188.
81. **Adjective:** which means *faint [always of heart]*. Strong's #1742 BDB #188.
82. **Masculine_noun:** which means *ink*. Strong's #1773 BDB #188.
83. **Verb:** which means *to rinse, to cleanse away by rinsing; washing*. Strong's #1740 BDB #188.
84. **Verb:** which means *to pound, to beat*. Strong's #1743 BDB #188.
85. **Feminine_noun:** which means *mortar*. Strong's #4085 BDB #189.
86. **Feminine_noun:** which means *an unclean bird; possibly a hoopoe*. Strong's #1744 BDB #189.
87. **Feminine_noun:** which means *silence*. Identical to below Strong's #1745 BDB #189.
88. **Masculine_proper_noun:** Dûwmâh (דִּוְמָאֵחַ) [pronounced *doo-MAW*], which means *silence; transliterated Dumah*. Strong's #1746 BDB #189. Gen. 25:14

Dûwmâh (דִּוְמָאֵחַ) [pronounced <i>doo-MAW</i>]	<i>silence; transliterated Dumah</i>	masculine singular proper noun	Strong's #1745 & 1746 BDB #189
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This refers to a son of Ishmael, a tribe in Arabia (presumably descended from him); and a town located in the mountainous region of Judah.

89. **Feminine_noun:** dûwmîyâh (דִּוְמִיָּאֵחַ) [pronounced *doo-me-YAW*], which means *silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation*. Strong's #1747 BDB #189. Psalm 62:1

dûwmîyâh (דִּוְמִיָּאֵחַ) [pronounced <i>doo-me-YAW</i>]	<i>silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation</i>	feminine singular noun	Strong's #1747 BDB #189
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90. **Masculine_noun:** which means *silence; in silence, silently*. As a noun and as an adverb. Strong's #1748 BDB #189.
91. **Verb:** dîyn (דִּין) [pronounced *deen*], which means *to judge, contend, plead; to act as judge, minister judgment; to plead a cause; to execute judgment, requite, vindicate; to govern; to contend, strive*. Strong's #1777 BDB #189. Gen. 15:14

dîyn (דִּיֵן) [pronounced <i>deen</i>]	<i>to judge, contend, plead; to act as judge, minister judgment; to plead a cause; to execute judgment, requite, vindicate; to govern; to contend, strive</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #189
This is also spelled dûwn (דּוּן) [pronounced <i>doon</i>].			
dîyn (דִּיֵן) [pronounced <i>deen</i>]	<i>judging, contending, pleading; acting as judge, ministering judgment; pleading a cause; executing judgment, requiting, vindicating; governing</i>	Qal active participle	Strong's #1777 BDB #189
dîyn (דִּיֵן) [pronounced <i>deen</i>]	<i>to be at strife, quarrel</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1777 BDB #189

92. **Masculine_noun:** which means *dubious*. Strong's #1779 BDB #189.
93. **Verb:** which means *to spring, to leap, to dance; to be joyous*. Strong's #1750 BDB #189.
94. **Masculine_noun:** which means *bulwark, siege-wall*. Strong's #1785 BDB #189.
95. **Verb:** which means *to heap up, to pile; to dwell; to circle, to go about, to surround*. Strong's #1752 BDB #189.
96. **Masculine_noun:** which means *circle, ball; heap, pile*. Strong's #1754 BDB #189.
97. **Masculine_noun:** dôwr (דּוֹר) [pronounced *dohr*], which means *generation; race; people; age, period, time period [of a generation], a time slice*. It is a time slice out of a group of people, a slice of a people (the Jews as versus other national groups) or just a time slice in general. It might be considered the *time period of a specific generation*. It is translated *age, generation, period*. Strong's #1755 BDB #189. Gen. 6:9 7:1 9:12 15:15 17:7 Deut. 1:35 2:14 32:20 Judges 2:10 3:2 1Chron. 16:15 Job 8:8 Psalm 12:7 24:6 61:6 73:15 106:31

dôwr (דּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
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98. **Compound_nouns:** dôwr (דּוֹר) [pronounced *dohr*], which means *generation, age*. Here we have a doubling of the noun and it is literally a *generation and a generation*

or *an age and an age*. It is rendered *age-old* (NASB, NJB); *of generation after generation* (Rotherham); *of many generations* (NKJV, NRSV, Young); *ancient* (REB); *of past generations* (God's Word™); *from ages past* (NAB). Strong's #1755 BDB #189. The Doctrine of Fasting (Isa. 58:12) Psalm 61:6 106:31

dôwr (דֹּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dôwr (דֹּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

The doubling of the noun is literally *a generation and a generation* or *an age and an age*. This phrase in Psalm 106:31 has been rendered *generation to generation* (NRSV); *the generations* (REB); *all generations* (JPS, NAB, NASB, NKJV, Young); *age to age* (NJB); *age-old* (NASB, NJB); *every generation* (God's Word™); *generation after generation* (Rotherham); *of many generations* (NIV, NKJV, NRSV, Young); *ancient* (REB); *of past generations* (God's Word™); *from ages past* (NAB).

99. **Compound_nouns:** dôwr (דֹּוֹר) [pronounced *dohr*], which means *generation, age*. Here we have a doubling of the noun and it is literally *to a generation and a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB). Strong's #1755 BDB #189. Psalm 10:6 33:11 89:1, 4 146:10

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
dôwr (דֹּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

dôwr (דֹּוּר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
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This is literally *to a generation and a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB).

100. **Proper_noun_location:** Dôwr (דֹּוּר) [pronounced *dohr*], which means *period, generation, dwelling*; and is transliterated *Dor*. Strong's #1756 BDB #190. Judges 1:27

Dôwr (דֹּוּר) [pronounced <i>dohr</i>]	<i>period, generation, dwelling; and is transliterated Dor</i>	proper singular noun; location	Strong's #1756 BDB #190
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Also spelled Dô'r (דֹּוֹר) [pronounced *dohr*].

101. **Feminine_noun:** which means *pile*. Strong's #4071 BDB #190.
102. **Verb:** dûwsh (דִּוַּשׁ) [pronounced *doosh*], which means *to beat, to pound, to trample upon, to tread, to thresh*. Niphal: *to be trampled down*. Hophal: *to be threshed*. Strong's #1758 BDB #190. Judges 8:7
103. **Masculine_noun:** which means *threshing*. Strong's #1786 BDB #190.
104. **Feminine_noun:** which means *that which is threshed*. Strong's #4098 BDB #190.
105. **Masculine_noun1:** which means *a pygarg [a clean animal]*. Strong's #1788 BDB #190.
106. **Masculine_proper_noun2:** which means *a pygarg* and is transliterated . Strong's #1787(۽) BDB #190.
107. **Verb:** dôchah (דָּחָה) [pronounced *daw-KHAW*], which means *to push, to thrust, to push violently, to throw down. To chase, overflow, totter, sore, drive away or out, be outcast, be cast down*. Niphal: *to be thrust down, to be cast down*. Pual: *to be thrust down*. Strong's #1760 BDB #190. Psalm 62:3 118:13 147:1

dôchah (דָּחָה) [pronounced <i>daw-KHAW</i>]	<i>to push, to thrust, to push violently, to throw down</i>	3 rd person masculine singular, Qal imperfect	Strong's #1760 BDB #190
dôchah (דָּחָה) [pronounced <i>daw-KHAW</i>]	<i>being pushed down [thrown down, thrust down, cast down]; being driven [pushed, thrust] away</i>	feminine singular, Qal passive participle	Strong's #1760 BDB #190

dâchah (דַּחַח) [pronounced daw-KHAW]	<i>to be pushed down, to be thrust down, to be cast down; to be driven [pushed, thrust] away</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1760 BDB #190
dâchah (דַּחַח) [pronounced daw-KHAW]	<i>those who have been pushed [thrust, cast] down, the ones who have been driven [pushed, thrust] away; outcasts, exiles</i>	masculine plural, Niphal participle construct	Strong's #1760 BDB #190
dâchah (דַּחַח) [pronounced daw-KHAW]	<i>to be thrust down; to be thrown down</i>	3 rd person masculine singular, Pual imperfect	Strong's #1760 BDB #190

Also spelled dâchach (דַּחַח) [pronounced daw-KHAHCH].

108. **Masculine_noun:** d°chal (לָחַל) [pronounced d°khahl], which means *falling, stumbling*. Psalm 56:13 116:8.* Strong's #1762 BDB #191. Psalm 56:13

d°chal (לָחַל) [pronounced d°khahl]	<i>falling, stumbling</i>	masculine singular noun	Strong's #1762 BDB #191
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109. **Masculine_noun:** which means *a means of stumbling, occasion of stumbling*. Strong's #4072 BDB #191.
110. **Verb:** which means *to be thrust down*. Niphal only; see above. Jer. 23:12.* Strong's #1760 BDB #191.
111. **Masculine_noun:** which means *millet*. Strong's #1764 BDB #191.
112. **Verb:** which means *to drive, to hasten*. Strong's #1765 BDB #191.
113. **Feminine_noun:** which means *a thrust*. Strong's #4073 BDB #191.
114. **Verb:** dâchaq (דָּחַק) [pronounced daw-KHAHK], which means *to crowd, to thrust, to push [often in a great crowd]; to oppress*. We only find this verb Judges 2:18 and in Joshua 2:8.* Strong's #1766 BDB #191. Judges 2:18

dâchaq (דָּחַק) [pronounced daw-KHAHK]	<i>to crowd, to thrust, to push [often in a great crowd]; to oppress</i>	masculine plural, Qal active participle; with the 3 rd person masculine plural suffix	Strong's #1766 BDB #191
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115. **Masculine_noun:** which means *sufficiency, enough*. Specific combinations with various prepositions. Listed as a substantive. Strong's #1767 BDB #191.

116. **Proper_noun_location:** Dîy-zâhâb (דִּי־זָהָב) [pronounced *dee-zaw-HAWB^v*], which means *enough gold, where much gold is*; and is transliterated *Dizahab*. Strong's #1774 BDB #191. Deut. 1:1

Dîy-zâhâb (דִּי־זָהָב) [pronounced <i>dee-zaw-HAWB^v</i>]	<i>enough gold, where much gold is</i> ; and is transliterated <i>Dizahab</i>	proper singular noun location	Strong's #1774 BDB #191
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I added the bar in the name; that is not found in the Hebrew.

117. **Substantive:** day (דַּי) [pronounced *dahy*], which means *sufficiency, enough, abundance*. Strong's #1767 BDB #191. Judges 6:5

day (דַּי) [pronounced <i>dahy</i>]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb	Strong's #1767 BDB #191
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118. **Preposition/substantive:** min preposition (*from, off, out from*) with the substantive construct of day (דַּי) [pronounced *dahy*], which means *sufficiency, enough, abundance*. When *day* is preceded by *min*, the meaning is *according as, as often as, whenever*. Strong's #1767 BDB #191. 1Sam. 1:7 7:16 18:30

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
day (דַּי) [pronounced <i>dahy</i>]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb	Strong's #1767 BDB #191

When *day* is preceded by *min*, the meaning is *according as, as often as, whenever* when followed by an infinitive; also, *according to the multitude, abundance; every month, every year, monthly, yearly* [in the right context].

119. **Proper_noun_location:** Strong's #1769 BDB #192.
120. **Proper_noun_location:** which means ; and is transliterated . Strong's #1776 BDB #192.
121. **Proper_noun_location:** which means ; and is transliterated . Strong's #1775 BDB #192.
122. **Verb:** dîyn (דִּין) [pronounced *deen*], which means *to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with*. Although this is pretty consistently rendered as *judge*, I would prefer to go with *correctly evaluate* in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this *vindicate*, which puts the translator in the shoes of a commentator. That is to say, both *judge* and *vindicate* are correct

renderings, but then a translator has to choose when to use one over the other. *Correctly evaluate* does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, *dîyn* means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges). Strong's #1777 BDB #192. Gen. 6:3 30:6 Deut. **32:36** 1Sam. **2:10** 2Sam. 19:9 Psalm **7:8** 54:1 96:10 110:6

dîyn (דִּינ) [pronounced <i>deen</i>]	<i>to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192
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Although this is pretty consistently rendered as *judge*, I would prefer to go with *correctly evaluate* in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this *vindicate*, which puts the translator in the shoes of a commentator. That is to say, both *judge* and *vindicate* are correct renderings, but then a translator has to choose when to use one over the other. *Correctly evaluate* does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, *dîyn* means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges).

dîyn (דִּינ) [pronounced <i>deen</i>]	<i>to be at strife with; to quarrel; to contend with</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1777 BDB #192
dîyn (דִּינ) [pronounced <i>deen</i>]	<i>striving with; quarreling; being in contention with</i>	Niphal participle	Strong's #1777 BDB #192

123. **Masculine_noun:** *dîyn* (דִּינ) [pronounced *deen*], which means *judgment*. Strong's #1779 BDB #192. Job 19:29
124. **Feminine_proper_noun:** *Dîynâh* (דִּינָה) [pronounced *dee-NAW*], which means *judgment*; and is transliterated *Dinah*. Strong's #1783 BDB #192. Gen. 30:21 34:1

Dîynâh (דִּינָה) [pronounced dee- NAW]	<i>judgment</i> ; and is transliterated <i>Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
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125. **Masculine_proper_noun:** Dân (דָּן) [pronounced *dawn*], which means *judge* and is transliterated *Dan*. Strong's #1835 BDB #192. Gen. 14:14 30:6 35:25 Judges 1:34 1Sam. 3:20 2Sam. 3:10 17:11 24:2, 6

Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
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126. **Gentilic_adjective:** Dânîy (דָּנִי) [pronounced *daw-NEE*], which means *judge, advocate; descendants of Dan, inhabitants of the territory of Dan* (often used collectively); transliterated *Danite*. Strong's #1839 BDB #193. 1Chron. 12:34

Dânîy (דָּנִי) [pronounced daw- NEE]	<i>judge, advocate; descendants of Dan, inhabitants of the territory of Dan</i> (often used collectively); transliterated <i>Danite</i>	gentilic adjective with the definite article	Strong's #1839 BDB #193
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127. **Masculine_proper_noun:** 2Sam. 24:6*

Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
ya'an (יָאֵן) [pronounced YAH- gahn]	<i>because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	conjunction; preposition	Strong's #3282 BDB #419 BDB #774

Together, these may be the proper noun *Dan-jaan*, a city unknown apart from this passage. Strong's #1842 BDB #193.

Most think that this text is corrupt, and that this should read: *Dan in the wood* or *Dan and Ijon*.

128. **Masculine_noun:** dayân (דַּיָּאן) [pronounced *dah-YAWN*], which means *judge, advocate*. Strong's #1781 BDB #193. 1Sam. 24:15 Psalm 68:5

dayyân (דַּיָּאן) [pronounced dah- YAWN]	<i>judge, defender, advocate</i>	masculine singular noun	Strong's #1781 BDB #193
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129. **Proper_masculine_noun:** Dānîyyêl' (דָּנִיֵּיִל) [pronounced *daw-nee-YALE*], which means *El (God) is my judge; judge of El; transliterated Daniel*. Strong's #1840 BDB #193. 1Chron. 3:1

Dānîyyêl' (דָּנִיֵּֽיִל) [pronounced <i>daw-nee-YALE</i>]	<i>El (God) is my judge; judge of El; transliterated Daniel</i>	masculine singular, proper noun	Strong's #1840 BDB #193
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Also spelled Dānî'êl (דָּנִיֵּֽאֵל) [pronounced *daw-nee-ALE*].

130. **Masculine_noun:** which means *strife, contention, object of contention*. Strong's #4068 (and #4079 and #4090) BDB #193.
131. **Proper_noun/location:** which means ; transliterated . Royal city of Canaanites. Strong's #4068 BDB #193.
132. **Masculine_proper_noun:** M^edân (מִדָּן) [pronounced *mehd-AWN*], which means *contention; transliterated Medan*. Strong's #4091 BDB #193. Gen. 25:2

M ^e dân (מִדָּן) [pronounced <i>mehd-AWN</i>]	<i>contention; transliterated Medan</i>	masculine singular proper noun	Strong's #4091 BDB #193
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133. **Masculine_proper_noun:** Mid^eyân (מִדְיָן) [pronounced *mihd-YAWN*], which means *strife; transliterated Midian, Midjan*. Strong's #4080 BDB #193. Gen. 25:2

Mid ^e yân (מִדְיָן) [pronounced <i>mihd-YAWN</i>]	<i>strife; transliterated Midian, Midjan</i>	masculine singular proper noun	Strong's #4080 BDB #193
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134. **Gentilic_adjective:** which means , transliterated *Midianite*. Strong's #4084 BDB #193.
135. **Feminine_noun:** which means *province*. Strong's #4082 BDB #193.
136. **Masculine_proper_noun:** which means ; transliterated . Strong's #3036 BDB #193.
137. **Masculine_proper_noun:** which means ; transliterated . Strong's #7384 BDB #193.
138. **Verb:** dâkâ' (דָּכָא) [pronounced *daw-KAW*], which means *to crush, to break into pieces*. Not found in Qal. Barnes describes this as *crushing, breaking in pieces*; like a breaking rocks with repeated blows from a hammer. BDB only. Strong's #1792 BDB #193. [This appears to be equivalent to Strong's #1794 BDB #194]. Job 19:2 Psalm 51:8 89:10

dâkâ' (דָּכָא) [pronounced <i>daw-KAW</i>]	<i>to be crushed, to be broken into pieces; to be contrite</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1792 BDB #193
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dâkâ' (דָּכָא) [pronounced daw-KAW]	<i>to crush, to break into pieces</i>	3 rd person masculine singular, Piel imperfect	Strong's #1792 BDB #193
This is also spelled dâkâh (דָּכָה) [pronounced daw-KAW] and it appears to be identical, although it is listed differently by BDB and by Strong's. Strong's #1794 BDB #194.			
dâkâ' (דָּכָא) [pronounced daw-KAW]	<i>to be crushed, to be shattered; to be made contrite</i>	3 rd person masculine singular, Pual imperfect	Strong's #1792 BDB #193
dâkâ' (דָּכָא) [pronounced daw-KAW]	<i>to llow oneself to be crushed [broken into pieces]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1792 BDB #193

139. **Adjective:** dakkâ' (דָּכָא) [pronounced dahk-KAW] and it means *crushed, contrite, pulverized*. This word refers to anything which is broken or beaten or pulverized into small particles—hence, it is often rendered *dust*. This word is only found in Psalm 34:19 90:3 Isa. 57:15, but its verb cognate is found much more often (e.g., Job 5:4 6:9 19:2 Isa. 53:5). In fact, interestingly enough, this verb is found only in poetry, the Psalms, Job, Jeremiah and Isaiah. Ditto for the adjective. Such a limited use may cause one to (1) doubt that Job was written prior to the book of Exodus; or, (2) doubt that Moses wrote this psalm. You see, when we find a word used in a specific time period and not outside that time period save for the exception of one book, we wonder if that book may belong in the same time period as those where that word is found. Or, we wonder if Moses only used that word here and it is not found in the Pentateuch, then maybe he didn't write this psalm. This is not conclusive proof from which we should doubt the authenticity of this psalm, but it gives us pause to think critically. However, Moses used the noun cognate in Deut. 23:1. Adjective: Strong's #1793 BDB #194. Noun: Strong's #1795 BDB #194. The verb: dâkâ' (דָּכָא) [pronounced daw-KAW], and it means *to crush*. Strong's #1792 BDB #193. Job 4:19 5:4 6:9 Psalm 90:3
140. **Adjective:** dakâ' (דָּכָא) [pronounced dah-KAW], which means *crushed, broken [into very small pieces]; dusk; broken in spirit, humbled, contrite, cast down*. Strong's #1793 BDB #194. Psalm 34:18

dakâ' (דָּכָא) [pronounced dah-KAW]	<i>crushed, broken [into very small pieces]; dusk; broken in spirit, humbled, contrite, cast down</i>	masculine plural adjective construct	Strong's #1793 BDB #194
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141. **Masculine_noun:** which means *dust [as pulverized]*. Strong's #1793 BDB #194.
142. **Verb:** dâkâh (דָּכָה) [pronounced daw-KAW], which means *to be broken to pieces, to be crushed*. In other stems, *to crouch, to be broken, to be contrite, to crush to*

pieces. Strong's #1794 BDB #194. [This appears to be equivalent to Strong's #1792 BDB #193]. Psalm 10:10 44:19

143. **Masculine_noun:** which means *a crushing, a crashing, a dashing*. Strong's #1796 BDB #194.
144. **Adjective:** dak^e (דַּךְ) [pronounced *dahk*], which means *crushed, oppressed*. This adjective is only found in Psalm 9:9 10:18 74:21 Prov. 26:28, but it has ample cognates to confirm its meaning. Strong's #1790 BDB #194. Psalm 10:18
145. **Feminine_noun:** which means *a crushing*. Strong's #1795 BDB #194.
146. **Verb:** dâlag (דָּלַג) [pronounced *daw-LAHG*], which means *to leap*. Strong's #1801 BDB #194. 2Sam. 22:30

dâlag (דָּלַג) [pronounced <i>daw-AHG</i>]	<i>to leap</i>	3 rd person masculine singular, Qal imperfect	Strong's #1801 BDB #194
dâlag (דָּלַג) [pronounced <i>daw-LAHG</i>]	<i>to leap, to leap over</i>	3 rd person masculine singular, Piel imperfect	Strong's #1801 BDB #194

147. **Verb:** which means *to draw out [water]*. Strong's #1802 BDB #194.
148. **Masculine_noun:** dâl (דָּל) [pronounced *dawl*], which means *door*. See below.... Strong's #1817 BDB #194. Psalm 141:2
149. **Feminine_noun:** which means *door*. Isa. 26:20.* I don't know how this is different from *door* below. Strong's #1817 BDB #194.
150. **Masculine_noun:** which means *bucket*. Strong's #1805 BDB #194.
151. **Feminine_noun:** which means *branch*. Strong's #1808 BDB #194.
152. **Feminine_noun:** deleth (דֶּלֶת) [pronounced *DEH-lehth*], which means *doors, gates of a city*. Jer. 36:23 very different interpretations by BDB and Gesenius. Strong's #1817 BDB #195. Gen. 19:6 Joshua 6:26 Judges 3:23 11:31 19:27 1Sam. 3:15 21:13 23:7 2Sam. 13:17 Job 3:10

deleth (דֶּלֶת) [pronounced <i>DEH-lehth</i>]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
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Spelled dâlâth (דָּלָת) [pronounced *DAW-lawth*] in Isa. 26:20; used here figuratively for the door of a chamber where people hide.

d ^e lâthayim (דִּלְתָּיִם) [pronounced <i>d^e-LAW-thah-yim</i>]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine dual construct	Strong's #1817 BDB #195
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d ^e lâthôwth (דלתות) [pronounced d ^e - law-THOHTH]	doors, gates of a city; figuratively for the doors of the heavens	feminine plural noun	Strong's #1817 BDB #195
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The difference between the plural construct and the plural noun is simply the vowel points, which were added long after the original text was written.

153. **Masculine_proper_noun:** which is transliterated *dlâyâh*. It means *Yah has drawn*. Strong's #1806 BDB #195.
154. **Verb:** which means *to make turbid, to stir up, to trouble*. Strong's #1804 BDB #195.
155. **Verb:** *dâlal* (דלל) [pronounced *daw-LAHL*], which means *to hang down, to swing, to wave; to be low, to languish; to be feeble, to be weak*. In the Niphal (passive) stem, it means *to be brought low*. Strong's #1809 BDB #195. Judges 6:6 Psalm 142:6

<i>dâlal</i> (דלל) [pronounced <i>daw-LAHL</i>]	<i>to hang down, to swing, to wave; to be low, to languish; to be feeble, to be weak</i>	1 st person singular, Qal perfect	Strong's #1809 BDB #195
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156. **Adjective:** *dal* (דל) [pronounced *dahl*], and it means *frail, helpless, weak, low, poor, needy*. There is more here than mere financial lack. It is spoken of cows in Gen. 41:19, who certainly are often without cash; but that is not the point of that verse. They were *malnourished and frail*. Strong's #1800 (masc.) #1803 (fem.) BDB #195. [see also Strong's #34 BDB #2 for synonym] Judges 6:15 1Sam. 2:8 (masc) 2Sam. 3:1 13:4 Job 5:16 20:10, 19 (masc.) Psalm 41:2

<i>dal</i> (דל) [pronounced <i>dahl</i>]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective	Strong's #1800 (and #1803) BDB #195
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From Barnes: The word used in the Hebrew - דל *dal* - means properly something hanging or swinging, as of pendulous boughs or branches; and then, that which is weak, feeble, powerless.

<i>dallôwth</i> (דלות) [pronounced <i>dahl</i>]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	feminine singular noun/adjective	Strong's #1803 (and #1800) BDB #195
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157. **Feminine collective noun1:** which means *hair, thrum*. Strong's #1803 BDB #195.
158. **Feminine_noun2:** which means *the poor, weak helpless ones*. Strong's #1803 BDB #195.

159. **Verb:** dâlah (דָּלַח) [pronounced *daw-LAHF*], which means *to drop, to drip*. This verb is only found in Job 16:20 Psalm 119:28 and Eccles. 10:18.* We can only infer *tears* here because of the verb and the word *eye* which follows. Strong's #1811 BDB #196. Job 16:20
160. **Masculine_noun:** which means *a dropping [of rain]*. Strong's #1812 BDB #196.
161. **Verb:** dâlaq (דָּלַק) [pronounced *daw-LAHK*], which means *to burn, to hotly pursue*. The primary meaning is *to burn, to flame*. When followed by a bêt, it means *set [whatever] on fire*. However, it has varied meanings based upon the idea of burning. For instance, it can refer to the *glow* of love; to *burning* lips (not necessarily related to the *burning* of love, but to one's oratory skills); and it can refer to the *heat* of pursuit. Strong's #1814 BDB #196. Gen. 31:36 1Sam. 17:53 Psalm 7:13 10:2

dâlaq (דָּלַק) [pronounced daw-LAHK]	<i>to burn, to flame; to hotly pursue</i>	3 rd person masculine singular, Qal imperfect	Strong's #1814 BDB #196
dâlaq (דָּלַק) [pronounced daw-LAHK]	<i>to kindle, to inflame</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1814 BDB #196

162. **Feminine_noun:** which means *inflammation*. Strong's #1816 BDB #196.
163. **Masculine_noun:** dâm (דָּם) [pronounced *dawm*], which means *blood*, often *visible blood* (although it is used for the juice of the grape—Gen. 49:11; it can be used, as here, for *bloodguilt* (Ex. 22:3 Ezek. 18:13) or, quite simply, responsibility for a transgression which has been made (Lev. 20:9). Of the 362 times this word occurs, 203 refer to death by violence and 103 refer to sacrificial blood. Strong's #1818 BDB #196. **I could spend more time with this!** Gen. 4:10, 11 9:4 Deut. 21:7 22:8 1Sam. 14:32 19:5 25:26, 33 26:20 2Sam. 1:16 14:11 16:7 20:12 21:1 23:17 1Kings 2:5, 9 Psalm 51:14 55:22 59:2 106:38 Prov. 1:11

dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
dâmîym (דָּמִיִּם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196

164. **Verb1:** dâmâh (דָּמָה) [pronounced *daw-MAW*], which means *to be like, to resemble*. In the Piel, it means *to liken, to compare, to imagine, to think, to devise, to consider, to form an idea*. BDB only. Strong's #1819 BDB #197. Judges 20:5 2Sam. 21:5 Psalm 89:6

dâmâh (דָּמָה) [pronounced daw-MAW]	<i>to be like, to resemble</i>	3 rd person masculine singular, Qal imperfect	Strong's #1819 BDB #197
dâmâh (דָּמָה) [pronounced daw-MAW]	<i>to liken, compare; to imagine, think</i>	3 rd person masculine singular, Piel imperfect	Strong's #1819 BDB #197
dâmâh (דָּמָה) [pronounced daw-MAW]	<i>to make onself like</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1819 BDB #197
dâmâh (דָּמָה) [pronounced daw-MAW]	<i>to be like, to resemble?</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1819 BDB #197

165. **Feminine_noun:** d^emûwth (דְּמוּת) [pronounced *dehm-OOTH*], which means *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]*. Strong's #1823 BDB #198. Gen. 1:26 5:1, 3 Prov. (3:18)

d ^e mûwth (דְּמוּת) [pronounced <i>dehm-OOTH</i>]	<i>likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something]</i>	feminine singular noun	Strong's #1823 BDB #198
d ^e mûwth (דְּמוּת) [pronounced <i>dehm-OOTH</i>]	<i>in the likeness of; like as, like, as</i>	adverb	Strong's #1823 BDB #198

166. **Masculine_noun:** which means *likeness*. Psalm 17:12.* Strong's #1825 BDB #198.
167. **Verb2:** dâmâh (דָּמָה) [pronounced daw-MAW], which means *to be silent, to be quiet, to rest, to cease; to make an end [to something, to lay waste, to desolate]*. Very similar in meaning to Strong's #1826 below, but identical to Strong's #1819 above. Strong's #1820 BDB #198.
168. **Verb:** dâmam (דָּמַם) [pronounced daw-MAHM] and it means *be still, silent, cease, cut off*. It also means *to be astonished, to be confounded* (which would result in being silent—Ex. 15:16). The Niphal is the passive voice; they *have been made to be quiet; they have been silenced*. Strong's #1826 BDB #198. Joshua 10:12, 13 1Sam. 2:9 14:9 Psalm 62:5

dāmam (דָּמַם) [pronounced daw- MAHM]	<i>to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off</i>	2 nd person masculine plural, Qal imperfect	Strong's #1826 BDB #198
dāmam (דָּמַם) [pronounced daw- MAHM]	<i>be still, stand still; be silent; be astonished [confounded]; cease, leave off</i>	2 nd person masculine plural, Qal imperative	Strong's #1826 BDB #198
dāmam (דָּמַם) [pronounced daw- MAHM]	<i>to bring to silence; to bring to a standing still</i>	2 nd person masculine plural, Poel imperfect	Strong's #1826 BDB #198
dāmam (דָּמַם) [pronounced daw- MAHM]	<i>to cut off, to destroy</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #1826 BDB #198

Only the Hiphil carries this exact meaning; the other stems are more closely tied to the Qal meaning *to stand still, to be silent*. However, bringing someone to a place of standing still or of being silent (or causing someone to come to that point) could be understood as *to silence, to make still; to cut off, to destroy*.

dāmam (דָּמַם) [pronounced daw- MAHM]	<i>to be cut off, to perish [used of men]; to be laid waste, to be silenced, to be made still</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1826 BDB #198
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169. **Masculine_noun:** dōmîy (דָּמִי) [pronounced dō-MEE], which means *cessation, pause, quiet, rest*. It is found only in Psalm 83:1 and Isa. 62:6 (and possibly Isa. 38:10*). Strong's #1824 BDB #198. Psalm 83:1
170. **Feminine_noun:** which means *whisper*. Strong's #1827 BDB #199.
171. **Feminine_noun:** which means *one who has been silenced, brought to silence*. Strong's #1822 BDB #199.
172. **Verb:** which means *to wail, to groan, to lament*. Strong's #1826 BDB #199.
173. **Masculine_noun:** which means *dung, shit, offal*. Strong's #1828 BDB #199.
174. **Proper_noun_location:** which means *shit hole, dung pit*; and is transliterated . Strong's #1829 BDB #199.
175. **Proper_noun_location:** which means *shit hole, dung pit*; and is transliterated . Strong's #4086 BDB #199.
176. **Feminine_noun:** which means *dung-place, dung-pit, shit hole*. Strong's #4087 BDB #199.

177. **Proper_noun_location:** which means *dung pit, shit hole*; and is transliterated . Strong's #4088 BDB #199.
178. **Proper_noun_location:** which means *dung pit, shit hole*; and is transliterated . Strong's #4089 BDB #199.
179. **Verb:** which means *to weep, to cry*. Strong's #1830 BDB #199.
180. **Masculine_noun:** which means *weeping, trickling; juice, wine*. Strong's #1831 BDB #199.
181. **Feminine_noun:** dim^êâh (דִּמְעָה) [pronounced *dim^ê-GAW*], which means *tears, weeping*. Collective noun. Strong's #1832 BDB #199. Psalm 56:8

dim ^ê âh (דִּמְעָה) [pronounced <i>dim^ê-GAW</i>]	<i>tears, weeping</i>	feminine singular collective noun	Strong's #1832 BDB #199
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182. **Proper_noun_location:** Dameseq (דָּמֶשֶׁק) [pronounced *dahm-MEH-sehk*], which means *alertness*; and is transliterated *Damascus*. Strong's #1834 BDB #199. Gen. 14:15 15:2 2Sam. 8:5

Dameseq (דָּמֶשֶׁק) [pronounced <i>dahm-MEH-sehk</i>]	<i>alertness</i> ; and is transliterated <i>Damascus</i>	proper singular noun; location	Strong's #1833 and #1834 BDB #199 and #200
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There are at least two spellings of this word.

BDB lists #1833 on p. 200 as a separate noun, which refers to *damask, silk, Damascene cloth*. The vowel points and the pronunciation are different. Gesenius puts this all under #1933. There are 2 more alternate spellings for this noun.

183. **Masculine_noun:** which means *silk*. Meaning is uncertain. Strong's #1833 BDB #200.
184. **Masculine_noun:** dôwnag (דֹּוּנָג) [pronounced *doh-NAHG*], which means *wax*. Strong's #1749 BDB #200. Psalm 68:2

dôwnâg (דֹּוּנָג) [pronounced <i>doh-NAWG</i>]	<i>wax [as melting]</i>	masculine singular noun	Strong's #1749 BDB #200
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Also spelled dôwnag (דֹּוּנָג) [pronounced *doh-NAHG*].

185. **Proper_noun_location:** Strong's #1837 BDB #200.
186. **Proper_noun/location:** which means ; transliterated . Strong's #1838 BDB #200.
187. **Verb:** dâ'ak^e (דָּאָק) [pronounced *daw-GAHK*], and it means *to go out, to be extinguished* when speaking of a lamp; *to be made extinct, to dry up* when used of a torrent; *to be destroyed, to be wiped out* when speaking of assailants. This verb

is found in the book of Job four of the nine times it occurs in Scripture. Strong's #1846 BDB #200. Job 6:17 17:1 18:5 21:17 Psalm 118:12

dâ'ak ^e (דָּאֵק) [pronounced daw- GAHK]	<i>to go out, to be extinguished when speaking of a lamp; to be made extinct, to dry up when used of a torrent; to be destroyed, to be wiped out when speaking of assailants</i>	3 rd person masculine singular, Qal imperfect	Strong's #1846 BDB #200
dâ'ak ^e (דָּאֵק) [pronounced daw- GAHK]	<i>to become extinct when speaking of people; to be made extinct, to dry up when used of a torrent</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1846 BDB #200
dâ'ak ^e (דָּאֵק) [pronounced daw- GAHK]	<i>to be extinguished; to be made extinct, to be destroyed, to be wiped out</i>	3 rd person masculine singular, Pual imperfect	Strong's #1846 BDB #200

188. **Verb:** which means *to blemish, to fault*. Strong's #none BDB #200.

189. **Masculine_noun:** which means *blemish, fault*. Strong's #1848 BDB #200.

190. **Verb:** dâphaq (דָּפַק) [pronounced daw-FAHK], which means *to beat, to knock; to drive severely, to overdrive*. In the Hithpael, it means *to beat violently, to pound*. This is a rare word, being found only here and in Gen. 33:13 and SOS 5:2. Strong's #1849 BDB #200. Gen. 33:13 Judges 19:22

dâphaq (דָּפַק) [pronounced daw- FAHK]	<i>to beat, to knock; to drive severely, to overdrive</i>	3 rd person plural Qal imperfect with the 3 rd person masculine plural suffix	Strong's #1849 BDB #200
dâphaq (דָּפַק) [pronounced daw- FAHK]	<i>to beat violently</i>	3 rd person plural, Hithpael imperfect with the 3 rd person masculine plural suffix	Strong's #1849 BDB #200

191. **Proper_noun/location:** which means ; transliterated . Strong's #1850 BDB #200.

192. **Proper_noun/location:** Diq^elâh (דִּיקְלָהּ) [pronounced dihk-LAW], which means *palm grove; transliterated Diklah*. Strong's #1853 BDB #200. Gen. 10:27

Diq ^{el} âh (דִּיקָה) [pronounced <i>dihk-LAW</i>]	<i>palm grove</i> ; transliterated <i>Diklah</i>	proper singular noun/location	Strong's #1853 BDB #200
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193. **Verb:** dâqâq (דָּקַק) [pronounced *daw-KAHK*], which means *to crush, to pulverize, to thresh; to be fine*. Strong's #1854 BDB #200. 2Sam. 22:43

dâqâq (דָּקַק) [pronounced <i>daw-KAHK</i>]	<i>to crush, to pulverize, to thresh; to be fine</i>	3 rd person masculine singular, Qal imperfect	Strong's #1854 BDB #200
dâqâq (דָּקַק) [pronounced <i>daw-KAHK</i>]	<i>to pulverize, to crush, to make dust of</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1854 BDB #200
dâqâq (דָּקַק) [pronounced <i>daw-KAHK</i>]	<i>to be crushed, to be pulverized</i>	3 rd person masculine singular, Hophal imperfect	Strong's #1854 BDB #200

194. **Adjective:** which means *thin, small, fine*. Strong's #1851 BDB #201.

195. **Masculine_noun:** which means *veil, curtain (thin)*. Strong's #1852 BDB #201.

196. **Verb:** dâqar (דָּקַר) [pronounced *daw-CAHR*], which means *to pierce, to pierce through, to thrust through*. Strong's #1856 BDB #201. Judges 9:54 1Sam. 31:4

dâqar (דָּקַר) [pronounced <i>daw-CAHR</i>]	<i>to pierce, to pierce through, to thrust through</i>	3 rd person masculine singular, Qal imperfect	Strong's #1856 BDB #201
dâqar (דָּקַר) [pronounced <i>daw-CAHR</i>]	<i>to be pierced, to be pierced through, to be thrust through</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1856 BDB #201
dâqar (דָּקַר) [pronounced <i>daw-CAHR</i>]	<i>to pierce, to pierce through, to thrust through; to slay</i>	3 rd person masculine singular, Pual imperfect	Strong's #1856 BDB #201

197. **Masculine_proper_noun:** which means *piercing, sharp weapon, mattock, pick?*; is transliterated . Strong's #1857 BDB #201.

198. **Feminine_noun:** which means *piercing, stab, thrust*. Strong's #4094 BDB #201.

199. **Masculine_noun:** which means *aversion, abhorrence*. Strong's #1860 BDB #201.

200. **Masculine_noun:** dâr^{eb}vân (דָּרְבָּן) [pronounced *dor^{eb}-VAWN*], which means *goad*. Strong's #1861 BDB #201. 1Sam. 13:20, 21

dâr ^{eb} vân (דָּרְבָּן) [pronounced <i>dor^{EB}-VAWN</i>]	<i>goad, cattle prod</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #1861 BDB #201
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201. **Feminine_noun:** which means *goad*. Strong's #1861 BDB #201.
202. **Verb:** which means *go on foot, step by step, walk*. Strong's #none BDB #201.
203. **Feminine_noun:** which means *steep place, steep*. Strong's #4095 BDB #201.
204. **Masculine_proper_noun:** which means ; transliterated . Strong's #1862 BDB #201.
205. **Masculine_proper_noun:** which means ; transliterated . Strong's #1867 BDB #201.
206. **Verb:** dâra^k (דָּרַךְ) [pronounced *daw-RAHK^e*] and it means *to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]*. This is not *treading water*, mind you, but walking over the water. It is used for treading, or walking over, the grapes or olives (Isa. 16:10 63:3 Amos 9:13 Micah 6:15); it is used to indicate dominance (Deut. 33:29 Job 22:15). When use in conjunction with a bow, it means *to bend* (1Chron. 5:18 Psalm 7:12 58:7 Jer. 51:3). Strong's #1869 BDB #201. Deut. 1:36 Joshua 1:3 Judges 5:21 **9:27** 1Sam. 5:5 1Chron. 8:40 Job 9:8 Psalm 7:12 64:3

dâra ^k (דָּרַךְ) [pronounced <i>daw-RAHK</i>]	<i>to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1869 BDB #201
dâra ^k (דָּרַךְ) [pronounced <i>daw-RAHK</i>]	<i>to cause to march, to cause to go, to cause to walk, to make walk; to tread [a threshing floor]; to overtake</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1869 BDB #201

207. **Masculine_noun:** derek^e (דֶּרֶךְ) [pronounced *DEH-rek^e*], which means *way, distance, road, journey, manner, course*. It could even mean *toward, to* (we must get our word *direction* from this). This is found in the feminine gender in Judges 18:5 1Sam. 9:6. Strong's #1870 BDB #202. The Doctrine of Inspiration Gen. 3:24 6:12 16:7 18:19 19:2, 31 24:21 28:20 30:35 31:23 33:16 35:3 Num. 21:1 Deut. 1:2 2:1 22:4 28:68 Joshua 5:7 8:15 9:13 Judges 2:17, 19 5:10 8:11 9:37 17:8 18:5 1Sam. 1:18 4:13 6:9, 12 8:3 9:6 12:23 13:17b 15:2 17:52 18:14 21:5 24:3, 19 25:12 26:3 28:22 30:2 32:1 2Sam. 2:24 13:30 15:2, 23 16:13 18:23 22:22 Job 3:23 6:18 12:24 17:9 19:12 21:29 1Kings 1:49 2:2 Psalm 2:12 10:5 32:8 51:13 95:10 103:7 110:7 146:9 Prov. 1:15 2:8, 13 3:6, 23

derek ^e (דֶּרֶךְ) [pronounced DEH- rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular construct	Strong's #1870 BDB #202
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With the bêyth preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey*.

d ^e râkîym (דִּרְכָּיִם) [pronounced deh- raw-KEEM]	ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character	masculine plural construct	Strong's #1870 BDB #202
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208. **Masculine_noun:** mid^erâk^e (דִּרְמָה) [pronounced mihd-RAWK], which means, *treading or stepping place, place to tread on; a place that is trodden down; an area where people walk*. Strong's #4096 BDB #204. Deut. 2:5

mid ^e râk ^e (דִּרְמָה) [pronounced mihd- RAWK]	treading or stepping place, place to tread on; a place that is trodden down; an area where people walk	masculine singular noun	Strong's #4096 BDB #204
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209. **Masculine_noun:** which means *drachma, daric, gold or silver coin; gold or silver utensils*. Strong's #150&1871 BDB #204.

210. **Proper_noun/location:** 'Ed^ere'îy (יְהִרְדָּא) [pronounced ehd-REH-ee], which means *goodly pasture; mighty; transliterated Edrei*. Strong's #154 BDB #204. Deut. 1:4

'Ed ^e re'îy (יְהִרְדָּא) [pronounced ehd- REH-ee]	goodly pasture; mighty; transliterated Edrei	proper singular noun/location	Strong's #154 BDB #204
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211. **Verb:** which means *to walk rapidly, to hasten*. Strong's #none BDB #204.
212. **Masculine_proper_noun:** which means ; transliterated . Strong's #1874 BDB #204.
213. **Masculine_noun:** which means *pearl, mother of pearl*. Strong's #1858 BDB #204.
214. **Masculine_noun:** which means *a flowing, a free run, liberty*. Strong's #1865 BDB #204.
215. **Feminine_noun:** which means *a swallow*. Strong's #1866 BDB #204.
216. **Masculine_noun:** which means *south*. Strong's #1864 BDB #204.

217. **Masculine_noun:** dar^edar (דַּרְדַּר) [pronounced *dahr-DAHR*], which means *thistle, thorn, fast growing useless plant*. Strong's #1863 BDB #205. Gen. 3:18

dar ^e dar (דַּרְדַּר) [pronounced <i>dahr-DAHR</i>]	<i>thistle, thorn, fast growing useless plant</i>	masculine singular noun; used in a collective sense (for <i>thistles, useless plants</i>)	Strong's #1863 BDB #205
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218. **Verb:** dârash (דָּרַשׁ) [pronounced *daw-RAHSH*], which means *to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require*. It does not mean *to care* as it is erroneously rendered by Owen's and the KJV (and others, I am sure). This word is used often for man *seeking or making inquiry* of God (Gen. 25:22 2Kings 8:8 Psalm 105:4). It appears to be used less often when God is the subject. We find God as the subject in Gen. 9:5 (three times) Deut. 18:19 Job 3:4 10:6 39:8). The difference between the two uses is a difference in the intelligence of the subject. Man is limited in his cognizance, so this verb is used to mean *seek, inquire* to fill in some of the gaps of his intelligence. However, since God is omniscient, He does not need to seek after knowledge. Here, God has *carefully examined* the land. God looking into things is an anthropopathism. He knows this in His omniscience already. This verb seems to give God's examination of the land a feeling of recent action. However, this is not its usage in Deut. 18:19. Here, we have prepositions which follow the verb and determine its meaning. The two prepositions, min (מִן) [pronounced *min*], which denotes separation (*out from, away from, on account of*) and 'im (עִם) [pronounced *im*], which means *with*. Together, these modify considerably the meaning of dârash. This same phrase is found in Deut. 23:21 and 1Kings 14:5. My feeling is that this is a colloquialism, meaning *exact out of him* (in the case of 1Kings 14:5, this would be to exact out from him information). An English colloquialism which might convey the same thing would be *And I myself will personally take it out of his hide; I personally will see to it that he pays for this decision*. The idea here is accountability for one's decisions. The rendering of this phrase here might seem difficult or abstruse; however, the Septuagint's slant on this verse is: *And whatever man will not listen to whatever words that prophet will speak in My name, I will take vengeance on him*. The corresponding statement in Acts 3:23 is: *And it shall be that every soul that does not heed that prophet, [he] will be utterly destroyed from among the people*. This is why the rendering of this verse is obviously somewhat difficult, as it reads somewhat differently in the Hebrew, the Greek translation, and its usage in the first century. Strong's #1875 BDB #205. Gen. 9:5 25:22 Deut. 11:2 18:11, 18 22:2 Judges 6:29 1Sam. 9:9 28:7 1Chron. 10:13 16:11 Job 3:4 5:8 10:6 Psalm 10:4, 12, 15 24:6 34:4, 10 78:34 105:4 142:4

dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	3 rd person masculine singular, Qal imperfect	Strong's #1875 BDB #205
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The NET Bible writes: *The verb דָּרַשׁ (darash) means “to seek, inquire,” and “to address someone, be concerned about something” (cf. Deut 11:12; Jer 30:14, 17). Job wants the day to perish from the mind of God.*⁸⁰ The problem is that, this understanding is reasonable in Deut. 11:12; but it is harder to make that case for the Jeremiah passages.

The original meaning of this word appears to be *to tread a place with the feet; hence, to go to a place, to frequent a place; therefore, this verb can be used for a city or place that is frequented, celebrated*. Gesenius takes this further to mean *to apply oneself [to anything]; to study; to follow, to practice [anything]*. From that, Gesenius concludes that this word can mean *to care for, to take the care of; and therefore, to regard and even to reverence*.⁸¹ You would seek out a place (or a person) because you have an interest in that place (or person); or a high regard for that place or person. This concept could then be applied to Jer. 30:14, 17.

dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>seekers; investigators; those who make inquiry</i>	masculine plural, Qal active participle	Strong's #1875 BDB #205
dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>to allow oneself to be enquired of, consulted (only of God); to be sought, be sought out; to be required (of blood)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1875 BDB #205

219. **Masculine noun:** which means, *study, exposition, midrash*. Strong's #4097 BDB #205

220. **Verb:** dâshâ' (דָּשָׂא) [pronounced daw-SHAW], which means *to sprout [up], to shoot up; to grow green*. Strong's #1876 BDB #205. Gen. 1:11

dâshâ' (דָּשָׂא) [pronounced daw-SHAW]	<i>to sprout [up], to shoot [up, forth]; to grow [green]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1876 BDB #205
dâshâ' (דָּשָׂא) [pronounced daw-SHAW]	<i>to bring forth [herbage], to cause to sprout [up], to make shoot [up, forth]; to cause to grow [green]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1876 BDB #205

⁸⁰ From: <http://bible.org/netbible/index.htm?job3.htm> (footnote); accessed June 6, 2013.

⁸¹ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; pp. 209–210.

221. **Masculine_noun:** desheh (דֶּשֶׁה) [pronounced *DEH-sheh*], which means *grass; tender grass, tender herb; first sprouts [of the earth]*. Strong's #1877 BDB #206. Gen. 1:11 2Sam. 23:4 Psalm 23:2

desheh (דֶּשֶׁה) [pronounced <i>DEH-sheh</i>]	<i>grass; tender grass, tender herb; first sprouts [of the earth]; herbage, flora, vegetation</i>	masculine singular noun	Strong's #1877 BDB #206
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222. **Verb:** dâshên (דָּשַׁן) [pronounced *daw-SHANE*], which means *to be fat, to become fat, to grow fat*. Psalm 23:5 is the only place where this word is translated *to anoint*. Compare to Ex. 27:3 Num. 4:13 Deut. 31:20 Psalm 20:3 Prov. 11:25 13:4 15:30 28:25 Isa. 34:6–7. The primary use of the verb in this portion of v. 5 is *to remove ashes* (Ex. 27:3 Num. 4:13). It also means *to become prosperous* (Deut. 31:30 Prov. 11:25 28:25 Isa. 34:7) and *to make [bones] fat* (that is, it adds meat to our bones; in the ancient world, the prosperous were heavier, as they could eat more and enjoy more leisure). Strong's #1878 BDB #206. The Doctrine of Anointing Psalm 20:3 **23:5**

dâshên (דָּשַׁן) [pronounced <i>daw-SHANE</i>]	<i>to be fat; to become fat [prosperous]; to anoint</i>	3 rd person masculine singular, Qal perfect	Strong's #1878 BDB #206
dâshên (דָּשַׁן) [pronounced <i>daw-SHANE</i>]	<i>to make [bones (or anything)] fat; to be [or become] prosperous; to turn to ashes; to remove ashes, to clear from ashes</i>	3 rd person masculine singular, Piel perfect	Strong's #1878 BDB #206
dâshên (דָּשַׁן) [pronounced <i>daw-SHANE</i>]	<i>to be made fat [prosperous]; to be satiated abundantly; to be abundantly filled</i>	3 rd person masculine singular, Pual perfect	Strong's #1878 BDB #206
dâshên (דָּשַׁן) [pronounced <i>daw-SHANE</i>]	<i>to be anointed with fatness; to be smeared [used of a sword]</i>	3 rd person masculine singular, Hothpael perfect	Strong's #1878 BDB #206

223. **Masculine_noun:** deshen (דֶּשֶׁן) [pronounced *DEH-shen*], which means *fatness, fat ashes, fertility, abundance; oil*. In this context, *oil* would be a reasonable rendering. Strong's #1880 BDB #206. Judges 9:9 Psalm 63:5

deshen (דֶּשֶׁן) [pronounced <i>DEH-shen</i>]	<i>fatness, fat ashes, fertility, abundance; oil</i>	masculine singular noun	Strong's #1880 BDB #206
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224. **Adjective:** which means *fat*. Strong's #1879 BDB #206.
225. **Feminine_noun:** The word for law which is found in Deut. 33:2 is not a Semitic word, but a word which was later adopted from the Persian into the Chaldee and it was only used by Gentiles when referencing the Law of God (Ezra 7:12, 21, 25, 26 Dan. 6:6). Strong's #1881 BDB #206. Deut. 33:2
226. **Masculine_proper_noun:** Dâthân (דָּתָן) [pronounced *daw-THAWN*], which means *nothing* and is transliterated *Dathan*. Strong's #1885 BDB #206. Psalm 106:17

Dâthân (דָּתָן) [pronounced <i>daw-THAWN</i>]	transliterated <i>Dathan</i>	masculine proper noun	Strong's #1885 BDB #206
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5. ה Hê [pronounced *hay*] (5) Written and Spoken *h*

1. **Interrogative_particle:** hă (הֲ) [pronounced *heh*], which is one form of the interrogative particle (the difference is just the vowel point). This verse begins with the interrogative particle hê, written here as ha (ה) [pronounced *hah*], and it acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence so that you immediately recognize that what we have here is a question. We often use some form of the verb *to be* along with a question mark at the end to indicate that this is the word found in the Hebrew. Hă can be used as an indirect interrogation and be rendered *whether*. This particle is no different in semblance to the definite article. When we have two sentences, the first introduced by the disjunctive particle ha (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle 'îm (אִם) [pronounced *eem*] (Strong's #518 BDB #50), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right, untrue, incorrect, wrong*. This is why many translations have the word *or* in the second clause. Strong's #none BDB #209. The Doctrine of Fasting (Isa. 58:5, 6) Gen. 3:11 4:7 8:8 13:9 16:13 17:17 18:13 19:20 20:4 24:5 27:21 29:5 30:2 31:14 34:31 Joshua 1:9 22:17 24:58 Judges 2:22 4:6, 20 9:28 14:15 (doubled hă with negative) 18:5, 19 1Sam. 1:8 2:27 6:6 9:20 10:1, 11, 22 12:17 14:37, 45 15:17, 22 16:11 17:8 18:23 19:24 20:30 21:11 23:2, 10 24:16 26:1, 17 29:3 30:8 2Sam. 2:1 3:37 7:5 12:19 14:19 15:27 16:19 17:6 18:32 19:21 20:9 23:17, 19 24:13 1Kings 1:11 2:13 Job 1:8 4:17 6:13, 22 10:4 11:7 13:7 21:29 Psalm 54 inscription 56:8

hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209
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Hă (ה) [pronounced *heh*] usually an interrogative particle; but can act as indirect interrogation and be translated *if, whether [or not]*.

hă (ה) [pronounced <i>heh</i>]	<i>if, whether [or not]</i>	usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation	Strong's #none BDB #209
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If the negation lô' (אל or אול) [pronounced *low*] is found in the same phrase, this can mean *whether...or not...*

2. **Interrogative_particle/negation:** Gen. 4:7 13:9 19:20 20:5 29:25 31:14 34:23 Judges 4:6 1Sam. 9:20, 21 10:1 26:14 2Sam. 2:26 3:38 10:5 11:10 13:4, 28 19:13 1Kings 1:11

hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (אל or אול) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Hă lô' together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that?* Or, *isn't this the case that?* Or, *is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.

3. **Combo:** Gen. 27:21

hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle
		Strong's #518 BDB#49

When we have two sentences, the first introduced by the disjunctive particle *ha* (ה) [pronounced *hah*] (Strong's #none BDB #209) and the second by the hypothetical particle *ʾîm* (אם) [pronounced *eem*] (Strong's #518 BDB #49), this is a disjunctive question. A disjunctive question may express a real alternative or the same thought may be repeated in a different form as two parallel clauses. In the latter case, the answer *no* is expected. We can express this negative in several ways—*this can't be true; that makes no sense; this isn't right*.

lôʾ (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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The combination of interrogative particle followed later by the hypothetical particle and the negative appears to mean *whether or not*.

4. **Combo:** Gen. 24:23

hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209
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Hă (ה) [pronounced *heh*] usually an interrogative particle; but can act as indirect interrogation and be translated *if, whether [or not]*.

yêsh (יש) [pronounced yaysh]	being, substance, existence; used as a substitute for <i>to be</i> (without reference to number or tense); there [is, are]; <i>to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
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Hă yêsh (יהיש) [pronounced *heh-YAYSH*] together appear to mean *if there is, if there be, whether there is*.

5. **Interjection:** which means *lo, behold!* Strong's #1887 BDB #210.
6. **Interjection:** which means *aha!, joy!* Strong's #1889 BDB #210.
7. **Masculine_noun:** hebel (לִבָּה) [pronounced *HEH^B-ve*], which means *vapor, breath, unsubstantial, emptiness, meaningless, vacuous, idols*. It is usually rendered as *idols*. Unfortunately, this misdirects the emphasis of a verse. This word is rendered fairly consistently in the KJV as *vanities* and it means *vapor, breath*; and therefore, *that which is unsubstantial, **emptiness**, that which is empty or devoid of real content, vacuous*; and it is the combination of the three adjectives *ineffectual, meaningless, and trivial*. Whereas, this word should not be rendered *idols*, it can describe idols (Jer. 10:14–15) as well as the religion of heathen nations (Jer. 10:3). In this verse, *emptinesses* is more applicable to the heathen religious doctrine adhered to by the Israelites rather than to their manufactured idols, which is but one aspect of idolatry. We loose sight of the fact that what Israel engaged in was much more than manufacturing some graven images and prostrating themselves before these images. We lose the applicability of their failures to today; the key is their adherence to a false system of values, a heathen religion, a cult, that which is in opposition to the truth. This describes not only the Israelites of that day until today, but it also describes the typical Christian. I have been asked by those who are Catholics or who are charismatics why be concerned over a few minor differences in doctrine? God's truth is everything; we are to adhere to God's truth and those who deviate from it or place anything in its stead, whether the declarations of the pope or personal experiences, provoke God to jealousy with their no-god and with their empty doctrines. Examine Jer. 10:8 here. Strong's #1892 BDB #210. Deut. **32:21** Job 21:34 Psalm 42:9

hebel (לִבָּה) [pronounced <i>HEH^B- ve</i>]	<i>vapor, breath, unsubstantial, emptiness, empty, vanity, meaningless, vacuous; vain, vainly; idols</i>	masculine singular noun	Strong's #1892 BDB #210
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8. **Verb:** hâbal (לָבַל) [pronounced *haw^B-VAHL*], which means *to speak or act vainly [emptily], to be [become] vain; to be utterly vain (with a cognate); to breathe, to exhale*. Strong's #1891 BDB #211. Psalm 42:10

hâbal (לָבַל) [pronounced <i>haw^b-VAHL</i>]	<i>to speak or act vainly [emptily], to be [become] vain; to be utterly vain (with a cognate); to breathe, to exhale</i>	3 rd person masculine singular, Qal imperfect	Strong's #1891 BDB #211
hâbal (לָבַל) [pronounced <i>haw^b-VAHL</i>]	<i>to cause to become vain; to fill with vain hopes; to seduce to vanity; to cause to worship idols</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1891 BDB #211

9. **Masculine_proper_noun:** Hebel (לָבַל) [pronounced *HEH-beh*], which means *breath; empty, vain*; transliterated *Abel*. Strong's #1893 BDB #211. Gen. 4:2

Hebel (לָבַל) [pronounced <i>HEH-beh</i>]	<i>breath; empty, vain</i> ; transliterated <i>Abel</i>	masculine singular proper noun	Strong's #1893 BDB #211
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10. **Masculine_noun:** which means *ebony*. Strong's #1894 BDB #211.
11. **Verb:** which means *to divide*. Strong's #1895 BDB #211.
12. **Masculine_proper_noun:** which means ; transliterated . Strong's #1896 BDB #211.
13. **Verb:** which means *to murmur*. Strong's #none BDB #211.
14. **Masculine_noun:** which means *a murmuring, a whisper, a musing*. Strong's #1901 BDB #211.
15. **Verb:** hâgâh (הָגָה) [pronounced *haw-GAW*], which means *to murmur, to mutter, to growl; to utter, to speak; to meditate [to speak to yourself in a low voice], to muse*. We find it used with the growl of a lion over his prey (Isa. 31:4); of the sound of low thunder (Job 37:2); of the muttering of enchanter (Isa. 8:19—in the Hiphil); of the sound of a harp when struck (Psalm 9:17 92:4); of the cooing of doves (Isa. 38:14); of the groaning and sighing of men (Isa. 16:7 Jer. 48:31). Because all of these meanings deal with actual sounds being made, we will have to assume where this is found in Scripture and rendered *meditate* (Joshua 1:8 Psalm 1:2 63:7 77:13 143:5), that we have someone who is reading the Law carefully and saying it softly to himself. Some of you who have studied things have found that saying it out loud when you study is beneficial. When I used to give my students the opportunity to quickly study some things prior to a test or quiz, I would hear half of them reciting theorems and formulas to each other or others. So we are speaking of more than just reading, but studying with the idea of retaining what is studied. What this does not mean is the *meditate* as in *transcendental meditation*. As Thieme once said, that is like trying to gain insight and inspiration from your old sin nature. The Hiphil is the causal stem—the ones spoken of in Isa. 8:19 are causing themselves to *mutter and growl* by going into a trance state. Thieme calls this *deep, hollow tones*, and speaks of Eggathrimuthos demons as projecting their voices so as to sound as

though they are coming from the ground.⁸² Strong's #1897 BDB #211. The Doctrine of Tongues (Isa. 8:19) Joshua 1:8 Psalm 2:1 63:6

hâgâh (הָגָה) [pronounced <i>haw-GAW</i>]	<i>to murmur, to mutter, to growl; to utter, to speak; to sing, to celebrate, to meditate [to speak to yourself in a low voice], to muse</i>	3 rd person masculine singular, Qal imperfect	Strong's #1897 BDB #211
hâgâh (הָגָה) [pronounced <i>haw-GAW</i>]	<i>to utter, to speak; to sing, to celebrate</i>	3 rd person masculine singular, Poel imperfect	Strong's #1897 BDB #211
hâgâh (הָגָה) [pronounced <i>haw-GAW</i>]	<i>those who mutter, those who murmur, those who groan or speak in low voices</i>	masculine plural, Hiphil participle	Strong's #1897 BDB #211

16. **Masculine_noun:** hegeh (הֶגֶה) [pronounced *HEH-geh*], which means *a mumbling, rumbling, growling, moaning; a disquieting sound*. Often rendered *sigh* (Owen and Rotherham), but is a more disquieting sound, like a *rumbling, growling or moaning* (BDB). It is only found in Job 37:2 Psalm 90:9 Ezek. 2:10*, but there is a verbal cognate. Noun: Strong's #1899 BDB #211. Psalm 90:9. Verb: Strong's #1897 BDB #211
17. **Feminine_noun:** which means *meditation, musing*. Strong's #1900 BDB #212.
18. **Masculine_noun:** higgâyôwn (הִגַּיֹּון) [pronounced *hig-gaw-YOHN*], which means *resounding music, meditation*. This word is only found in Psalm 9:16 19:14 92:3 Lam 3:62.* It is the sound of striking a harp. My thinking is that the best rendering would be either *contemplation* or the literal *striking of the harp*. Strong's #1902 BDB #212. Psalm 19:14
19. **Verb:** which means *to remove*. Strong's #1898 BDB #212.
20. **Adjective:** which means *appropriate, suitable*. Strong's #1903 BDB #212.
21. **Feminine_proper_noun:** Hâgâr (הָגָר) [pronounced *haw-GAWR*], which means *flight, fugitive; transliterated Hagar*. Strong's #1904 BDB #212. Gen. 16:1 21:9 25:12

Hâgâr (הָגָר) [pronounced <i>haw-GAWR</i>]	<i>flight, fugitive; transliterated Hagar</i>	feminine singular proper noun	Strong's #1904 BDB #212
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⁸² R.B. Thieme, Jr., *Tongues*; ©1974, p. 50.

22. **Gentilic_adjective:** Hag^erîy (יִרְגָּה) [pronounced *hahg-REE*], which means *wanderer; fugitive*, transliterated *Hagri, Hageri, Hagerite*. Strong's #1905 BDB #212. 1Chron. 11:38

Hag ^e rîy (יִרְגָּה) [pronounced <i>hahg-REE</i>]	<i>wanderer; fugitive</i> , transliterated <i>Hagri, Hageri, Hagerite</i>	gentilic singular adjective	Strong's #1905 BDB #212
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23. **Verb:** which means *to make a loud noise*. Strong's #none BDB #212.
24. **Masculine_noun:** which means *a shout, a shouting, a cheer [of a group]*. Strong's #1959 BDB #212.
25. **Masculine_noun:** which means *joyous shout from a mountain top*. Found only in Ezek. 7:7. Strong's #1906 BDB #212.
26. **Masculine_proper_noun:** which means *a shout, a shouting, a cheer*; transliterated *Hadad*. Strong's #1908 BDB #212.
27. **Masculine_proper_noun:** Hădad^eezer (הֲדַדְעֶזֶר) [pronounced *huhd-ahd-GEH-zer*], which means *Hadad is a helper*; transliterated *Hadadezer*. Strong's #1909 BDB #212. 2Sam. 8:3

Hădad ^e ezer (הֲדַדְעֶזֶר) [pronounced <i>huhd-ahd-GEH-zer</i>]	<i>Hadad is a helper</i> ; transliterated <i>Hadadezer</i>	masculine singular proper noun	Strong's #1909 BDB #212
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28. **Location:** which means ; transliterated *Hadadrimmon*. Strong's #1910 BDB #213.
29. **Verb:** which means *to stretch out [the hand]*. Strong's #1911 BDB #213.
30. **Masculine_proper_noun:** which means ; transliterated . Strong's #3056 BDB #213.
31. **Proper_noun/location:** which means ; transliterated *India*. Strong's #1912 BDB #213.
32. **Masculine_proper_noun:** Hădôwrâm (הַדּוֹרָם) [pronounced *huhd-oh-RAWM*], which means *noble honor*; transliterated *Hadoram*. Strong's #1913 BDB #213. Gen. 10:27 1Chron. 18:10

Hădôwrâm (הַדּוֹרָם) [pronounced <i>huhd-oh-RAWM</i>]	<i>noble honor</i> ; transliterated <i>Hadoram</i>	masculine singular proper noun	Strong's #1913 BDB #213
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33. **Masculine_proper_noun:** Hidday (יִדָּה) [pronounced *hihd-DAY*], which means *for the rejoicing of Jehovah*; transliterated *Hiddai, Hidday*. Strong's #1914 BDB #213. 2Sam. 23:30

Hidday (יִדָּה) [pronounced <i>hihd-DAY</i>]	<i>for the rejoicing of Jehovah</i> ; transliterated <i>Hiddai, Hidday</i>	masculine singular proper noun	Strong's #1914 BDB #213
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34. **Verb:** which means *to cast down, to tread down*. Strong's #1915 BDB #213.
35. **Masculine_noun:** hădôm (חֹם) [pronounced *huh-DOHM*], which means *stool, footstool*. Strong's #1916 BDB #213. Psalm 99:5 110:1

hădôm (חֹם) [pronounced <i>huh-DOHM</i>]	<i>stool, footstool</i>	masculine singular noun	Strong's #1916 BDB #213
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36. **Masculine_noun:** which means *myrtle tree*. Strong's #1918 BDB #213.
37. **Feminine_proper_noun:** which means *myrtle*; transliterated . Strong's #1919 BDB #213.
38. **Verb:** hâdaph (חָדַף) [pronounced *haw-DAHF*], which means *to thrust out, to push out, to drive out*. Strong's #1920 BDB #213. Joshua 23:5 Job 18:18
39. **Verb:** which means *to swell, to honor, to adorn*. Strong's #1921 BDB #213.
40. **Masculine_noun:** which means *ornament, adornment, splendor*. Strong's #1925 BDB #213.
41. **Masculine_noun:** hâdâr (חָדַר) [pronounced *haw-DAWR*], which means *majesty, splendor; ornament, adorning, decoration; honor*. This word is rendered variously as *goodly, honour, beauty, majesty, glorious, excellency, comeliness* and *glory* in the KJV, although it occurs only 30 times. Although it does occur in the Law twice (Lev. 23:40 Deut. 33:17), in 1Chron. 16:27, it is primarily found in poetry, chiefly in the Psalms and in Isaiah (Psalm 8:5 21:5 29:4 45:3 etc. Isa. 2:10, 19, 21 5:14 35:2 53:2). I think that we can safely render this as ***majesty, splendor***. Strong's #1926 BDB #214. Psalm 8:5 29:4 90:16 96:6 110:3 149:9

hâdâr (חָדַר) [pronounced <i>haw-DAWR</i>]	<i>splendor, magnificence, majesty</i>	masculine singular noun	Strong's #1926 BDB #214
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Hadâr appears to speak of *splendor, magnificence* and *majesty*. This can be applied to God, to Jesus Christ, to Israel and even to Sheol, where its magnificence would refer to its great size and content (all unbelievers).

hâdâr (חָדַר) [pronounced <i>haw-DAWR</i>]	<i>majesty, splendor; ornament, adorning, decoration; honor</i>	masculine singular noun	Strong's #1926 BDB #214
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42. **Feminine_noun:** hădârâh (חֹדֶרֶת) [pronounced *huh-daw-RAW*], which means *ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty*. Only found in the construct form. Strong's #1927 BDB #214. Psalm 29:2 96:9

hădârâh (חֹדֶרֶת) [pronounced <i>huh-daw-RAW</i>]	<i>ornament, adornment, clothing [worn at priestly festivals]; beauty; glory, honor, majesty</i>	feminine singular construct	Strong's #1927 BDB #214
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43. **Masculine_proper_noun:** which means and is transliterated . A King in Edom. Strong's #1924 BDB #214.
44. **Masculine_proper_noun:** which means and is transliterated . An official of Rehoboam's. Strong's #1913 BDB #214.
45. **Masculine_proper_noun:** Hădar^עezer (הַדָּרְעֵזֶר) [pronounced *huhd-ahr-GEH-zehr*], which means *Hadar is a help*; and is transliterated *Hadarezer*. A king of Aram. Strong's #1928 BDB #214. (2Sam. 8:3)

Hădar ^ע ezer (הַדָּרְעֵזֶר) [pronounced <i>huhd-ahr-GEH-zehr</i>]	<i>Hadar is a helper</i> ; and is transliterated <i>Hadarezer</i>	masculine singular proper noun	Strong's #1928 BDB #214
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46. **Interjection:** which means *woe, alas!* Strong's #1929 BDB #214.
47. **Interjection:** which means *woe, alas!* Strong's #1930 BDB #214.
48. **Personal_pronoun:** hûw' (אוּה) [pronounced *hoo*], which means *he, it*. There is the feminine version, hîy' (הִיא) [pronounced *hee*], which means *she, it*. Often, the verb *to be* can be implied by its use. It can be translated *she* or *it*. It is preceded by a definite article and often this personal pronoun is translated *it [is]*. It is used as a demonstrative pronoun in Judges 14:4. However, it could also be the subject of the verb hâyâh. This can be used as the far demonstrative, particularly with the definite article, for *that, those*; and this word is used as a pronoun, as an emphatic *he, she* or *it*. Twice in Deut. 30:3, Moses adds in the additional personal pronoun, hûw' (אוּה) [pronounced *hoo*], in reference to God. It is like saying God *Himself*, or it is analogous to our use of *Thee* and *Thou* in a way. That is, the sentence structure is just fine without the use of a personal pronoun; however, Moses often includes it when referring to God as a matter of linguistic reverence and respect. Moses also adds in this pronoun when referring to Joshua, which, again, is a matter of linguistic respect shown to Joshua. Strong's #1931 BDB #214. Gen. 2:11, 12 3:6, 12 4:4, 22 6:3 7:2 10:8, 12 12:14 13:1 14:2, 3, 12 15:2 16:12 17:12, 14 18:1, 8 19:20, 33 20:2, 5 21:13 22:14, 20 23:2 24:7, 44 25:21, 29 26:7, 24 27:31 28:11 29:2, 12 30:16 31:16 32:2, 13, 18 33:3, 16 34:14 35:6 Num. 10:32 Deut. 1:16, 17 2:20, 32 20:20 21:3, 17 22:17, 18, 24 29:3 31:3 Joshua 4:24 Judges 1:26 3:19, 29 5:29 13:18 14:4 1Sam. 1:3, 9, 28 9:13 14:18 15:29 16:12, 13 17:5 18:15, 19 19:9, 10 20:26, 33 21:5, 7, 9 22:9 23:22, 28 24:6 25:3, 20 27:2, 6 28:8, 25 29:11 30:20 31:5, 6 2Sam. 2:16 4:5 5:7 7:13 12:23 14:19, 27 15:30 17:2, 13 18:7 19:9 20:8 22:31 23:8 24:13 1Kings 1:6 2:8 1Chron. 11:4, 11 12:15 16:14 Job 1:1 2:8 3:4, 19 5:27 9:22, 24 13:16 Psalm 44:4 55:22 62:2 73:16 99:2 103:14 118:23 148:5 149:9 Prov. 3:6, 15 Isa. 7:14

hûw' (אוּה) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
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Although the KJV renders this word as *this* most of the time, BDB gives this usage with the definite article as properly *that*.

You will note that this is identical to the 3rd person masculine singular, personal pronoun.

hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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This pronoun can be used in the emphatic sense. Sometimes, the verb *to be* is implied when this pronoun is used.

This appears to allow, from time to time, a translation of *which [is]*.

Hûw' is also used as a masculine singular, demonstrative pronoun and is rendered *that; this*.

hîy' (אִיה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
hêm' (הֵם) [pronounced <i>haym</i>]	<i>they</i>	3 rd person masculine plural, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

The masculine plural pronoun is also spelled hëmmâh (הֵמָּה) [pronounced *heym-MAW*]. Isn't this under a different Strong's #?

49. **Compound:** Gen. 9:3 1Sam. 10:19

'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1931 BDB #214

Could these two words together be rendered *he Who*?

50. **Verb1:** hâvâh (הָוָה) [pronounced *haw-VAW*], which means *to be, to become; to exist; to happen; to fall*. See below. Strong's #1933 BDB #216. Gen. 27:29

hâvâh (הָוָה) [pronounced <i>haw-VAW</i>]	<i>to be, to become; to exist; to happen; to fall</i>	3 rd person masculine singular, Qal imperfect	Strong's #1933 BDB #216
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This is also spelled hâvâ' (הָוָה') [pronounced *haw-VAW*].

hâvâh (הָוָה) [pronounced <i>haw-VAW</i>]	<i>to be, to become; to exist; to happen; to fall</i>	2 nd person masculine singular, Qal imperative	Strong's #1933 BDB #216
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51. **Masculine_noun:** hôwd (דָּוָה) [pronounced *hode*], which means *majesty, glory, magnificence; splendor, beauty*. In the KJV, it is rendered *honor, presence, majesty, glory* and, even, *goodly*. This is not the same as the word for glory, found less than twenty-five times in Scripture, mostly in the Psalms (this is the first occurrence of this word, outside of three occurrences in the book of Job (Job 37:22 39:20 40:10). Strong's #1935 BDB #217. [appears to be a synonym for the adjective 'addîyr (אֲדִייר) [pronounced *ahd-DEER*], which means *glory, majestic, magnificence*. **Strong's #117 BDB #12**]. Num. 27:20 Psalm 8:1 **21:5** (complete examination of this word) 96:6 148:13

hôwd (דָּוָה) [pronounced <i>hohd</i>]	<i>majesty, honor, glory; related to one's authority and/or royalty</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1935 BDB #217
hôwd (דָּוָה) [pronounced <i>hohd</i>]	<i>majesty, glory, magnificence; splendor, beauty</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1935 BDB #217

52. **Verb2:** hâvâh (הָוָה) [pronounced *haw-VAW*], which means *to breathe; to gape, to yawn, to desire; to rush headlong into anything, to fall headlong, to perish*. Very few occurrences in the Hebrew. Strong's #1933 BDB #217.

hâvâh (הָוָה) [pronounced <i>haw-VAW</i>]	<i>to breathe; to gape, to yawn, to desire; to rush headlong into anything, to fall headlong, to perish</i>	3 rd person masculine singular, Qal imperfect	Strong's #1933 BDB #217
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This verb is onomatopoetic hâvâh and it properly means *to breathe*. It can also mean *to breathe heavily*, as if you are running after something. When you chase after something, it is because you desire it or lust after it. This can also mean that you rush headlong into something, which could mean your *fall, ruin, calamity, injury*, or even *deep pit*, which helps to explain the meanings of its noun cognate.

53. **Feminine_noun:** havvâh (הָוָה) [pronounced *hahv-VAW*], which means *desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf*. With reference to Job 6:2: we don't know what the second noun is, as it is a possible error, so we will go with the word *ruin*. The deal is that it only occurs here and one slight change of one letter would causes it to be the more familiar word for *ruin, calamity*. The word which we find in the Massoretic text is hayyâh (הָיָה) [pronounced *hay-YAW*], which is Strong's #1962 BDB #217. What is should probably by is Strong's #1942 BDB #217. A poor manuscript, or a slight mistake in copying could account for writing a yôwd instead of a wâw. This could also be regional difference in spelling. My problem is that either noun is in the feminine singular, but the verb in the next verse demands a masculine singular. What Job asks whether his palate could discern or not is havvâh (הָוָה) [pronounced *hahv-VAW*], which means *a great chasm, a deep pit, hell; because of this, it can refer to absolute ruin, engulfing calamity*. Strong's #1942 BDB #217. Job 6:2, 30 Psalm 52:2, 7 55:11 57:1

havvâh (הָוָה) [pronounced <i>hahv-VAW</i>]	<i>desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf</i>	feminine singular noun	Strong's #1942 BDB #217
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The verbal cognate is onomatopoetic hâvâh (הָוָה) [pronounced *haw-VAW*], which properly means *to breathe*. Our noun is taken from the Piel or intensive stem, which would mean *to breathe heavily*, as if you are running after something. When you chase after something, it is because you desire it or lust after it. This can also mean that you rush headlong into something, which could mean your *fall, ruin, calamity, injury*, or even *deep pit*.

54. **Feminine_noun:** hayyâh (הָיָה) [pronounced *hay-YAW*], which means *destruction*. (See Strong's #1962 BDB #217 above) Strong's #1942 BDB #217. Job 6:2
55. **Feminine_noun:** which means *ruin, disaster*. Strong's #1943 BDB #217.
56. **Proper_noun:** YHWH (יהוה) [pronunciation *unknown*], but this is rendered variously as *Jehovah, Yahweh, Y^ehowah*. The problem is that there are no vowel points in the original Hebrew, those being added to the Massoretic text almost a millennium after the incarnation of our Lord. Most of the pronunciations are known, as Scripture was read and repeated throughout the ages; however, this word was not pronounced for a long time, due to its *holiness*; therefore, the original pronunciation was lost to history. Instead, the reader of Scripture used the word *Adonai*. In 1520, the pronunciation of Jehovah was proposed by Galatinus, placing the vowel points of *Adonai* into the Tetragrammaton YHWH, as well as replacing the *y* with a *j*. Strong's #3068 Strong's #3069 BDB #217. I carefully covered the pronunciation early on before I made and kept references (Leviticus? Exodus? Genesis?) The Doctrine of the Deity of the Holy Spirit; The Opposition (Eli) Gen. 2:4 3:1, 8 4:1 5:29 6:3 7:1 8:20 9:26 10:9 11:5 12:1 13:4 14:22 15:1 16:1 17:1 18:1 19:13 20:18 21:1 22:11 24:1 25:21 26:1 27:7 28:13 29:31 30:24 31:3 32:9 Deut. 1:3 2:1 20:1 21:1 22:5 Judges 1:1 1Sam. 1:3 12:17 14:3 15:1 17:37

18:12 19:5 20:3 21:6 22:10 23:2 24:4 25:26 26:9 28:6 30:6 2Sam. 1:12
 14:11 15:7 16:8 17:14 18:19 19:7 20:19 21:1 22:1 23:2 24:1 1Kings 1:17 2:3
 1Chron. 10:13 16:2 Job 1:6 2:1 Psalm 2:2 7 inscription 15:1, 4 23:1 29:1 34:1
 41:1 54:6 55:16 56:10 59:3, 5 64:10 73:28 99:1 103:1 106:1 110:1 118:1
 133:3 142:1 Prov. 1:7 2:5 3:5

YHWH (יהוה) [pronunciation is possibly <i>yhoh- WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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57. **Proper noun deity:** Yâhh (יָהּ) [pronounced *yaw*], which means and is an abbreviated form of YHWH, the proper name for God in the Old Testament. It is found about 40 times in the psalms (all in the latter half of the book of Psalms), four times in Isaiah, as well as in Ex. 15:2 (the Song of Moses), 17:16 (its only non-poetical usage). Strong's #3050 BDB #219. Psalm 68:4 106:1 118:5 148:1a

Yâhh (יָהּ) [pronounced <i>yaw</i>]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219
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Clarke writes: *Yah, probably a contraction of the word יהוה (Yehovah), at least so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated The Self existent.*⁸³

58. **Masculine proper noun:** Yêhûw' (יְהוּא) [pronounced *yay-HOO*], which means *Jehovah [is] He*; transliterated *Jehu*. Strong's #3058 BDB #219. 1Chron. 12:3

Yêhûw' (יְהוּא) [pronounced <i>yay- HOO</i>]	<i>Jehovah [is] He; it is Jah [God]; transliterated Jehu</i>	masculine singular proper noun	Strong's #3058 BDB #219
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59. **Masculine proper nouns:** Strong's #3059ఛ BDB #219.

60. **Masculine proper nouns:** Yôw'âsh (יֹאשִׁי) [pronounced *yoh-AWSH*], which means *Jah is strong; Yah has bestowed*; transliterated *Joash*. Strong's #3060ఝ BDB #219. 1Chron. 12:3

Yôw'âsh (יֹאשִׁי) [pronounced <i>yoh- AWSH</i>]	<i>Yah is strong; Yah has given [bestowed]; transliterated Joash</i>	masculine proper noun	Strong's #3101 (& #3060) BDB #219
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Alternate spellings: Yô'ash (יֹאֵשׁ) [pronounced *yoh-AWSH*] which is Strong's #3101; and Y^ehôw'âsh (יְהוֹאֵשׁ) [pronounced *y^e-hoh-AWSH*], which is Strong's #3060 BDB #219.

⁸³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 68:4.

Y ^e hōw'âsh (יְהוֹאֲשִׁי) [pronounced y ^e - hoh-AWSH]	<i>Yah is strong; Yah has given [bestowed]; transliterated Joash</i>	masculine proper noun	Strong's #3060 (& #3101) BDB #219
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Alternate spellings: Yōw'âsh (יְהוֹאֲשִׁי) [pronounced yoh-AWSH] and Yô'ash (יְהוֹאֲשִׁי) [pronounced yoh-AWSH]. Both are Strong's #3101 BDB #219.

61. **Masculine proper noun:** Yōwzâbâd (יְהוֹזָבָד) [pronounced yoh-zaw-BAWD], which means *Yah has bestowed, Yah has endowed*; transliterated *Jozabad*. Strong's #3075ణ BDB #220. 1Chron. **12:4**, 20

Yōwzâbâd (יְהוֹזָבָד) [pronounced yoh- zaw-BAWD]	<i>Yah has bestowed, Yah has endowed; Yah has given; transliterated Jozabad</i>	masculine singular, proper noun	Strong's #3107 [& #3075] BDB #220
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There is also an additional spelling for this noun.

62. **Masculine proper noun:** Yōwchânân (יְהוֹכָנָן) [pronounced yoh-khaw-NAWN], which means *Jah has been gracious, Jah has given grace*; transliterated *Johanen*. Strong's #3110 [& #3076] BDB #220. 1Chron. **12:4**, 12

Yōwchânân (יְהוֹכָנָן) [pronounced yoh- khaw-NAWN]	<i>Jah has been gracious, Jah has given grace; transliterated Johanen</i>	masculine singular proper noun	Strong's #3110 [& #3076] BDB #220
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There are actually two spellings of this proper noun, which accounts for the additional Strong's number. Most of the proper nouns in this general area of the lexicon have two spellings. We often do not see these additional spellings, as it has been the custom of many Bibles to present consistent English spellings throughout Scripture, so that when we come across *Ted* and *Edward*, we realize that it is the same person.

63. **Masculine proper noun:** Y^ehōwyâdâ' (יְהוֹיָדָא) [pronounced y^ehoh-yaw-DAWḠ], which means *Yah knows*; transliterated *Jehoiada*. Strong's #3077 & #3111 BDB #220. 2Sam. 8:18 20:23 23:20 1Kings 1:8 2:25 1Chron. 11:22 **12:27** 18:17

Y ^e hōwyâdâ' (יְהוֹיָדָא) [pronounced y ^e hoh- yaw-DAWḠ]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
Yōwyâdâ' (יְהוֹיָדָא) [pronounced yoh- yaw-DAWḠ]	<i>Yah knows; transliterated Joiada</i>	masculine singular proper noun	Strong's #3111 (& #3077) BDB #220

There is an alternate spelling for this proper noun (see the other Strong's number).

64. **Masculine proper noun:** which means *Uah appoints*; transliterated . Strong's #3078న BDB #220.

65. **Masculine_proper_noun:** which means *Yah raises up*; transliterated . Strong's #3204๋ఇ఩ు BDB #220.
66. **Masculine_proper_noun:** which means *Yah pleads or contends*; transliterated . Strong's #3080ప BDB #220.
67. **Masculine_proper_noun:** which means *Yah is able*; transliterated . Strong's #3081బ BDB #220.
68. **Masculine_proper_noun:** Yôwnâdâb (יֹדָבָב) [pronounced *yoh-naw-DAWB*], which means *Yah is willing; Yah is noble [liberal, has impelled]*; transliterated *Jonadab*. Strong's #3082 & #3122 BDB #220. 2Sam. 13:3

Yôwnâdâb (יֹדָבָב) [pronounced <i>yoh-naw-DAWB</i>]	<i>Yah is willing; Yah is noble [liberal, has impelled]; transliterated Jonadab</i>	masculine singular proper noun	Strong's #3082 & #3122 BDB #220
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The more formal spelling of this is Y^ehōwnâdâb (יְהוֹדָבָב) [pronounced *yah-hoh-naw-DAWB*], which is, properly Strong's #3082.

69. **Masculine_proper_noun:** yôwnâthân (יֹנָתָן) [pronounced *yoh-naw-THAWN*], which is transliterated *Jonathan*. Strong's #3083 & #3129 BDB #220. 1Sam. 13:2 14:6, 8 18:1 19:1 20:1 23:16 31:2 2Sam. 1:4 9:1 15:27 17:17 21:7 23:32 1Kings 1:42 1Chron. 11:33

Yôwnâthân (יֹנָתָן) [pronounced <i>yoh-naw-THAWN</i>]	<i>Jehovah has given, whom Jehovah gave, a gift of Jehovah; transliterated Jonathan</i>	masculine proper noun	Strong's #3129 (& #3083) BDB #220
Y ^e hōwnâthân (יְהוֹנָתָן) [pronounced <i>y^e-hoh-naw-THAWN</i>]	<i>Jehovah has given, whom Jehovah gave, a gift of Jehovah; alternate spelling; transliterated Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220

There are two primary ways of spelling *Jonathan*: Y^ehōwnâthân (יְהוֹנָתָן) [pronounced *y^e-hoh-naw-THAWN*], which is found 83 times, and Yôwnâthân (יֹנָתָן) [pronounced *yoh-naw-THAWN*], which is found 42 times.

70. **Masculine proper nouns:** y^ehōw'addâh (יְהוֹאָדָב) [pronounced *y^ehoh-ğahd-DAW*] and transliterated *Jehoaddah*. The reading here is probably dubious. Strong's #3085 BDB #221. 1Chron. 8:36
71. **Feminine_proper_noun:** which means ; transliterated . Strong's #3086 BDB #221.
72. **Masculine_proper_noun:** which means *Yah is righteous*; transliterated . Strong's #3087ీ BDB #221.

73. **Masculine_proper_noun:** Yôwrâm (יְוֹרָם) [pronounced *yoh-RAWM*], which means *Yah is exalted*; transliterated *Joram*. Strong's #3088౅ BDB #221. 2Sam. 8:10

Yôwrâm (יְוֹרָם) [pronounced <i>yoh-RAWM</i>]	<i>Yah is exalted</i> ; transliterated <i>Joram</i>	masculine singular proper noun	Strong's #3141 BDB #221
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This is an abbreviated spelling for Y^ehôwrâm (יְהוֹרָם) [pronounced *yeh-hoh-RAWM*]. Strong's #3088 BDB #221.

Y ^e hôwrâm (יְהוֹרָם) [pronounced <i>yeh-Holy of Holies-RAWM</i>]	<i>Yah is exalted</i> ; transliterated <i>Joram</i>	masculine singular proper noun	Strong's #3088 BDB #221
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Yôwrâm (יְוֹרָם) [pronounced *yoh-RAWM*] is the abbreviated spelling for Y^ehôwrâm. Strong's #3141 BDB #221.

74. **Feminine_proper_noun:** which means *Yah is an oath*; transliterated . Strong's #3089–90 BDB #221.

75. **Masculine_proper_noun:** Hôwshêa' (יְהוֹשֻׁעַ) [pronounced *hoh-SHAY-ahg'*], which means *deliverance, salvation* (Strong's #1954 BDB #448), is found only in Deut. 32:44 and in Num. 13:8, 16, where Moses had renamed him Joshua. Joshua is spelled Y^ehôwshêa' (יְהוֹשֻׁעַ) [pronounced *y^ehoh-SHOO-ahg'*]. This is the name that Moses gave to him. It means *whose salvation [deliverance] is Y^ehowah* or *Y^ehowah is salvation*. The English equivalent from the Greek is *Jesus*. Strong's #3091 BDB #221. Deut. 1:38 32:44 Joshua Intro. Judges 1:1 1Sam. 6:14 (Psalm 96:2)

Y ^e hôwshêa' (יְהוֹשֻׁעַ) [pronounced <i>y^ehoh-SHOO-ahg'</i>]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation</i> ; transliterated <i>Joshua</i> or <i>Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
Hôwshêa' (יְהוֹשֻׁעַ) [pronounced <i>hoh-SHAY-ahg'</i>]	<i>deliverance, salvation</i> (Strong's #1954 BDB #448), is found only in Deut. 32:44 Num. 13:8, 16; transliterated <i>Hoshea</i>	masculine proper noun	Strong's #1954 BDB #448

76. **Masculine_proper_noun:** Strong's #1953 BDB #221.

77. **Masculine_proper_noun:** Yôwshâphâtûw (יְהוֹשָׁפָט) [pronounced *yoh-shaw-FAW-too*], which means *Yah [Jehovah] has judged*; transliterated *Joshaphat*.

Strong's #3092ొ BDB #221. 2Sam. 8:16 20:24 1Chron. 11:43 55:24 (?)

Y ^e hōwshâphât (יְהוֹשָׁפָט) [pronounced y ^e - hoh-shaw-FAWT]	Yah [<i>Jehovah</i>] has judged; transliterated <i>Jehoshaphat</i>	masculine singular proper noun	Strong's #3146 & #3092 BDB #221
Yôwshâphât (יֹשָׁפָט) [pronounced yoh- shaw-FAWT]	Yah [<i>Jehovah</i>] has judged; transliterated <i>Joshaphat</i>	masculine singular proper noun	Strong's #3146 & #3092 BDB #221

Alternate spellings: Yôwshâphât (יֹשָׁפָט) [pronounced yoh-shaw-FAWT] (transliterated *Joshaphat*); Y^ehōwshâphât (יְהוֹשָׁפָט) [pronounced y^e-hoh-shaw-FAWT] (transliterated *Jehoshaphat*); and Yôwshâphâtûw (יֹשָׁפָטוּ) [pronounced yoh-shaw-FAW-too] (transliterated *Joshaphatu*).

78. **Masculine_proper_noun:** yôw'âb (יָאֵב) [pronounced YOH-aw^bv], which means *Yah is father* and is transliterated *Joab*. David's sister's son. Strong's #3097 BDB #222. 1Sam. 26:6 2Sam. 2:13 8:16 12:26 14:1 17:25 18:2 19:1 20:7 23:18 24:2 1Kings 1:7 2:5 1Chron. 11:6, 39

Yôw'âb (יָאֵב) [pronounced YOH- aw ^b v]	Yah is father and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
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79. **Masculine_proper_noun:** which is transliterated . Strong's #3098 BDB #222.
80. **Masculine_proper_noun:** Yôw'êl (יָאֵל) [pronounced yoh-ĀL], which means *to whom Jehovah is God* or *worshiper of Jehovah*; and is transliterated *Joel*. Strong's #3100 BDB #222. 1Sam. 8:2 1Chron. 11:38 **15:7** (only 3 Joel's are covered here)

Yôw'êl (יָאֵל) [pronounced yoh- ĀL]	to whom Jehovah is God or worshiper of Jehovah; and is transliterated <i>Joel</i>	masculine proper noun	Strong's #3100 BDB #222
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81. **Masculine_proper_noun:** which means *has remembered* and is transliterated . Strong's #3108 BDB #222.
82. **Feminine_proper_noun:** which means *is glory* and is transliterated . Strong's #3115 BDB #222.
83. **Masculine_proper_noun:** which means *is a witness* and is transliterated . Strong's #3133 BDB #222.
84. **Masculine_proper_noun:** Yôw'ézer (יֹעֶזֶר) [pronounced yoh-GEH-zer], which means *Yah is a help* and is transliterated *Joezer*. Strong's #3134 BDB #222. 1Chron. 12:6

Yôw'ezer (יֹועֶזֶר) [pronounced yoh- GEH-zer]	Yah is a help and is transliterated Joezer	masculine singular proper noun	Strong's #3134 BDB #222
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85. **Masculine_proper_noun:** which means *has aided* and is transliterated . Strong's #3135 BDB #222.
86. **Proper_noun:** yôwthâm (יֹוֹתָם) [pronounced yoh-THAWM], which means *yah is perfect, yah is complete*. It is abbreviated for *Jehovah is perfect, Jehovah is complete*. Strong's #3147 BDB #222. Judges 9:5
87. **Masculine_proper_noun:** which means and is transliterated . Canaanite king. Strong's #1944 BDB #222.
88. **Interjection:** which means *ah!, alas, ha*. Strong's #1945 BDB #222.
89. **Verb:** hûwm (מוה) [pronounced hoom], which means *to murmur, to roar, to throw into chaos, to discomfit, to cause a stir, to cause a disturbance*. Also given as hîym (הים) [pronounced heem]. Strong's #1949 BDB #223. Deut. 7:23 Ruth 1:18 1Sam. 4:5 1Kings 1:45

hûwm (מוה) [pronounced hoom]	<i>to murmur, to roar, to throw into chaos, to discomfit, to cause a stir, to cause a disturbance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1949 BDB #223
hûwm (מוה) [pronounced hoom]	<i>to be disturbed, to be in commotion; to be throw into chaos, to be discomfited</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1949 BDB #223
hûwm (מוה) [pronounced hoom]	<i>to roar, to make a commotion; to cause a stir, to cause a disturbance</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1949 BDB #223

Also spelled hîym (הים) [pronounced heem].

90. **Feminine_noun:** m^ehûmâh (מְהוּמָה) [pronounced m^ehoo-MAWH], which means *chaos, widespread panic, tumult*. The Authorized version gives the noun cognate of Strong's #1949 five different translations (*vexation, tumult, destruction, trouble, discomfiture*) out of the twelve times it occurs in Scripture. These are not close enough for all of them to stand. Here, what we are seeing is *widespread panic due to the loud noise of war*. We'll go with *chaos*. Strong's #4103 BDB #223. Deut. 7:23 28:20 1Sam. 5:9, 11 14:20

m ^e hûmâh (מְהוּמָה) [pronounced m ^e hoo-MAWH]	<i>chaos, widespread panic, tumult</i>	feminine singular noun	Strong's #4103 BDB #223
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91. **Verb:** hûwn (וּן) [pronounced *hoon*], which means *to be easy, to be light; to be ready*. In the Hiphil, it means *to make light, to regard as light*. Strong's #1951 BDB #223.

hûwn (וּן) [pronounced <i>hoon</i>]	<i>to be easy, to be light; to be ready; to be in easy circumstances, to live comfortably, to be rich</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1951 BDB #223
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92. **Masculine_noun:** chôwn (וֹן) [pronounced *kohn*], which means *wealth, riches, substance; price, high value; sufficiency; as adverb, enough*. Found almost exclusively in the wisdom literature. Strong's #1952 BDB #223. Psalm 44:12 Prov. 1:13 3:9

chôwn (וֹן) [pronounced <i>kohn</i>]	<i>wealth, riches, substance; price, high value; sufficiency; as adverb, enough</i>	masculine singular noun	Strong's #1952 BDB #223
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93. **Verb:** hâthath (תָּה) [pronounced *haw-THAHTH*], which means *to shout [at], to be frantic at, to assail, to break in [upon], to rush [upon], to overwhelm, to imagine mischief*. Strong's #2050 BDB #223. Psalm 62:3

hâthath (תָּה) [pronounced <i>haw-THAHTH</i>]	<i>to shout [at], to be frantic at, to assail, to break in [upon], to rush [upon], to overwhelm, to imagine mischief</i>	3 rd person masculine singular, Poel imperfect	Strong's #2050 BDB #223
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94. **Verb:** which means *to dream, to rave*. Strong's #1957 BDB #223.

95. **Masculine_noun:** which means *a lamentation, a wailing*. Strong's #1958 BDB #223.

96. **Verb:** hâyâh (יָה) [pronounced *haw-YAW*], which means *to be*. Without a specific subject and object, it often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). In this case, the verb does not match the gender of the nearby noun. However, what we have here is immediately after the verb, we have the phrase *to him*; literally, this is *And so he was to him thirty sons*; or, *And it was to him thirty sons*. In plain English, we would understand this as *And he had thirty sons* (which is, essentially, even the rendering of Owen, Rotherham and Young). When followed by a lâmed, then possession become a factor and *to have* is often used to render this verb. We often find it with the 2nd person masculine pronoun which is prefixed with the lâmed preposition. Without a specific subject and object, it is rendered by the KJV and Rotherham as *It came to pass*, by the NASB as *it came about*, by Young as *It cometh to pass*. Several translators rendered the wâw consecutive and hâyâh and the bêyth to follow as *when* (*The Amplified Bible*, NRSV, REB and NJB). Although I have scoured both BDB and Gesenius on this point and have found nothing on point (that is, directly

pertaining to this being followed by *bêyth* and an infinitive), it would seem that *when* is a good rendering. The NIV is one of the more free form, rendering this *One day when...* Literally, it means *it shall be to you*; however, we may render this as *you will have*. This verb is also translated *to have*, *to bring* in the KJV, but we will stick with *to be*. However, here we have *hâyâh* (הָיָה) [pronounced *haw-YAW*] (which simply means *to be*) used first as a 3rd person masculine plural, Qal imperfect; and then as a Qal infinitive construct, following the *lâmed* prefixed preposition. This is followed by the phrase *Joshua in Jericho*. This verse is rendered variously as *When Joshua was in Jericho* (Owen), *And it cometh to pass in Joshua's being by Jericho* (Young), *And it came to pass while Joshua was at Jericho* (Rotherham), *Now it came about when Joshua was by Jericho* (NASB). The *bêyth* preposition indicates proximity. Young gives us perhaps the most literal of the translations and the others indicate that a time factor was involved; i.e., this all took place *while* Joshua was near Jericho. In the Niphal, it means *to become*, *to be made*, *to come to pass*, *to occur*, *to happen*. Strong's #1961 BDB #224. Gen. 1:2 2:5 4:2, 3, 8 5:4 6:1, 10 7:6 8:5 9:2 10:8 11:1 12:2, 10, 14 13:3 14:1 15:1 16:12 17:1 18:11 19:14 20:12 21:20 22:1 23:1 24:14, 60 25:3, 11 26:1, 7 27:1 28:3, 14 29:10 30:25 31:3, 10 32:5 33:9 34:5, 22, 25 35:3, 18 Num. 10:32 Deut. 1:3 2:16 20:2 21:3 22:23 27:9 (in the Niphal stem with an odd construction) Deut. 2:15 28:40 31:17, 24 Joshua 1:1, 17 5:1, 13 6:5 7:5 8:5, 20 15:18 24:32 Judges 1:1, 14 2:19 3:18 9:33 10:4 11:10 15:14 18:4 19:1, 30 Ruth 1:12a 1Sam. 1:1, 4 2:31 **12:14** 13:2 14:1 15:10 16:6 17:9 (Additional meanings only after 19) 19:7, 8 20:13 21:5 22:2 23:6 24:1 25:2, 7 27:6 28:1 29:3 30:1 31:8 2Sam. 1:1 2:7 5:2 12:18 13:1, 28 14:2 15:1 16:16 17:3, 9, 21 18:3, 22 19:2, 9, 25 20:3 21:1 22:19 23:11 24:9 1Kings 1:2, 21, 27 2:2, 37 Job 1:1, 4 2:1 3:4, 16 6:10, 21 10:19 Psalm 32:9 33:9 55:18 59:16 61:3 63 inscription, 7 64:7 99:8 105:12 106:36 118:14 142 inscription Prov. 1:14 3:7, 27 Zech. 12:3

hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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Without a specific subject and object, the verb *hâyâh* often means *and it will come to be*, *and it will come to pass*, *then it came to pass* (with the *wâw* consecutive). It may be more idiomatically rendered *subsequently*, *afterwards*, *later on*, *in the course of time*, *after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

When the object of this verb is preceded by the *lâmed* preposition, *hâyâh* often means *to become [something that it was not before]*.

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
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hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
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The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
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The verb *to be* in the construct often carries with it a temporal meaning, e.g., *when [he] was, while [he] was*

hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; without a specific subject and object, hâyâh can mean and it will come to be, and it will come to pass, then it came to pass (with the wâw consecutive)</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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Hâyâh can also mean *to be intent [on doing something]; to become, to come into being; to be [with anyone]*.

BDB breaks the meaning of this verb down into 3 categories (1) *to fall out, to come to pass, to become, to be*; (2) *to come into being, to become*; (3) *to be*. Under the second category, BDB lists to meanings *to come, to go, to follow*.⁸⁴

hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>be, become; make, do</i>	2 nd person masculine singular, Qal imperative	Strong's #1961 BDB #224
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to occur, to come to pass, to be brought about; to be done, to be finished, to be gone</i>	3 rd person masculine singular, Niphal imperfect	Strong's #1961 BDB #224

97. **Hâyâh combination:** Gen. 26:14 2Sam. 15:2

⁸⁴ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 225.

wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This means, *and so he has...*

'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Literally, this means *who is to him*; but together, these words mean *who has...*

98. **Feminine_noun:** which means *destruction*. Job 6:2. Also found on BDB 3217. Strong's #1962 BDB #228.
99. **Adjective:** hêyk^e (הֵיךְ) [pronounced hayk], which means *how, how then*. Strong's #1963 BDB #228. 1Chron. 13:12

hêyk ^e (הֵיךְ) [pronounced hayk]	<i>how, how then</i>	interrogative adverb	Strong's #1963 BDB #228
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This adverb appears to be the Chaldean equivalent of 'êyk (אֵיךְ) [pronounced ayche]; Strong's #349 BDB #32.

100. **Masculine_noun:** hêychâl (הַיְחָל) [pronounced hay-KHAWL], which means *palace, temple*. Strong's #1964 BDB #228. 1Sam. 1:9 3:3 2Sam. 22:7 Psalm 29:9

hêychâl (לְחַיָּה) [pronounced hay-SHAWL]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1964 BDB #228
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101. **Masculine_noun:** which means *hin*. It is a liquid measure. Strong's #1969 BDB #228.
102. **Verb:** hâkar (חָכַר) [pronounced haw-KAHR], which means *to cause me to wonder, to wrong me*. Its meaning is quite dubious, as we have no cognates to give us a clue and it is found only here. Barnes spends over a quarter of a page on this word, and concludes that it means *to be stiff or rigid with stupor*, the idea being, to look upon the suffering of someone else without feeling or compassion.⁸⁵ Strong's #1970 BDB #229. Job 19:3*
103. **Adverb:** hâl^eâh (הָאֵלָּה) [pronounced HAWL^e-aw], which means *beyond, back, henceforth, hitherto, forward*. It has been translated *back, beyond, henceforward, hitherto, and forward* in its fifteen occurrences in the Old Testament. I believe the intention here is for it to be outside the tabernacle courtyard. From examining the other passages where this occurs (Gen. 19:9 35:21 1Sam. 10:3 18:9 20:22, for instance), *beyond* is a reasonable, but not perfect, translation. Strong's #1973 BDB #229. Gen. 19:9 Num. 17:2 (16:37 in English) 1Sam. 10:3 18:9 20:22, 37

hâl ^e âh (הָאֵלָּה) [pronounced HAWL ^e -aw]	<i>farther, further, afar off, out there; beyond, back, henceforth, hitherto, forward; onwards [of time]</i>	adverb	Strong's #1973 BDB #229
hâl ^e âh (הָאֵלָּה) [pronounced HAWL ^e -aw]	<i>distance, remoteness</i>	substantive always found with the definite article	Strong's #1973 BDB #229

104. **Verb:** which means *to be removed, to be removed a far off*. Micah 4:7. Strong's #1972 BDB #229.
105. **Demonstrative_Pronoun:** hallâz (הַלָּז) [pronounced hahl-LAWZ], which means *this, who, which*. Rare. Strong's #1975 BDB #229. 1Sam. 14:1 17:26

hallâz (הַלָּז) [pronounced hahl-LAWZ]	<i>this, who, which</i>	demonstrative pronoun	Strong's #1975 BDB #229
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⁸⁵ Barnes' Notes; Job, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 314, and he further references Schultens or Rosenmüller.

106. **Pronoun:** hallâzeh (הַלְזָה) [pronounced *hahl-law-ZEH*], which means *this, this one; the one yonder; who, which*. Strong's #1976 BDB #229. Gen. 24:65*

hallâzeh (הַלְזָה) [pronounced <i>hahl-law-EH</i>]	<i>this, this one, this very [one]; the one yonder; who, which</i>	demonstrative feminine pronoun	Strong's #1976 BDB #229
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107. **Feminine don't know:** which means *don't know*. Ezek. 36:35. Strong's #1977 BDB #229.

108. **Verb:** hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*], which means *to go, to come, to depart, to walk*. Gesenius lists one of the secondary meanings for hâlak^e as *to go on, to go forward [in anything], to go on adding*. [Note to self: I began to mostly render this *depart* in Joshua 2:1 and following, but it did not always work (that excludes Job 1–14 and Psalm 95, 104; I stopped doing that part way through Joshua)]. It is one of the more common verbs in the Old Testament, being found about 500 times in just about every stem. Here, it is in the Hiphil—Moses has caused these people to walk or to go through the wilderness; our rendering of this word in the Hiphil would be *to lead*. What is indicated in Deut. 29:26 is an act of volition. They are not walking anywhere and they are not going anywhere; their volition makes a choice. For the Hiphil participle in Psalm 136:16, Young renders this *to Him leading*, Rotherham *to Him that led*; KJV, *to Him which led*; Owen, the NIV and the NASB, *to him who led*. In the Hithpael, it means *to go for oneself, to walk up and down*. The latter is the choice of Rotherham, Owen and Young, so that is good enough for me. The participle is rendered variously as *those going* (Young); *travelers* (KJV, NASB and Owen, who all ignore the noun which follows); *frequenters* (Rotherham, whose translation does not make sense without the noun that follows). With the voluntative hê, it means *let us go, let us come, let us walk*. **BDB spends over 7 pages on this one word!** Strong's #1980 (and #3212) BDB #229. Gen. 2:14 3:8, 14 5:22 7:19 8:3 9:23 11:31 12:1, 4, 19 13:3, 5, 17 14:11 15:2 16:8 17:1 18:22 19:2, 32 21:14 22:2, 3, 5 24:4, 40, 42, 51 25:22, 32, 34 26:1, 16 27:5, 9 28:2, 5, 15, 20 29:1, 7 30:14 31:19, 30, 44 32:1, 6, 19 33:12 34:17 35:3 Deut. 1:19, 30, 33 2:7 20:4, 5 29:5, 26 31:1 Joshua 2:1, 5, 21–22 3:2 4:18 5:6, 13 6:13 8:13 9:4, 12 18:4 23:13 24:3 Judges 1:3 2:17 4:6, 24 5:6, 10 6:21 9:8 17:10 18:19 19:11, 14, 27 21:20, 23 1Sam. 1:17, 18 2:26, 30, 35 3:9 6:6, 8, 12 8:3, 22 9:6, 9 10:2, 9 11:14 12:2 14:1, 19 15:3, 6 16:1 17:7 18:27 19:12 20:11, 13 22:1, 3, 5 23:2, 13 24:2 25:15, 27, 42 26:11, 19 28:7 29:10, 11 30:2, 31 31:12 2Sam. 2:19 3:1, 16, 31 6:4 7:3, 6 13:7, 34 14:8, 21, 23, 30 15:7, 9, 11, 12, 30 16:13 17:11, 17 18:21, 24 19:15 20:5, 21 21:12 23:17 24:1, 12 1Kings 1:12, 38, 49 2:2, 26, 29 1Chron. 15:25 16:20, 43 Job 7:9 12:17 14:20 16:6, 22 19:10 20:25 Job 1:4, 7 Psalm 12:8 15:2 23:4 32:8 34 inscription, 11 46:8 55:14 56:13 68:21 89:15 73:9 95:1 104:26 105:41 106:9 136:16 142:3 Prov. 1:11, 15 2:7, 13 3:23, 28

hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
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When *water* is the subject, this can mean *to flow, to pour out*. When spoken of a lifestyle or a manner of life, *to walk* can be understood *to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]*. This verb can also mean *to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow*.

hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>those walking, those going, those who are departing; walkers, travelers</i>	masculine plural, Qal active participle	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>the one walking, the one who is going, the one who is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 st person plural suffix	No Strong's # BDB #510

Literally, this means *let us go to us*; however, the addition of the lâmed preposition and the suffix combined with this verb means *[let us] depart*.⁸⁶

hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to lead [away], to cause to go [away], to bring, to cause to depart, to cause to come, to cause to walk</i>	3 rd person masculine singular, Hiphil imperfect with a 3 rd person masculine plural suffix	Strong's #1980 (and #3212) BDB #229
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⁸⁶ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 224.

hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to walk; to live, to follow some manner of life; to depart, to go away, to vanish; to fall upon [as a robber]; a vagrant?</i>	3 rd person masculine singular, Piel imperfect	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk [up and down, about]; wander, prowl; go for oneself, go about, live [walk] [in truth]</i>	2 nd person masculine singular, Hithpael imperative	Strong's #1980 (and #3212) BDB #229
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>an attacker, a robber, a vagrant; one walking about [with evil intent]</i>	Hithpael participle	Strong's #1980 (and #3212) BDB #229

Although Strong treats #1980 and #3212 as two separate verbs, Gesenius and BDB treat them as the same verb.

109. **Masculine_noun:** hêlek (להך) (הלך:) [pronounced *HAY-lek*], which means *a dropping, traveler, wayfarer*. 1Sam. 14:26 2Sam. 12:4 Strong's #1982 BDB #237. 1Sam. 14:26 2Sam. 12:4 z

hêlek (להך) [pronounced <i>HAY-lek</i>]	<i>traveler, wayfarer; literally, a going of, a journey, way; possibly a flowing of a stream</i>	masculine singular construct	Strong's #1982 BDB #237
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110. **Masculine_noun:** which means *step*. Strong's #1978 BDB #237.

111. **Feminine_noun:** hălîykâh (הלִיכָה) [pronounced *huhl-ee-KAW*], which means *a going, progress; a solemn procession; a way; a traveling company*. Strong's #1979 BDB #237. Psalm 68:24

hălîykâh (הלִיכָה) [pronounced <i>huhl-ee-KAW</i>]	<i>a going, progress; a solemn procession; a way; a traveling company</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1979 BDB #237
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112. **Masculine_noun:** which means *a walk, a journey, a going*. Strong's #4108 & #4109 BDB #237.
113. **Feminine_plural_noun:** which means *a procession*. Strong's #8418 BDB #237.
114. **Verb1:** which means *to shine*. Strong's #1984 BDB #237.
115. **Masculine_noun:** Hêylêl (הֵילֵל) [pronounced *hay-LAYL*], which means *shining one; morning star; Lucifer*. Strong's #1966 BDB #237.
116. **Verb2:** hâlal (לָלַל) [pronounced *haw-LAHL*], which means *to be boastful, to praise*. More precisely, it means *to be clear, to be brilliant*; and in the Piel, it means *to sing, to celebrate, to praise*. That is its most common usage in conjunction with God. The Piel can either be viewed as an intensification of the verb stem or as an accomplished state. The Pual is the passive of the Piel stem and often describes an accomplished state (as does the Piel). So here, the young women are not objects of praise or boastfulness. As a masculine plural, Qal active participle, it means *the boasters, those boasting, those celebrating, the ones singing*. Strong's #1984 BDB #237. Gen. 12:15 1Sam. 21:13 2Sam. 14:25 22:4 1Chron. 16:4 Psalm 10:3 **34:2 52:1** 56:4 63:5, 11 73:3 78:63 96:4 106:1 148:1a, 5, 13 150:6

hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to shine, to give light; to be clear, to be brilliant; to be boastful, to praise; to be foolish</i>	2 nd person masculine plural, Qal imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to make a show; [with grandiose words and external appearance]; therefore the proud, the insolent</i>	participle meanings	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to make bright, to make shine; to shine, to give light</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to be praised; to glory, to boast onself, to be celebrated</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to be mad, to be foolish; to feign madness</i>	3 rd person masculine singular, Hithpoel imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-LAHL</i>]	<i>to praise, to sing, to celebrate; to glory</i>	3 rd person masculine singular, Piel imperfect	Strong's #1984 BDB #237

hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>praise, sing, celebrate</i>	2 nd person masculine plural, Piel imperative	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>to be praised, to be celebrated</i>	3 rd person masculine singular, Pual imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>praised, celebrated; one who is praised; one who is celebrated</i>	Pual participle	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>to make foolish, to make ashamed, to show to be foolish</i>	3 rd person masculine singular, Poel imperfect	Strong's #1984 BDB #237
hâlal (לָלַל) [pronounced <i>haw-L AHL</i>]	<i>to be praised; to glory, to boast [about oneself]</i>	Hithpael infinitive construct	Strong's #1984 BDB #237

This, interestingly enough, is one form of the verb that we found back in 1Sam. 21:13: **Then David changed his behavior before them** [lit., *in their eyes*] **and he feigned madness in their presence**. The Hithpael is the passive (as per Gesenius) or reflexive (as per Zodhiates) of the Piel (intensive) stem. This verb appears to have an active use here in this psalm (and whenever else it has *God* as the object as in Isa. 41:16 Jer. 4:2). The meaning of this verb, and there are several, appear to stay within the general boundaries of their stems.

This word appears to be properly a homonym, with several meanings: it can mean *to sing, to praise; to be bright, to be clear; to boast, to glory about oneself; to be foolish, to be mad*. Even though there are a wide variety of uses, the variant meanings tend to remain within their respective stems. That is, the meanings of the Poel don't appear to bleed over into the Qal usage.

117. **Masculine_plural_noun:** chillûwlîym (חִלּוּלִיִּם) [pronounced *khil-lu-LEEM*], which means *celebration; thanksgiving; merry-making, praising*. It refers to having some sort of a *Thanksgiving-type* celebration. It is only found in Lev. 19:24 and Judges 9:27. In Leviticus, this word was used for the celebration of the fourth year of a tree when it brings forth its first real harvest of fruit. That fruit was to be set aside for a praise-offering or a *thanksgiving offering* [which is this word] to God. The fruit would be eaten in conjunction with a *celebration of thanksgiving* to God. We don't hear of this more often as it was to be done only upon entering into the land. The trees that the Israelites planted anew upon their entrance into the land were not to be eaten from for three years, and the fourth year would be the year that they *celebrate and partake of the harvest*. I will render this as a *thanksgiving-celebration*. Strong's #1974 BDB #239. Lev. **19:24** Judges **9:27**

118. **Masculine_proper_noun:** Mahălal^oêl (מַחְלָלֵאֵל) [pronounced *mah-hal-al-ALE*], which means *praise of God*; and is transliterated *Mahalaleel*, *Mahalalel*. Strong's #4111 BDB #239. Gen. 5:12

Mahălal ^o êl (מַחְלָלֵאֵל) [pronounced <i>mah-hal-al-ALE</i>]	<i>praise of God</i> ; and is transliterated <i>Mahalaleel</i> , <i>Mahalalel</i>	masculine singular proper noun:	Strong's #4111 BDB #239
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119. **Feminine_noun:** which means *madness*. Strong's #1947 BDB #239.
 120. **Feminine_noun:** which means *evil madness (?)*. Strong's #1948 BDB #239.
 121. **Masculine_noun:** which means *praise*. Strong's #4110 BDB #239.
 122. **Feminine_noun:** t^ehîllâh (תְּהִלָּה) [pronounced *t^ehil-LAW*], which means *praise, a song of praise*. Strong's #8416 BDB #239. Doctrine of Tehillah Psalm 33:1 34:1 51:15 106:2, 12 **148:14** 149:1

t ^e hîllâh (תְּהִלָּה) [pronounced <i>t^ehil-LAW</i>]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #8416 BDB #239
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The key to understanding this noun is, it does not simply refer to someone peppering his speech with *praise God*; but God is praised by the *content* of what is said about him. This word seems to focus upon *shining a light upon God's works and deeds* more than upon His character (which are obviously revealed in His works and deeds).

When speaking of man, t^ehîllâh means *the shining of a light upon His saints; the act of making his saints renown; the revealing of His power and wisdom through His people*.

With respect to a city, t^ehîllâh means *praise for the city based upon what believers in the city have accomplished spiritually; praise [for the city] based upon its spiritual heritage; the shining of a light upon the city, revealing its spiritual heritage*. The city is not renown for its architecture, its great arts program, or its nightlife, but for believers who have executed the plan of God within the city.

123. What is placed in His angels is a word found only here. Strong's #8417 BDB #1062. The closest word in meaning is the word for praise, which has the same consonants, but different vowel points. Strong's #8416 (and 1984) BDB #239. Job 4:18 (this is the Strong's #8417)
124. **Verb:** châlam (חָלַם) [pronounced *khaw-LAHM*], which means *to hammer down, to strike down, to beat down; to break up, to be dissolved*. Strong's #1986 BDB #240. Judges 5:22

châlam (חָלַם) [pronounced <i>khaw-LAHM</i>]	<i>to hammer down, to strike down, to beat down; to break up, to be dissolved</i>	3 rd person plural, Qal perfect	Strong's #1986 BDB #240
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125. **Masculine_proper_noun:** Strong's #1987 BDB #240.

126. **Feminine_noun:** hal^emûwth (הַלְמוֹת) [pronounced *hahl^e-MOOTH*], which means *hammer, mallet*. Her right hand goes to the feminine construct of a word we find only here, but we saw its verbal cognate in v. 22. Strong's #1989 BDB #240. Judges 5:26*

hal ^e mûwth (הַלְמוֹת) [pronounced <i>hahl^e-MOOTH</i>]	<i>hammer, mallet</i>	feminine singular construct	Strong's #1989 BDB #240
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127. **Masculine_noun:** which means *a precious stone, possibly jasper*. Strong's #3095 BDB #240.

128. **Feminine_plural_noun:** which means *strokes, blows [against the body]*. Prov. 18:6 19:29.* Strong's #4112 BDB #240.

129. **Adverb:** hălôm (הֵלֶם) [pronounced *huh-LOHM*], which means *here, hither, to or towards [a place], near*. I believe that 99% of the time we can go with *here*. Strong's #1988 BDB #240. Gen. 16:13 1Sam. 10:22 14:16 2Sam. 7:18 1Chron. 17:15 Psalm 73:10

hălôm (הֵלֶם) [pronounced <i>huh-LOHM</i>]	<i>here, hither, to or towards [a place], near</i>	adverb	Strong's #1988 BDB #240
‘ad (דַּע) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
hălôm (הֵלֶם) [pronounced <i>huh-LOHM</i>]	<i>here, hither, to or towards [a place], near</i>	adverb	Strong's #1988 BDB #240

Together, these words mean *thus far* or *hitherto*, which is old English for *up to this [that] time, until this time, to now*. I think that a reasonable rendering would be *up, up to this point in time, to this place in time, thus far*.

130. **Proper_noun_location:** Hâm (חַם) [pronounced *hawm*], which means, *hot, sunburnt; transliterated Ham*. Strong's #1990 BDB #241. Gen. 14:5*

Hâm (חַם) [pronounced <i>awm</i>]	<i>hot, sunburnt; transliterated Ham</i>	proper singular noun; location	Strong's #1990 BDB #241
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BDB: *the place where Chedorlaomer and his allies smote the Zuzim, probably in the territory of the Ammonites, east of the Jordan; site uncertain.*⁸⁷ This is not the same Strong's # as the word transliterated *Ham* (Noah's son—Strong's #2526 BDB #325), although they appear to be identical.

131. **Don't know:** which means *moaning, wailing*. Very dubious. Strong's #1991 BDB #241.
132. **Masculine_proper_noun:** which means ; transliterated . Strong's #4099 BDB #241.
133. **The 3rd person plural pronoun:** hêmmâh (הֵמָּה) [pronounced *haym-mawh*], which means *they, these*. This is also written hêm (הֵם) [pronounced *haym*]. Definite article info added 2/6/04 with Psalm 56:6; not yet changed for bracketed passages. Strong's #1992 (And #2007?) BDB #241. Gen. 3:7 6:2, 4 7:14 14:13, 24 21:29 25:16 33:6 34:21 Deut. 1:39 2:11 Judges 1:22 2:22 1Sam. 3:1 4:8 8:8 9:5, 14 [1Sam. 12:21 14:15, 22 17:19, 28 19:20 23:1 25:11 26:19] 27:8 28:1 29:4 [Job 8:10 1Chron. 8:32 Psalm 23:4] 34:20 56:6 63:9 [59:15 78:38 106:43] 2Sam. 2:24 4:6 12:8 13:30 17:17 20:8 21:2, 9 24:3 1Kings 1:41 1Chron. 12:1, 15 Psalm 42:9 55:21 Prov. 1:9

hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
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As with many pronouns, the verb *to be* is often implied.

hêm (הֵם) [pronounced <i>haym</i>]	<i>those these</i> [with the definite article]	masculine plural demonstrative adjective	Strong's #1992 BDB #241
hêmmâh (הֵמָּה) [pronounced <i>haym-mawh</i>]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
hênnâh (הֵנָּה) [pronounced <i>hayn-nawh</i>]	<i>they, those; these</i> [with the definite article]	3 rd person feminine plural personal pronoun	Strong's #2007 BDB #241

134. **Verb:** hâmmâh (הָמָה) [pronounced *haw-MAW*], which means *to murmur, to growl, to roar, to be boisterous*. Strong's #1993 BDB #242. 1Kings 1:41 Psalm 46:6 55:17 59:6 83:2 Prov. 1:21

⁸⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #1990.

hâmâh (הָמָה) [pronounced <i>haw-MAW</i>]	<i>to murmur, to growl, to roar; to be boisterous or turbulent; to be stirred up or in a commotion</i>	3 rd person plural, Qal perfect	Strong's #1993 BDB #242
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This verb is used for the sound of bees, the growl of a bear (Isa. 59:11), the snarl of a dog (Psalm 59:7, 15), the cooing of a turtle dove (Ezek. 7:15); for the sound of a harp (Isa. 14:11 16:11). Of other instruments of music (Jer. 48:36); the noise made by a shower (1Kings 18:41); the noise made by the sound of waves (Psalm 46:4 Isa. 51:15 Jer. 5:22 31:35) and the noise made by a disturbed and tumultuous people (Psalm 46:7 59:7 83:3 Isa. 17:12). This verb is also used for internal emotion (e.g., a disquieting of the mind arising from cares, solicitude, or pity) and this can be compared to the sound of certain musical instruments (Isa. 16:11 Jer. 48:36). Finally, this can be used of a person who is wandering about because of unresolved or difficult issues in his or her mind (Prov. 7:11 9:13).

hâmâh (הָמָה) [pronounced <i>haw-MAW</i>]	<i>murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion</i>	feminine singular, Qal active participle	Strong's #1993 BDB #242
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135. **Masculine_noun:** hâmoḥn (הֹמֶחַן) [pronounced *haw-MOHN*], which means *multitude, crowd, throng*. This is almost always rendered *multitude* in the KJV. Although BDB renders this also *sound, murmur, roar, abundance*, I believe that is a meaning which is unnecessary, given the context of when it could be so taken. It is found about 80 times in Scripture. Strong's #1995 BDB #242. Gen. 17:4 Judges 4:7 1Sam. 4:14 14:16, 19 2Sam. 6:19 18:29

hâmoḥn (הֹמֶחַן) [pronounced <i>haw-MOHN</i>]	<i>multitude, crowd, throng; murmur, roar, abundance, tumult, sound, murmur, rush; confusion; great number; abundance, wealth</i>	masculine singular noun with the definite article	Strong's #1995 BDB #242
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136. **Feminine_noun:** which means *sound, music [of instruments]*. Strong's #1998 BDB #242.

137. **Feminine_noun:** which means *rain storm*. Strong's #1999 BDB #242.

138. **Verb:** châmam (חָמַם) [pronounced *chaw-MAHM*], which means *to put to flight, to route; to put into a commotion*; [also from BDB and Gesenius]: *to make a noise, to move noisily, to confuse, to discomfit, to put to flight, to put into a commotion, to destroy utterly, to make extinct* (taking all of the meanings given by BDB and Gesenius). I would have to go with *to put to flight, to put into a commotion*. The

NASB goes with the simple translation *routed*. According to the NIV Study Bible, this word implies terror and panic. This is found only a dozen times in Scripture. This is the same word used of the panic experienced by the Egyptians at the Sea of Reeds (Ex. 14:24) and we will see that same word used of the Philistines at Mizpah during the days of Samuel (1Sam. 7:10). Strong's #2000 BDB #243. Deut. 2:15 Joshua **10:10** Judges **4:15** 1Sam. 7:10 2Sam. 22:15

châmam (חָמַם) [pronounced <i>chaw-MAHM</i>]	<i>to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct (taking all of the meanings given by BDB and Gesenius)</i>	3 rd person masculine singular, Qal imperfect	Strong's #2000 BDB #243
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139. **Verb:** which means *to rage, to be turbulent*. Strong's #1967? BDB #243.
140. **Masculine plural noun:** which means *brushwood*. Strong's #2003 BDB #243.
141. **Feminine noun:** which means *flood*. Strong's #4113 BDB #243.
142. **Feminine plural pronoun1:** hên (הֵן) [pronounced *hayn*], which means *them [feminine]*. Only with prefixes. Strong's #2004 BDB #243.
143. **Demonstrative adverb/interjection/hypothetical particle2:** hên (הֵן) [pronounced *hayn*], which means *lo!, behold, observe, look, look here, get this, listen, listen up*. Strong's #2005 BDB #243. The Doctrine of Fasting (Isa. 58:3, 9a) Gen. 3:22 4:14 15:2 1Sam. 3:4 12:2 16:11 28:7 Job 2:6 13:1,15 19:7 21:16 Psalm 51:5

hên (הֵן) [pronounced <i>hayn</i>]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
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144. **Interjection/Demonstrative particle:** hinnêh (הִנֵּה) [pronounced *hin-NAY*], which means *lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out, ya'll listen to this, holy crap, holy shit*. It often introduces to the person being spoken to something which directly affects him. In Judges 19:22, given the circumstances, we could even get away with the rendering *suddenly, unexpectedly*. Since I began giving a literal and a free translation, I should have been rendering the demonstrative particle *lo, behold!* Strong's #2009 (and #518, 2006) BDB #243. Gen. 1:29 6:12 8:11 9:9 11:6 15:3 16:2 17:4 18:2 19:2 20:3 22:1, 7 24:13, 15 25:24 26:8 27:1 28:12 29:2 30:3, 34 31:2 32:18 34:21 Deut. 1:10 22:17 Joshua 8:20 23:14 Judges 1:2 6:15 7:17 13:5 19:22 1Sam. 2:31 3:4, 11 4:13 9:7, 11, 24 10:2, 11 12:1, 3 13:10 14:7 15:12 17:23 18:17 19:16 20:2 21:9 22:12 23:1 24:1 25:14 26:7 28:9 30:3 2Sam. 1:2 12:11 14:7 15:15 16:1 17:9 18:10 19:1 20:21 24:17 1Kings 1:14 2:8, 29 1Chron. 17:1 Job 1:12 2:6 3:7 Psalm 7:14 52:7 54:4 55:7 59:3 73:12, 15 133:1 Prov. 1:23 Isa. 7:14 Zech. 12:2

hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
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This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated *I see, he sees*. I have taken some liberties with this word in 1Kings 2:29 and translated this word *right now*.

The NET Bible translates this *all right then* in Job 1:12, giving this explanation: *The particle הִנֵּה (hinneh, "behold") introduces a foundational clause upon which the following volitional clause is based.*⁸⁸ The Expanded Bible gives the same translation.⁸⁹

The clause is introduced with the particle הִנֵּה (hinneh), introducing a foundational clause for the coming imperative: "since...do."⁹⁰

Sometimes, hinnêh (הִנֵּה) [pronounced *hin-NAY*] is used to focus the listener on the *here and now*; the intent is to get the hearer to recognize reality, their decisions and the consequence of their decisions.

Here, with the suffix, I believe that this is best translated, *look at you; take note of your own actions; look at what is happening around you*.

Hinnêh can be used as a particle of incitement.

hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
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⁸⁸ From <http://bible.org/netbible/index.htm?job1.htm> accessed April 30, 2013 (footnote).

⁸⁹ From <http://www.biblegateway.com/passage/?search=job%201&version=EXB> accessed April 30, 2013.

⁹⁰ From <https://bible.org/netbible/index.htm?gen16.htm> accessed November 30, 2013.

With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*.

145. **Combination:** Gen. 28:15 33:1 Job 1:19

w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly*...

146. **Particle combination:** Gen. 12:11 16:2 19:2 1Sam. 9:6

hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Although BDB gives a list of several passages where these are found together (Gen. 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Sam. 9:6 16:15 2Sam. 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is *behold, I pray* as a translation of the two together. Gesenius offers *behold, now!*

147. **Adverb:** hênnâh (הֵנָּה) [pronounced *HAYN-naw*], which means *hither, here*. It can be an adverb of time or of place. Here, we find it twice strung together with a conjunction, and so it means *hither and thither, this way or that, here or there*. Combined with 'ad found at BDB #723. Could it mean *now*? Strong's #2008 BDB #244. Gen. 15:15 21:23 Deut. 20:15 Joshua 3:9 8:20 1Sam. 1:16 20:21 2Sam. 1:10 4:6 14:32 20:16

hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
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148. **Preposition/adverb combination:** 'ad (עַד) [pronounced *gahd*] which means *as far as, even to, up to, until*. Strong's #5704 BDB #723. This is followed by the adverb hênnâh (הֵנָּה) [pronounced *HAYN-naw*], which can be an adverb of place or of time.

It can mean *to this time, hitherto*. Strong's #2008 BDB #244. Together, they mean *thus far, hitherto, up until this time*. My thinking is that the prepositional phrase does not extend backward into time indefinitely, but actually sets up some relatively close parameters. Judges 16:13b 1Sam. 7:12 1Chron. 12:29

‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Together, ‘ad hênnâh mean *thus far, so far, hitherto, up until this time*. This prepositional phrase does not extend backward into time indefinitely, but sets up some relatively close parameters.

149. **Masculine_proper_noun:** Hinnôm (חֲנוֹם) [pronounced *hin-NOHM*], which means *nothing* and is transliterated *Hinnom*. Strong's #2011 BDB #244.

Hinnôm (חֲנוֹם) [pronounced <i>hin-NOHM</i>]	Transliterated <i>Hinnom</i>	proper masculine noun	Strong's #2011 BDB #244
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150. **Interjection:** hâç (חַ) [pronounced *haws*], which means *hush, keep silence, silence*. BDB rightfully suggests that it is onomatopoeic. Also haç (חָ) [pronounced *hahs*]. Strong's #2013 BDB #245. Judges 3:19

hâç (חַ) [pronounced <i>haws</i>]	<i>hush, keep silence, silence, hold [your] peace [tongue], be still</i>	interjection; possibly the Piel imperative form of a verb	Strong's #2013 BDB #245
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BDB rightfully suggests that it is onomatopoeic (it is not too different from our *shhh*).

This may possibly be...

hâsâh (חָסָה) [pronounced <i>haw-SAW</i>]	<i>to command to be silent, to command to hush</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2013 BDB #245
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151. **Verb:** hâphak^e (פָּהַךְ) [pronounced *haw-FAHK^e*], which means *to turn, to overturn, to convert, to change, to pervert*; in the **Niphal**, it means *to turn aside, to turn oneself, to change oneself, to turn against, to be overturned, to be turned, to be changed*. The latter two meanings are applicable with followed by a lâmed or by an accusative. It can mean being changed for the better or for the worse. In the **Qal**, it has a plethora of meanings; in the **Qal**, it can mean ❶ *to turn, to turn oneself* (1Kings 22:34 Judges 20:39); ❷ *to overturn, to overthrow* (Gen. 19:21 Amos 4:11); ❸ *to turn, to convert, to change* (Psalm 105:25) and when followed by lâmed, it means *turned into something* (Lev. 13:3); ❹ *to pervert* (as in someone's

words—Jer. 23:36), *to be perverse* (Isa. 29:16). The **Hithpael** is the reflexive intensive; so this bread is turning over rapidly on its own (see BDB for more **Hithpael** meanings). We find this particular construction of this verb in only three passages: Gen. 3:24 Judges 7:13 and Job 37:12. What is particularly notable is that Gen. 3:24 reads: *...and the flaming sword which turned every direction to guard the way to the tree of life*. This tie to a brandished sword makes it easy to interpret this loaf of barley as standing for the sword of Gideon. Strong's #2015 BDB #245. Gen. 3:24 19:21 Joshua 8:20 Judges 7:13 1Sam. 4:19 10:6, 9 25:12 2Sam. 10:3 Job 12:15 19:19 20:15 Psalm 32:4 41:3 78:57 105:25 114:8

hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	3 rd person masculine plural, Qal imperfect	Strong's #2015 BDB #245
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2015 BDB #245
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn oneself; to be turned against anyone [so to assail him]</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2015 BDB #245
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn, to turn [transform] oneself; to change oneself, to turn this way and that; to be turned; to roll oneself, to tumble</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2015 BDB #245

152. **Masculine_noun**: Strong's #2016–2017 BDB #246.

153. **Feminine_noun**: hăphêkâh (הִפְהָקָה) [pronounced *huf-ay-KAW*], which means *overthrow, overturning*. Strong's #2018 BDB #246.

hăphêkâh (הִפְהָקָה) [pronounced <i>huf-ay-KAW</i>]	<i>overthrow, overturning</i>	feminine singular noun	Strong's #2018 BDB #246
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154. **Adjective**: which means *crooked*. Strong's #2019 BDB #246.

155. **Feminine_noun**: which means *overthrow*. Strong's #4115 BDB #246.

156. **Feminine_plural_noun**: tah^epukôth (תּוֹכְפֹת) [pronounced *tah-h^e-poo-KOHTH*], which means, *perversity; perverse things; foolishness; deceitful (fraudulent) things*. is generally translated *perverse* or *froward*. This is not the same word as we had in v. 5 (Strong's #6141). This particular word is found only here and in the book of

Proverbs (2:12, 14 6:14 8:13 10:31–32 16:28, 30 23:33).* *The New Englishman's Concordance* has a somewhat different spelling. Strong's #8419 BDB #246. Deut. 32:20 Prov. 2:12

tah ^e pukôth (תוֹכְפוּת) [pronounced tah- h ^e -poo-KOHTH]	<i>perversity; perverse things; foolishness; deceitful (fraudulent) things</i>	feminine plural noun	Strong's #8419 BDB #246
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Since this is based upon the verb hâfak^e (פָּהַךְ) [pronounced haw-FAHK^e], which means *overturn, overthrow, turn*; I would go with the translations *insubordinate, insubordination, recalcitrant, recalcitrance*.

157. **Proper_noun:** hôr (הָר) [pronounced hohr], which is a mountain on the border of Edom. Strong's #2023 BDB #246. No Scriptural ref. yet
158. **Verb:** hârag (גָּרַה) [pronounced haw-RAHG], which means *to kill, to slay*, and, occasionally, *to execute* (Ex. 32:27 Lev. 20:15–16 Deut. 13:10). Strong's #2026 BDB #246. Gen. 4:8, 14 12:12 20:4, 11 26:7 27:41 34:25 Num. 25:5 Joshua 8:24 Judges 7:25 8:17 9:5 20:5 1Sam. 16:2 22:21 24:10 2Sam. 3:30 10:18 12:9 14:7 23:21 1Kings 2:5, 32 Job 20:16 Psalm 10:8 59:11 78:47 136:18 Prov. 1:32

hârag (גָּרַה) [pronounced haw- RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #2026 BDB #246
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This word can refer to killing as a result of ruthless violence (Gen. 4:8, 14–15 12:12 20:11) or in war (Num. 31:7–8 Joshua 8:24), as a result of God killing an individual or a people (Gen. 20:4 Ex. 4:23). This word can be used for the killing of animals (Num. 22:29 Job 20:16) and it can mean *to destroy, to ruin* (Job 5:2 Prov. 7:26 Jer. 4:31). Therefore, the context tells us whether we are dealing with a justified or unjustified act.

hârag (גָּרַה) [pronounced haw- RAHG]	<i>to kill, to put to death, to dispatch</i>	3 rd person masculine singular, Polel perfect	Strong's #2026 BDB #246
hârag (גָּרַה) [pronounced haw- RAHG]	<i>to kill, to put to death, to murder</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2026 BDB #246
hârag (גָּרַה) [pronounced haw- RAHG]	<i>to be killed [slain, executed]; to be put to death; to die prematurely</i>	3 rd person masculine singular, Hophal perfect	Strong's #2026 BDB #246

159. **Verb:** hârâh (הָרָה) [pronounced *haw-RAW*], which means *to conceive, to become pregnant, to be with child*. Strong's #2029 BDB #247. Gen. 4:1, 17 16:4 19:36 21:2 25:21 29:32 30:5 1Sam. 1:20 2:21 2Sam. 11:5 Job 3:3 15:35 Psalm 7:14

hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>to conceive, to become pregnant, to be with child; to conceive in the mind; to plan [something out], to devise, to plot</i>	3 rd person feminine singular, Qal imperfect	Strong's #2029 BDB #247
hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>to be conceived</i>	3 rd person feminine singular, Pual imperfect	Strong's #2029 BDB #247
hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>to conceive [in the mind]; to plot [something out], to contrive, to devise, to plot</i>	3 rd person feminine singular, Poel imperfect	Strong's #2029 BDB #247

160. **Feminine_adjective:** hârâh (הָרָה) [pronounced *haw-RAW*], which means *pregnant, with child, having conceived*. The adjective and the verb are spelled alike, although both Owen and Zodhiates identify this as the adjective. Strong's #2030 BDB #248. Gen. 16:11 Judges 13:5 1Sam. 4:19 2Sam. 11:5 Isa. 7:14

hârâh (הָרָה) [pronounced <i>haw-RAW</i>]	<i>pregnant, with child, having conceived</i>	feminine singular adjective	Strong's #2030 BDB #248
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The adjective and the verb are spelled alike, although both Owen and Zodhiates identify this as the adjective.

161. **Masculine_noun:** hêrôn (הֶרֶן) [pronounced *hay-ROHN*], which means, *pregnancy, impregnated, conception*. Found only in Gen. 3:16 Ruth 4:13 and Hosea 9:11. Strong's #2032 BDB #248. Gen. 3:16 Ruth 4:13

hêrôn (הֶרֶן) [pronounced <i>hay-ROHN</i>]	<i>pregnancy, impregnated, conception</i>	masculine singular noun	Strong's #2032 BDB #248
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Also spelled hêrâyôwn (הֶרְיָוֶן) [pronounced *hay-raw-YOHN*] and hêrôwn (הֶרְוֶן) [pronounced *hay-ROHN*].

162. **Adjective_gentis:** Strong's #2033 BDB #248.
163. **Masculine_proper_noun:** which means ; transliterated . Strong's #2036 BDB #248.
164. **Masculine_proper_noun:** which means ; transliterated . Strong's #2037 BDB #248.
165. **Masculine_noun:** which means *dubious*. Strong's #2038 BDB #248.

166. **Masculine_proper_noun:** Hârân (הָרָן) [pronounced *haw-RAWN*], which means *mountaineer*; transliterated *Haran*. Strong's #2039 BDB #248. Gen. 11:26

Hârân (הָרָן) [pronounced <i>haw-RAWN</i>]	<i>mountaineer</i> ; transliterated <i>Haran</i>	masculine singular proper noun:	Strong's #2039 BDB #248
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167. **Verb:** hâraç (סָרַח) [pronounced *haw-RAHS*], which means *to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in, ; to break away*. Strong's #2040 BDB #248. Job 12:14 2Sam. 11:25

hâraç (סָרַח) [pronounced <i>haw-RAHS</i>]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	3 rd person masculine plural, Qal imperfect	Strong's #2040 BDB #248
hâraç (סָרַח) [pronounced <i>haw-RAHS</i>]	<i>throw down, break or tear down, pull down; overthrow; destroy; break through, break in; break away</i>	2 nd person masculine singular, Qal imperative	Strong's #2040 BDB #248
hâraç (סָרַח) [pronounced <i>haw-RAHS</i>]	<i>to be torn down, to be broken or torn down, to be thrown down; to be overthrown; to be destroyed</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2040 BDB #248
hâraç (סָרַח) [pronounced <i>haw-RAHS</i>]	<i>to throw down, to break or tear down, to pull down; to overthrow; to destroy; to break through, to break in; to break away</i>	3 rd person masculine plural, Piel imperfect	Strong's #2040 BDB #248

168. **Masculine_singular_noun:** har (הָרָה) [pronounced *har*], which means *hill, mountain, hill-country*. It is generally used in conjunction with a specific proper noun and in such a case refers to a particular mountain (e.g., Mount Hermon). However, by itself, it can refer to a mountain range or a mountainous area; or, as most translators render this, as *hill country*. Strong's #2022 (and #2042) BDB #249. Gen. 7:19 8:4 10:30 12:8 14:10 19:17 22:2, 14 31:21 Deut. 1:2, 6, 24 2:1 Joshua 9:1 11:3 **13:6** Judges 1:9, 35 1Sam. 1:1 9:4 14:22 17:3 23:14, 26 25:20 26:13 31:1 2Sam. 1:5 13:34 16:13 20:21 21:9 Psalm 2:6 15:1 46:2 95:4 99:9 110:3 133:3

har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
har (הַר) [pronounced <i>har</i>]	<i>mountains, hills</i>	masculine plural noun	Strong's #2022 (and #2042) BDB #249

169. **Masculine_noun:** hârâr (הָרָר) [pronounced *haw-RAWR*], which means *mountain, hill, hill country, mount*. Strong's #2042 BDB #249. Gen. 14:6

hârâr (הָרָר) [pronounced <i>haw-RAWR</i>]	<i>mountain, hill, hill country, mount</i>	masculine singular noun	Strong's #2042 BDB #249
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170. **Masculine_proper_noun:** Mount Sinai, in the Hebrew, is har çînay (הַר סִינַי) [pronounced *har see-NAH-ee*] which is, literally, mountain of Sinai. However, what we generally translate Mount Hor is hôr hâhâr (הֹר הָהָר) [pronounced *hore-haw-hawr*] and it literally means *mountain of the mountain*. Because of where we find the word hâr in these two designations, the first is a proper designation and it is properly rendered *Mount Sinai*. However, if *Mount Hor* was the proper rendering, it would read not hôr hâhâr but hâr hôr. It would be better rendered *the incredible mountain* or *THE mountain* or even, *mountain of the mountain* but not *Mount Hor*. This is why we have the same name of two different mountains (here and in Num. 34:7) because this is **not** a proper name. Strong's #2042 BDB #249. (Hor is **Strong's #2023** BDB #246. and Sinai is Strong's #5514 BDB #696) Num. 20:22

171. **Adjective_gentilic:** Hârârîy (הִרְרִי) [pronounced *huh-raw-REE*], which means *mountain dweller, mountaineer; transliterated Hararite*. Strong's #2043 BDB #251. 2Sam. 23:11 1Chron. 11:33

Hârârîy (הִרְרִי) [pronounced <i>huh-raw-REE</i>]	<i>mountain dweller, mountaineer; transliterated Hararite</i>	gentilic singular adjective with the definite article	Strong's #2043 BDB #251
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Also spelled Hârârîy (הִרְרִי) [pronounced *haw-raw-REE*].

172. **Masculine_proper_noun:** Hâshêm (חֶשֶׁם) [pronounced *haw-SHAME*], which means *fat; transliterated Hashem*. Strong's #2044 BDB #251. 1Chron. 11:33*

Hâshêm (חֶשֶׁם) [pronounced <i>haw-SHAME</i>]	<i>fat; transliterated Hashem</i>	masculine singular proper noun	Strong's #2044 BDB #251
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173. **Masculine_proper_noun:** which means ; transliterated . Strong's #2047 BDB #251.

174. **Verb:** hâthal (לָתַה) [pronounced *haw-THAHL*], which means *to deceive* when followed by the bêtth preposition; *to mock, to deride*. This is not a word that

necessarily means two different things, it refers to someone whose deception is so foolish as to mock the person who is being deceived. Here, Job says that his friends would mock God by their attempted deception of Him. Possibly equivalent to or related to Strong's #8524 BDB #1068. Strong's #2048 BDB #251. Gen. 31:7 Job 13:9

hâthal (לָתַה) [pronounced <i>haw-THAHL</i>]	<i>to deceive</i> when followed by the bêyth preposition; <i>to mock, to deride</i>	3 rd person masculine singular, Piel imperfect	Strong's #2048 BDB #251
hâthal (לָתַה) [pronounced <i>haw-THAHL</i>]	<i>to deceive</i>	3 rd person masculine singular, Pual imperfect	Strong's #2048 BDB #251

This is not a word that necessarily means two different things, it refers to someone whose deception is so foolish as to mock the person who is being deceived. In Job 13:9, he says that his friends would mock God by their attempted deception of Him. This is the apparently the Piel of tâlal (לָלַת) [pronounced *taw-LAHL*], which is Strong's #8524 BDB #1068. Here, in Gen. 31:7, it is written hêthel (לָתַה) [pronounced *hay-THEHL*].

Owens says that this is the Hiphil perfect in Gen. 31:7. The KJV+TVM of E-sword lists this as a Piel perfect; and the BDB lexicon of E-sword lists only a Piel and Pual of this verb.

175. **Masculine plural noun:** châthûlîym (חֹתְלוּיִם) [pronounced *huh-thool-LEEM*], which means *mockery*. This word is found only here, but we have a verbal cognate to help substantiate its meaning. Although some translations render this as *mockers*, that is only by way of interpretation. Job was surrounded by who spoke both deceptively and with mockery, although his reference was merely to what was being said around him. Strong's #2049 BDB #251. Job 17:1

6. ו Wâw [pronounced wow] (6) Written and Spoken w (some say v)

- Letter:** ו which is the sixth letter and is used in modern Hebrew for the number six. However, we do not find that usage in ancient Hebrew. Because I have presented this as the wâw conjunction so many times, rather than the vâw conjunction, I will need to be consistent with a w rendering.
- Conjunction/adverb:** The wâw conjunction is w^e (or v^e) (ו, or וּ) [pronounced *weh*], and it means either *and* or *even*. The wâw conjunction the Hebrew letter wâw and the shiva vowel point (which is not a vowel, strictly speaking, but that is a different

topic). No Strong's # BDB #251.⁹¹ Gen. 24:56 Joshua 4:9 Judges **11:31**
 1Sam. 10:5 12:17 **21:5** Psalm 24:2 95:3

w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251

There are times when it is not necessary to translate the wâw conjunction. In the English, if there is a long list of things, we usually use an *and* before the final item in the list. Also, sentences which are related may be strung together with wâw conjunctions instead of wâw consecutives. The latter often indicates successive action; the former a series of statements which are not listed in order of occurrence. In the English, it is not necessary to introduce each separate sentence with an *and* (in fact, it is improper to do so).

I would suggest that *in fact* and *as well as* are reasonable translations for the wâw conjunction.

With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The wâw conjunction can also be rendered *for*.

The wâw conjunction can be used to mean *at the same time, when, while, simultaneously*.⁹²

⁹¹ Paraphrased, summarized and/or quoted from H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; pp. 233–235.

⁹² *At the same time* comes from *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 252; I added in the synonyms.

The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered *and*. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered *even* or *yea* (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it *and particularly, and specially, and namely, and specifically* (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (*who, which*) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the *then* portion of an *if...then...* statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean *both...and...* (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered *but, and yet, although, otherwise* (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered *or* (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ it can introduce an idea which exceeds or adds to what has proceeded, being translated *also, in addition to, at the same time, and even*. 11. Finally, the wâw conjunction can be used before causal sentences and rendered *because, for, that, in that* (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered *so that, therefore, wherefore* (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: *in order that* (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition and is reasonably rendered then*.⁹³

Two wâw conjunctions may continue the thought of a compound conditional sentence. **When this happens, then this will occur** is the idea here.

3. **Conjunction:** the wâw consecutive is generally a w with a patah wa (or va) (i) [pronounced *wah*]. The wâw consecutive, which begins and peppers this verse, could be translated *now, and then*, or, simply *then*. There are two other wâw consecutives, appropriately translated in this verse. The waw consecutive was once called a waw conversative; it received the latter name because, it was thought, it would change an imperfect verb into the perfect tense and vice versa; it converted them.⁹⁴ My chief comment at this point is *why bother?* Why not make the verb the way you wanted it in the first place; why bother with a conversative? Luckily, those well-versed in the Hebrew have come to the same conclusion and the name and the meaning of the waw conversative changed. It is now called a waw consecutive,

⁹³ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

⁹⁴ *Biblical Hebrew*, Menahem Mansoor, Vol. 1, p. 184.

meaning consecutive action is being given.⁹⁵ Several waw consecutives in one verse grab us and tell us that we are in an historical narrative now which is chronological. The thrust of such a connective is essentially chronological or logical progression. Normally, the waw consecutive indicates procession, however, it can serve to indicate contrast and be rendered *and yet* (see Gen. 32:31, which reads: “I have seen God face to face and yet my soul is delivered.”). The weakest portion of the Lexicon of Gesenius is the explanation of the waw conjunction and consecutive. At one time, linguists were all messtup over this. This is reflected in Gesenius, in Mansoor’s *Biblical Hebrew*, and in Kelley’s *Biblical Hebrew*. Zodhiates explanation of the difference is anemic and only BDB and Gibson’s *Davidson’s Introductory Hebrew Grammar~Syntax* get it right. The waw conjunction is generally a simple copulative (although, in reality, it is more difficult and complex than that). And, generally speaking, I have rendered the waw consecutive as *then* or *and then*; but that does not fully explain it. When it connects two verbs, particularly imperfects, then the first indicates the general character of the action and the second clarifies the first; or the action receives a closer definition in the second. Here we find three imperfects strung together by two waw consecutives, but the action is not progressive and directional, but clarifying. We have the waw consecutive, which, when it follows a setting of the time, can be rendered *that*, where the time of the action has been established. **I stopped around p. 87 for some of these thing's in Davidson's Hebrew.** No Strong’s # BDB #253. Num. 11:1–2 Deut. 29:7 Joshua 4:15 15:1 Judges 3:19 1Sam. 12:18 Job 1:6 14:10 Psalm 95:3

wa (or va) (י)	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	waw consecutive	No Strong’s # BDB #253
[pronounced wah]			
The waw consecutive can mean <i>that, so that, so; in that</i> when used with a voluntative (a cohortative or a jussive).			
Two waw consecutives with two perfect verbs are used informally with hypothetical force (<i>if...then...; and...when...</i>).			
When a waw consecutive is followed by a kîy conjunction, the result is often a conditional or a causal sentence, and can be reasonably rendered <i>if...then; when...then; when...that; when....</i>			
A waw consecutive is used to introduce the predicate or apodosis of a conditional statement.			

⁹⁵ *Davidson's Introductory Hebrew Grammar~Syntax*, J.C.L. Gibson, pp. 83–84; *Biblical Hebrew, an Introductory Grammar*, Page H. Kelley, pp. 145–146.

The wâw consecutive can also be rendered *so, that, yet, therefore*. There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.

It is often typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction). However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence is frequently logical as well.⁹⁶ It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological or logical narrative rather than continuous action.⁹⁷ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive *later, afterward, subsequently*.⁹⁸

Wâw consecutives can be used before causal sentences like וְ to mean *because, for, in that*; and a wâw consecutive can be used before conclusive or inferential sentences, and mean *so that, therefore, consequently, wherefore*.⁹⁸

4. **Two conjunctions:** this is taken from Davidson p. 86–87. Judges 2:18

w ^e (or v ^e) (ו or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253

The wâw conjunction later followed by a wâw consecutive can sometimes form a conditional or a causal sentence, and be reasonably rendered *if...then; when...then; when..., but if..., though...; because...therefore*.

The wâw consecutive followed by the wâw conjunction is rendered variously as *so...but..., but when..., and...but*. Taken from 1Sam. 10:21

5. **Masculine_noun:** which means *hook, pin, peg*. Strong's #2053 BDB #255

6. **Adjective:** which means *criminal, guilty*. Text dubious. Prov. 21:8.* Strong's #2054 BDB #255.

⁹⁶ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

⁹⁷ I said that; I am not certain if other Hebrew translators have.

⁹⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 235.

7. ז Zâw-yin (7) Written and Spoken z

1. **Letter:** ז = 7th letter; used as the number 7 in modern times, but no evidence of such a usage in ancient Hebrew. BDB #255.
2. **Masculine_noun:** which means *wolf*. Strong's #2061 BDB #255.
3. **Pronoun:** which means *go here and there, to move to and fro*. Strong's #2063 BDB #256.
4. **Masculine_noun:** which means *fly [as moving to and fro in the air]*. Strong's #2070 BDB #256.
5. **Masculine_proper_noun:** which means ; transliterated . Strong's #2070 BDB #256.
6. **Verb:** zâbad (זָבַד) [pronounced *zaw-BAHD*], which means *to endow, to bestow upon, to endow with*. Strong's #2064 BDB #256. Gen. 30:20

zâbad (זָבַד) [pronounced <i>zaw-BAHD</i>]	<i>to endow, to bestow upon, to endow with</i>	3 rd person masculine singular, Qal imperfect	Strong's #2064 BDB #256
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7. **Masculine_noun:** zebed (זֶבֶד) [pronounced *ZEH-behd*], which means *endowment, gift*. Strong's #2065 BDB #256. Gen. 30:20

zebed (זֶבֶד) [pronounced <i>ZEH-behd</i>]	<i>endowment, gift</i>	masculine singular noun	Strong's #2065 BDB #256
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8. **Masculine_proper_noun:** Zâbâd (זָבַד) [pronounced *zaw-BAWD*], which means *he endows, he has given; a gift; transliterated Zabad*. Strong's #2066 BDB #256. 1Chron. 11:41

Zâbâd (זָבַד) [pronounced <i>zaw-BAWD</i>]	<i>he endows, he has given; a gift; transliterated Zabad</i>	masculine singular proper noun	Strong's #2066 BDB #256
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9. **Masculine_proper_noun:** which means *bestowed; transliterated* . Strong's #2071 BDB #256.
10. **Masculine_proper_noun:** which means ; transliterated . Strong's #2072 BDB #256.
11. **Feminine_proper_noun:** which means ; transliterated . Strong's #2080 BDB #256.
12. **Masculine_proper_noun:** which means *a gift, a gift of; transliterated* . Strong's #2067 BDB #256.
13. **Masculine_proper_noun:** which means *my gift is God; transliterated* . Strong's #2068 BDB #256.

14. **Masculine_proper_noun:** Z^ebad^eyâh (זְבַדְיָה) [pronounced z^e-bahd^e-YAW], which means *Yah has bestowed [given]*; transliterated Zebadiah. Strong's #2069 BDB #256. 1Chron. 12:7

Z ^e bad ^e yâh (זְבַדְיָה) [pronounced z ^e -bahd ^e -YAW]	<i>Yah has bestowed [given]; transliterated Zebadiah</i>	masculine singular proper noun	Strong's #2069 BDB #256
Z ^e bad ^e yâhûw (זְבַדְיָהוּ) [pronounced z ^e -bahd ^e -YAW-hoo]	<i>Yah has bestowed [given]; transliterated Zebadiah</i>	masculine singular proper noun	Strong's #2069 BDB #256

An alternate spelling of this name adds a ûw to the end of it.

15. **Verb:** zâbach (זָבַח) [pronounced zaw^b-VAHKH], which means *to slaughter [usually an animal for sacrifice]*. Strong's #2076 BDB #256. Gen. 31:54 Judges 2:5 16:23 1Sam. 1:3, 4, 21 2:13, 15, 19 6:15 10:8 11:15 15:15 16:2 28:24 2Sam. 6:13 15:12 1Kings 1:9 1Chron. 15:26 Psalm 54:6 106:37, 38

zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>the one [who is] slaughtering or sacrificing an animal [usually an animal for sacrifice]</i>	masculine singular, Qal active participle	Strong's #2076 BDB #256
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to sacrifice, to sacrifice often, to sacrifice continually, to sacrifice as a practice [in the sense of the custom of sacrificing]</i>	3 rd person masculine plural, Piel imperfect	Strong's #2076 BDB #256

16. **Masculine_noun:** zebach (זָבַח) [pronounced ZEH^B-vakh], which means *slaughtered animal [used in a sacrificial offering], slaughter, slaughterings, sacrificial animal*. It is one of the several words for *sacrifice*; its verb cognate meaning *to slaughter an animal for sacrifice*. Strong's #2077 BDB #257. First noted in the Doctrine of Various Levitical Offerings Gen. 31:54 Joshua 22:23 1Sam. 1:21 2:29 3:14 6:15 9:12, 13 10:8 11:15 15:22 16:3 20:6 2Sam. 15:12 Psalm 106:28

zebach (זֶבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun	Strong's #2077 BDB #257
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17. **Proper_masculine_noun:** Strong's #2078. BDB #258.

18. **Masculine_noun:** miz^ebêach (מִזְבֵּחַ) [pronounced *miz-BAY-ahkh*], which means *altar*. The dagesh here changes the pronunciation of the bēyth to *b* instead of ^bv. Zodhiates suggests, due to the context of Joshua 22:10, that the meaning would be better understood as *monument*, rather than *altar*. Strong's #4196 BDB #258. Gen. 8:20 12:7 13:4 22:9 26:25 33:20 35:1 Joshua 22:10 Judges 2:2 1Sam. 2:28 7:17 14:35 2Sam. 24:18 1Kings 1:50 2:28 1Chron. 16:40 Psalm 51:19 118:27

miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
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19. **Proper_masculine_noun:** which means *bought*; and is transliterated . Strong's #2081 BDB #259.

20. **Verb:** zâbal (זָבַל) [pronounced *zaw-BAHL*], which means *to exalt, to honor; to dwell with*; meanings are probable. Strong's #2082 BDB #259. Gen. 30:20*

zâbal (זָבַל) [pronounced <i>zaw-BAHL</i>]	<i>to exalt, to honor; to dwell with; meanings are probable</i>	3 rd person masculine singular, Qal imperfect	Strong's #2082 BDB #259
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21. **Masculine_noun:** which means *elevation, height, lofty abode*. Strong's #2073 BDB #259.

22. **Masculine_proper_noun:** which means *elevation, height, lofty abode* and is transliterated . Strong's #2083 BDB #259.

23. **Masculine_proper_noun:** Z^ebûwlûn (זְבוּלוֹן) [pronounced *Z^eb-oo-LOON*], which means *exalted, honored* and is transliterated *Zebulun*. Strong's #2074 BDB #259. Gen. 30:20 35:23 Judges 1:30 1Chron. 12:33

Z ^e bûwlûn (זְבוּלוֹן) [pronounced <i>Z^eb-oo-LOON</i>]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
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24. **Gentilic_adjective:** which means *honored; height, lofty abode*, and is transliterated *Zebulonite*. Collective noun with the definite article? Strong's #2075 BDB #259.

25. **Verb:** which means *to be clear [bright, transparent]*. Strong's #none BDB #259.

26. **Demonstrative_adjective/adverb:** zeh (זֶה) [pronounced zeh], which means *here, this, thus*. If this was supposed to be *this word*, the Hebrew would read *the word the this*. However, here we have *this the word*; therefore, the verb *to be* is implied. This is a demonstrative pronoun and an adverb both; it can be rendered *thus*. In Job 14:3, we could get away with rendering this *such a one*. After spending some time in Strong's, Gesenius and BDB, I am not coming up with a reason to render this *then*, although several translators go with that translation in Job 9:29. BDB: [Zeh] is attached enclitically, almost as an adverb, to certain words, especially interrogative pronouns, to impart, in a manner often not reproducible in English idiom, directness and force, bringing the question or statement made into close relation with the speaker.⁹⁹ The masculine singular, demonstrative adjective would most literally be rendered *this one*, but certainly could be rendered *another*, as many translators have done (Job 21:25). Strong's #2063, 2088, 2090 BDB #260. The Doctrine of Tongues (Isa. 28:14) Gen. 2:23 3:13 5:1, 29 6:15 7:1 9:12 11:6 12:7, 12 15:4, 7 17:10, 21 18:13 19:14, 20 20:5, 10 21:10, 26 24:5 25:30 26:3 27:21 28:15, 17 29:27, 33 31:1, 38, 52 32:2, 10 33:8 34:4, 15 35:17 Ex. 38:15 Deut. 1:5, 6 2:3 21:7 22:14, 26 29:3 32:6 Joshua 4:3 6:15 7:10 22:3 Judges 1:21 5:5 6:18 13:18 18:3 20:9, 16 Ruth 2:7 1Sam. 1:26 9:6, 11, 17, 18 12:20 14:4 15:14 17:3 18:8 20:2 21:9 22:8, 15 23:26 24:6 25:11 26:16 27:6 28:10 29:3 30:8, 13, 20 2Sam. 1:3, 17 7:6, 19 13:20 14:2 16:9 18:18 19:7, 36, 42 22:1 23:17 1Kings 2:23 Job 1:16, 22 2:10, 11 9:29 10:13 12:9 14:3 18:24 19:26 21:25 Psalm 7:3 24:6 34:6 41:11 56:9 104:24 118:20, 23

zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088 , 2090 (& 2063) BDB #260
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All BDB definitions for zeh (זֶה) or zô'th (זֹאת): 1) *this, this one, here, which, this...that, the one...the other, another, such; 1a) (alone); 1a1) this one; 1a2) this...that, the one...the other, another; 1b) (appos to subst); 1b1) this; 1c) (as predicate); 1c1) this, such; 1d) (enclitically); 1d1) then; 1d2) who, whom; 1d3) how now, what now; 1d4) what now; 1d5) wherefore now; 1d6) behold here; 1d7) just now; 1d8) now, now already; 1e) (poetry); 1e1) wherein, which, those who; 1f) (with prefixes); 1f1) in this (place) here, then; 1f2) on these conditions, herewith, thus provided, by, through this, for this cause, in this matter; 1f3) thus and thus; 1f4) as follows, things such as these, accordingly, to that effect, in like manner, thus and thus; 1f5) from here, hence, on one side...on the other side; 1f6) on this account; 1f7) in spite of this, which, whence, how.*

zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
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27. **Combo:** Gen. 34:15

⁹⁹ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 261.

'ak ^e (אֵךְ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
zô'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

ESV, Owens and the WEB translate these words as *only on this condition...*

28. **Compounded_with_preposition:** With the prefixed bēyth preposition and the demonstrative feminine singular adjective zeh (זֹת) [pronounced zeh], which means *here, this*. Strong's #2063, 2088, 2090 BDB #260. Together, they mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner*. Joshua 3:10 1Sam. 1:26 9:11 11:2 16:8 2Sam. 11:12

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
zeh (זֹת) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260

Together, b^e zeh mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one*.

29. **Compounded_with_preposition:** the kaph preposition and demonstrative feminine singular adjective zeh (זֹת) [pronounced zeh], which means *here, this*. According to BDB, together, they mean *the like of this, as follows, things such as this, as this*. Here, it is actually easier to go with *as this*. We have this repeated once or twice in Scripture, and it is rendered *and like this and like this*, literally. BDB suggests *thus and thus*; however, taking from other renderings, we might go with *accordingly and as follows*. Kaph = Strong's #none BDB #453. zeh = Strong's #2063, 2088, 2090 BDB #260. Joshua 7:20 Judges 1:27 8:8 18:4 1Sam. 4:7 The entire phrase below is found in: 2Sam. 11:25 14:13

kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
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zô'th (זֹה) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
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The kaph preposition and demonstrative feminine singular adjective zeh (זֶה) [pronounced zeh], which means *here, this*. According to BDB, together, they mean *the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner*.

w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
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zô'th (זֹה) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
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The kaph preposition and demonstrative feminine singular adjective zeh (זֶה) [pronounced zeh], which means *here, this*. According to BDB, together, they mean *the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner*.

Repeating the zeh's is generally rendered *this...that; one another*. However, here we have a repetition of both the kaph prepositions. Although BDB suggests *thus and thus*, translators various render this phrase *one as well as another; now one and now another; one person as well as the next; one person as easily as another; in one manner or another; one way at one time and another way at another*.

30. **Phrase:** 2Sam. 17:15

kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zô'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

31. **Compound_kôl_zeh:** Literally, it is *each of this*; we might get a little sloppy and go with *each of these, every one of these, all of these*. Kôl = Strong's # BDB #481 and zeh = Strong's #2063 (#2088 #2090) BDB #260. Judges 20:16
32. **Compound:** Could not find this listed. Gen. 27:20 29:25 1Sam. 10:11 (with the verb)

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Together, mâh zeh mean *what [is] this; how [can] this [be]; why [is] this [occurring]; what [do we have] here; possibly now explain this*. I could not find this listed in Gesenius, so this is my most reasonable guess.

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063 , 2088, 2090 BDB #260
hâyâh (הָיָא) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Together, mâh, zeh and hâyâh mean *what is this; how can this be; why is this [occurring]; possibly what's up with*. I could not find this listed in Gesenius, so this is my most reasonable guess.

33. **Compounded_with_preposition:** With the prefixed preposition min (מִן) [pronounced *min*], which means *from, out from*; and the demonstrative adjective zeh (זֶה) [pronounced *zeh*] (Strong's #2063, 2088, 2090 BDB #260), which means *here, this*; when found together twice and repeated, it means *on this side and on that side*. In Joshua 8:33, zeh is a masculine plural. (Ex. 38:15 Deut. 29:3 32:6 Joshua 4:3 6:15 7:10 Job 1:16 9:29 10:13 12:9 14:3 Psalm 104:24?) Joshua 8:33 1Sam. 30:13

ʾêy (אֵי) [pronounced āy]	where	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
min (מִן) [pronounced mihn]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

Together, mizzeḥ (מִזְחֶה) [pronounced miz-ZEH], mean *from here, hence*. With the adverb ʾêy (אֵי) [pronounced āy], this combination means *from where*.

34. Compound preposition: 2Sam. 2:13

min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

The combination הַזֶּה preceded by הַמִּזְחֶה means *hence and hence; on this side...and on that side, on either side*.

35. Compound preposition, demonstrative pronoun: Psalm 51:6

ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260
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Although I could not find an entry in BDB or Gesenius for this combination, they literally mean *upon this*; and are variously translated in Psalm 51:6 as *for this, for this cause, for this reason; therefore, so; on account of this; concerning this*. Let me suggest based *upon this* as another legitimate rendering.

36. **Demonstrative pronoun:** which means *this*. Strong's #2090 BDB #262.
37. **Demonstrative pronoun:** which means *this*. See below. Strong's #2097 BDB #262.
38. **Demonstrative/relative_pronoun:** zûw (זוּ) [pronounced zoo], which means *this; which, that, where*. Undeclinable. Found only in poetry. Probably the poetic equivalent to *zeh* (although *zeh* is found in poetry). Strong's #2098 BDB #262. Psalm 12:7 32:8 62:11 132:12 142:3

zûw (זוּ) [pronounced zoo]	<i>this; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2098 BDB #262
zôw (זוּ) [pronounced zoh]	<i>this; such; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2097 BDB #262

This is probably equivalent to #2098 and my source (the 1769 King James Version of the Holy Bible, also known as the Authorized Version, with embedded Strong's Numbers) lists it as Strong's #2090. I do not know who embedded these Strong's numbers, but this comes from e-sword.

39. **Masculine_noun:** zâhâb (זָהָב) [pronounced *zaw-HAW^BV*], which means *gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*. Strong's #2091 BDB #262. Gen. 2:11 13:2 24:22, 35 1Sam. 6:4 2Sam. 1:25 8:7 12:30 21:4 Job 3:15 Psalm 19:10 105:37

zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
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40. **Verb:** which means *to be foul, to be loathsome*. Strong's #2092 BDB #263.
41. **Verb:** zâchar (זָכַר) [pronounced *zaw-KHAHR*], which means *to be light, to shine, to cast light upon something*. Strong's #2094 BDB #263.
42. **Masculine_noun:** which means *shining, brightness*. Strong's #2096 BDB #264.

43. **Verb2:** zâchar (זָחַר) [pronounced *zaw-KHAHR*], which means *to enlighten, to admonish, to instruct, to teach, to be warned, to give a warning*. It is only found in the Hiphil and the Niphal. It properly means *to shine, to cast light upon*; and comes to mean *to cast light upon a subject*. *To enlighten* would be a good translation. Strong's #2094 BDB #264. Psalm 19:11
44. **Masculine_proper_noun:** which means ; transliterated . Strong's #2099 BDB #264.
45. **Verb:** zûwb (זָוַב) [pronounced *zoo^bv*], which means *to flow, to issue, to discharge, to excrete*. It is closely related to the verb zûw^bv (זָוַב) [pronounced *zoo^bv*], which means *flow, gush*, and, when in the participle, it acts as the corresponding adjective. This is the first occurrence of the noun in the Bible, however the verb has occurred several times in Ex. 3:8, 17, 13:5 etc. as in a land *flowing* with milk and honey. The verb and the noun both occur several times throughout this chapter; in fact, this is the only place where the noun occurs and this accounts for nearly half of the places where the verb occurs. Strong's # 2100 BDB #264. Ex? 2Sam. 3:29 Psalm 105:41

zûwb (זָוַב) [pronounced <i>zoo^bv</i>]	<i>to flow, to gush; to issue, to discharge, to excrete; to flow away, to pine away, to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #2100 BDB #264
zâb (זָב) [pronounced <i>zaw^bv</i>]	<i>a flowing, a discharge; a reference to an illness</i>	Qal active participle	Strong's #2100 BDB #264

46. **Masculine_noun:** zôwb (זָוַב) [pronounced *zoh^bv*], which means *a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman*. Strong's #2101 BDB #264.

zôwb (זָוַב) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun	Strong's #2101 BDB #264
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47. **Verb:** which means *to put aside, to put away, to draw together, to contract*. Is this even found in the Bible? Strong's #2102 BDB #264.
48. **Feminine_noun:** which means *corner*. Strong's #2106 BDB #265.
49. **Masculine_noun:** which means *garner*. Strong's #4200 BDB #265.
50. **Masculine collective noun:** which means *moving things*. Strong's #2123 BDB #265.
51. **Masculine_proper_noun:** which means ; transliterated . Strong's #2124 BDB #265.
52. **Masculine_proper_noun:** which means ; transliterated . Strong's #2125–2126 BDB #265.

53. **Masculine_proper_noun:** which means ; transliterated . Strong's #2117 BDB #265.
54. **Feminine_noun:** m^ezûwzâh (מַזְוִזָּה) [pronounced m^e-zoo-SAW], which means *side post, door-post, gate-post*. This is analogous to our *door frame*, except that it is apparently a great deal more solid. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of a *pair of pants*). Strong's #4201 BDB #265. 1Sam. 1:9

m ^e zûwzâh (מַזְוִזָּה) [pronounced m ^e -zoo-SAW]	side post, door-post, gate-post; door frame	feminine singular noun	Strong's #4201 BDB #265
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This is analogous to our *door frame*, except that it is apparently a great deal more solid. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of a *pair of pants*).

55. **Masculine_proper_noun:** which means ; transliterated . Strong's #3151 BDB #265.
56. **Masculine_noun:** which means *abundance, fullness*. Strong's #2123 BDB #265.
57. **Masculine_plural_proper_noun:** Zûwzîym (זוזִיִּם) [pronounced zoo-ZEEM], which means *roving creatures*, transliterated *Zuzim*. BDB: *an ancient people of uncertain origin, perhaps, inhabitants of ancient Ammon east of the Jordan*. Strong's #2104 BDB #265. Gen. 14:5

Zûwzîym (זוזִיִּם) [pronounced zoo-ZEEM]	roving creatures, transliterated <i>Zuzim</i>	masculine plural proper noun	Strong's #2104 BDB #265
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BDB: *an ancient people of uncertain origin, perhaps, inhabitants of ancient Ammon east of the Jordan*.¹⁰⁰

58. **Masculine_proper_noun:** which means ; transliterated . Strong's #2105 BDB #265.
59. **Feminine_substantive/conjunction:** zûwlâh (זֹלָה) [pronounced zoo-LAH], which means *except, besides, only, save that*. Properly a feminine noun; however, only used as a conjunction or a preposition. Strong's #2108 BDB #265. Deut. 1:36 Joshua 11:13 1Sam. 21:9 2Sam. 7:22

zûwlâh (זֹלָה) [pronounced zoo-LAH]	except, besides, only, save that, with the exception of	preposition, conjunction	Strong's #2108 BDB #265
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60. **Verb2:** which means *to lavish*. Strong's #2107 BDB #266.
61. **Verb:** which means *to feed*. Strong's #2109 BDB #266.

¹⁰⁰ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2104.

62. **Masculine_noun:** which means *food, sustenance*. Strong's #4202 BDB #266.
63. **Verb:** which means *to tremble, to quake*. Strong's #2111 BDB #266.
64. **Feminine_noun:** זֶֿעֻֿבָֿה (זֶֿעֻֿבָֿה) [pronounced zev-aw-AW] means *an object of trembling, an object of horror*. In the Hebrew, the wâw and the ayin are transposed in this verse. The picture here is you find someone who is entirely pathetic and you have the sense to fear, lest you be struck in a like manner. Strong's #2113 (and #2189) BDB #266. Ex Lev?
65. **Verb1:** זָוַר (זָוַר) [pronounced zoor], which means *estranged, separated, disengaged, alienated, sequestered, unauthorized*. I like *unauthorized personnel*. However, this is rarely used specifically as a verb—only in seven instances—and we find it primarily used as an adjective or a substantive as a verb in the Qal participle form. We have seen this word but three time prior to this passage: Ex. 29:33 30:9, 33. In two of these passages, it refers to a *stranger* someone with whom no one is completely familiar. However, Ex. 30:9 reads: "[You will not offer any strange incense on this altar, or burnt offering or tribute; and you will not pour out a libation upon it.](#)" This term translated *stranger* appears to apply to one who is not a member or a part of a particular group given in context. *Unauthorized personnel* is another reasonable rendering. Now, as a verb, this means *estranged, separated, disengaged, alienated, sequestered unauthorized*. I like *unauthorized personnel*. However, we only find this used as a verb four times in the Qal (Job 19:13, 17 Psalm 58:3 78:30) and in the Niphal twice (Isa. 1:4 Ezek. 14:5). Strong's #2114 BDB #266. Lev. 10:1 Deut. 32:16 Job 19:13, 15, 17 Psalm 44:20 54:3 78:30 81:9 Prov. 2:16

זָוַר (זָוַר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
זָוַר (זָוַר) [pronounced zoor]	<i>to turn aside, to depart [especially from God]; to turn from the way, to lodge in another's house; to be a stranger, to be foreign; to be estranged [separated or alienated]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2114 BDB #266
זָוַר (זָוַר) [pronounced zoor]	<i>to turn aside, to depart; to be alienated [separated, estranged]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2114 BDB #266

zûwr (זור) [pronounced zoor]	<i>to become alienated</i> [separated, estranged], to become a stranger	3 rd person masculine singular, Hophal imperfect	Strong's #2114 BDB #266
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66. **Verb2:** zûwr (זור) [pronounced zoor], which means *to be offensive, to be odious, to be loathsome*. Zûwr may look familiar to you, as Job has used it twice already in this one chapter, and it is generally translated *to be estranged, to be separated, to be alienated*. Although not found all that often as a verb in the Old Testament, it does show up nearly 70 times as a participle (admittedly a verb, but used as a substantive). Strong's #2114 BDB #266. It also appears to be the case that it means *to press down and out, to compress* (Judges 6:38 Job 39:15 Isa. 59:5). Strong's #2115 BDB #266. Even Strong gave it its own number. We also have a cognate for this second meaning, giving more credence to a second meaning (see **Strong's #2213 BDB #267**). However, several translations at this point say that this means *to be offensive, to be loathsome, to be odious*. Now this is not a long jump from *estrangement* or *separation*. That is, there is nothing wrong with a word having a formal meaning, and then having a colloquial or informal meaning as well, which is not but a stone's throw from the original meaning. The problem is that zûwr is only used here in this way. We do not find it anywhere else used to mean this. We have a cognate for this meaning found once in Scripture (Num. 11:20), and, although its use there is appropriate, it is also questioned (and I quite frankly do not know whether the problem really comes back to this use of the verb or whether there is something more to it). To make things worse, we cannot back up this beloved rendering of zûwr and its cognate in either Num. 11:20 or Job 19:17 with the Greek; the Greek translation seems to be off in another place altogether in both instances (and their problem may simply be with the other two homonyms and not really knowing what to do with this particular usage. Now, I know that many of you would like me to simply state that this is the way it is, and that's it. I just can't do that with this translation. I prefer the *odious breath* translation, but must admit that the other rendering does not do damage to this context either. To strike up a compromise, it would not be unreasonable for Job, given his intelligence, to be using a play on words, to be both saying that *my breath is odious to my wife* and *my spirit has become estranged from my wife*. Now, you may have thought that we were done with that thought above—not yet—what follows is *to (or, for) my woman (or, wife)*. With the meaning *to become estranged, to be alienated*, we would expect the min preposition, which means *from*. We have the lâmed preposition instead. Where zûwr (Strong's #2114) is found as a main verb, it is generally followed by min (exception: Psalm 69:8). However, here, when we expect a min, we get a lâmed, which goes along with the *odious breath* renderings. Formally: **My spirit is alienated to my woman**; less formally: **My breath has become repulsive to my wife**. This usage: Job 19:17.* Strong's #2114 BDB #266. Job 19:17, 27
67. **Feminine_noun:** which means *a loathsome thing*. Num. 11:20.* Strong's #2214 BDB #266.

68. **Verb3:** zûwr (זָוַר) [pronounced *zoor*], which appears to be a true homonym. Where it usually means *to be strange, to be foreign, to become estranged*; here it means *to press down and out, to compress* (Judges 6:38 Job 39:15 Isa. 59:5). It is possible that this is a foreign word which the Israelites picked up in addition to their own use. We have a cognate for this second meaning (see Strong's #2213 BDB #267 below). Strong's #2115 (and Strong's #2114 and 2116) BDB #266. Judges 6:38 (Job 19:17)
69. **Masculine_noun:** which means *circlet, border*. Strong's #2213 BDB #267.
70. **Adjective:** which means *girded, girt*. Strong's #2223 BDB #267.
71. **Masculine_noun:** which means *a wound*. Strong's #4205 BDB #267.
72. **Verb:** which means *to remove, to displace*. Strong's #2118 BDB #267.
73. **Verb1:** which means *to shrink back, to crawl away*. Strong's #2119 BDB #267.
74. **Feminine_noun:** zôcheleth (זֹחֶלֶת) [pronounced *zoh-KHEH-lehth*], which means *a crawling thing, a serpent*; transliterated *Zohemoth*. Meaning uncertain. Strong's #2120 BDB #267. 1Kings 1:9*

zôcheleth (זֹחֶלֶת) [pronounced <i>zoh-KHEH-lehth</i>]	<i>a crawling thing, a serpent</i> ; transliterated <i>Zohemoth</i>	feminine singular noun; possibly a proper noun	Strong's #2120 BDB #267
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75. **Verb2:** which means *to fear, to be afraid*. Strong's #2119 BDB #267.
76. **Verb:** zûd (זָד) [pronounced *zood*], which means *to boil [over, up], to seethe, to act proudly, to act presumptuously, to act rebelliously, to act arrogantly*. Strong's #2102 BDB #267. Gen. 25:29 Deut. 1:43

zûd (זָד) [pronounced <i>ood</i>]	<i>to boil [over, up], to seethe, to act proudly, to act presumptuously, to act rebelliously, to act arrogantly</i>	3 rd person masculine singular, Qal imperfect	Strong's #2102 BDB #267
zûd (זָד) [pronounced <i>zood</i>]	<i>something cooked, pottage, baked beans</i>	Niphal participle	Strong's #2102 BDB #267
zûd (זָד) [pronounced <i>zood</i>]	<i>to cook; to seethe, to act proudly, to act presumptuously, to act with insolence</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2102 BDB #267

This is also spelled zîyd (זִיד) [pronounced *zeed*].

77. **Adjective:** zêd (זֵד) [pronounced *zayd*], which means *arrogant, proud, swelling up, insolent, presumptuous*. This is consistently rendered *proud* in the KJV. This word is found only eight times in the psalms, six times in Psalm 119, in Prov. 21:24 Isa. 13:11 Jer. 43:2 Mal. 3:15 4:1. Barnes: *The word does not mean open sins,*

or *flagrant sins, so much as those which spring from self-reliance or pride.*¹⁰¹
Strong's #2086 BDB #267. Psalm 19:13

78. **Masculine_noun:** which means *insolence, presumptuousness*. Strong's #2087 BDB #268.
79. **Adjective:** which means *insolent, raging*. Only in the plural. Strong's #2121 BDB #268.
80. **Masculine_noun:** nâgîyd (נָגִיד) [pronounced *naw-ZEED*], which means *boiled food, soup, boiled, pottage*. Strong's #5138 BDB #268. Gen. 25:29

nâgîyd (נָגִיד) [pronounced <i>naw-ZEED</i>]	<i>boiled food, soup, boiled, pottage</i>	masculine singular noun	Strong's #5138 BDB #268
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81. **Masculine_noun:** zâdôwn (זָדוֹן) [pronounced *zaw-DOHN*], which means *insolence, presumptuousness*. Strong's #2087 BDB #268. 1Sam. 17:28

zâdôwn (זָדוֹן) [pronounced <i>zaw-DOHN</i>]	<i>insolence, presumptuousness</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2087 BDB #268
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82. **Adjective:** which means *insolent, raging*. Only in plural. Strong's #2121 BDB #268.
83. **Masculine_noun:** which means *a thing sodden or boiled; pottage*. Strong's #5138 BDB #268.
84. **Masculine_proper_noun:** which means *nada* and is transliterated . Strong's #2126 BDB #268.
85. **Proper_noun_location:** Zîyph (צִיפ) [pronounced *ziff*], which means *nothing*; and is transliterated *Ziph*. Strong's #2128 BDB #268. 1Sam. 23:14 26:2

Zîyph (צִיפ) [pronounced <i>ziff</i>]	transliterated <i>Ziph</i>	proper noun; location	Strong's #2128 BDB #268
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86. **Gentilic_adjective:** zîyphîym (צִיפִּיִּם) [pronounced *zee-FEEM*], which means and is transliterated *Ziphites*. Strong's #2130 BDB #268. 1Sam. 23:19 26:1 Psalm 54 inscription

zîyphîym (צִיפִּיִּם) [pronounced <i>zee-FEEM</i>]	transliterated <i>Ziphites</i>	plural gentilic adjective	Strong's #2130 BDB #268
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87. **Masculine_proper_noun:** which means *nada* and is transliterated . Strong's #2129 BDB #268.

¹⁰¹ Barnes' Notes, Volume 4, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 176.

88. **Masculine_noun:** zayith (זַיִת) [pronounced ZAH-yeeth], which means *olive, olive tree*. In the plural, this refers to an *olive orchard*. Strong's #2132 BDB #268. Gen. 8:11 Judges 15:5, 33 1Sam. 8:14 2Sam. 15:30 Psalm 52:8

zayith (זַיִת) [pronounced ZAH-yeeth]	<i>olive, olive tree</i>	masculine singular noun	Strong's #2132 BDB #268
zayith (זַיִת) [pronounced ZAH-yeeth]	<i>olives, olive orchard</i>	masculine plural noun	Strong's #2132 BDB #268

89. **Masculine_proper_noun:** which means *olive-tree* and is transliterated . Strong's #2133 BDB #268.
90. **Masculine_proper_noun:** which means *foregoing?* and is transliterated . Strong's #2241 BDB #268.
91. **Verb:** zâkâh (זָכָה) [pronounced zaw-KAW], which means *to be clear, to be clean, to be pure; to be justified*. In the **Piel**, it means *to make pure, to make clean, to keep pure*. Strong's #2135 BDB #269. Psalm 51:4 73:13

zâkâh (זָכָה) [pronounced zaw-KAW]	<i>to be clear, to be clean, to be pure; to be justified</i>	3 rd person masculine singular, Qal imperfect	Strong's #2135 BDB #269
zâkâh (זָכָה) [pronounced zaw-KAW]	<i>to make clean [pure]; to keep clean [pure]; to cleanse</i>	3 rd person masculine singular, Piel imperfect	Strong's #2135 BDB #269
zâkâh (זָכָה) [pronounced zaw-KAW]	<i>to cleanse [oneself]; to make yourself clean, to purify onself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2135 BDB #269

92. **Verb:** zâkak^e (זָכַק) [pronounced zaw-KAHK^e], which means *to be bright, clean, pure* in the Qal, and *to cleanse* in the Hiphil. Strong's #2141 BDB #269. Job 9:30 15:14
93. **Adjective:** zak^e (זָךְ) [pronounced zahk^e], which means *to be unmixed, free from foreign substances; and therefore, pure, uncorrupted*. Strong's #2134 BDB #269. Job 8:6 11:4 15:15 16:17
94. **Feminine_noun:** which means *glass*. Strong's #2137 BDB #269.
95. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #2140 BDB #269.
96. **Verb:** zâkar (זָכַר) [pronounced zaw-KAHR] means which means *remember, recall, call to mind*. Rotherham, in Joshua 23:7, renders this *to make memorial* and footnotes it as *to call to remembrance*. However, servants and the three proper nouns are all preceded by the lâmed preposition (*to, for, with respect to, in regards to*). This is not a matter of this verb always taking the lâmed preposition (as in

Ex. 32:13 Neh. 6:14 Psalm 136:23), because it does not (Gen. 30:22 Deut. 8:18 1Sam. 1:11). In the Hiphil, it means *to bring to remembrance [before someone], to make mention of [often with praise and/or celebration], to remember, to call to one's own mind, to offer a memorial offering, to cause to be remembered*. In 1Sam. 4:18, *spoke of* is an excellent rendering, bringing in the construct aspect of the verb. Strong's #2142 BDB #269. Zâkar and the Name of God Gen. 8:1 9:15 19:29 30:22 Deut. 9:27 Joshua 23:7 Judges 8:34 16:28 1Sam. 1:11 4:18 25:31 2Sam. 8:16 14:11 18:18 19:19 20:24 1Chron. 16:4 Job 21:6 Psalm 8:4 **20:7** 63:6 103:14 105:5 106:4, 7, 45

zâkar (זָכַר) [pronounced zaw- KAHR]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect, 2 nd person masculine singular suffix	Strong's #2142 BDB #269
zâkar (זָכַר) [pronounced zaw- KAHR]	<i>remember, recall, call to mind</i>	2 nd person masculine singular, Qal imperative, 1 st person singular suffix	Strong's #2142 BDB #269
zâkar (זָכַר) [pronounced zaw- KAHR]	<i>remembering, recalling, calling to mind; those recalling, those remembering; who remember, who recall</i>	masculine plural, Qal active participle	Strong's #2142 BDB #269
zâkar (זָכַר) [pronounced zaw- KAHR]	<i>to be remembered [recalled, called to mind, called to memory]; to be born a male</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2142 BDB #269
zâkar (זָכַר) [pronounced zaw- KAHR]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2142 BDB #269

When the Hiphil is associated with the *name of Jehovah* (or a similar phrase), we may translate it *to call upon, to invoke*. The relationship to the original words is, if Jesus Christ is in your memory center because you have studied the Word of God, certain circumstances will reasonably cause you to *invoke* His name from memory. See the exegesis of Psalm 20:7 for confirmation of this.

zâkar (זָכַר) [pronounced zaw- KAHR]	causing others to remember [recall, call to mind]; recalling, remembering, calling to mind	Hiphil participle	Strong's #2142 BDB #269
zâkar (זָכַר) [pronounced zaw- KAHR]	recorder, recounter, the one remembering, record- keeper, keeper of the records, secretary, historian, in charge of official records	masculine singular, Hiphil participle	Strong's #2142 BDB #269

When used as a noun, the Hiphil participle of zâkar can mean: *recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records*.

97. **Masculine noun:** zêker (זֵכֶר) [pronounced ZAY-kehr], which means *memory, remembrance, memorial*. Strong's #2143 BDB #271. Job 18:16 Psalm 34:16

zêker (זֵכֶר) [pronounced ZAY- kehr]	memory, remembrance, memorial	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2143 BDB #271
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98. **Masculine noun/adjective:** zâkâr (זָכָר) [pronounced zaw-KAWR], which means, *male, male offspring (whether animal or people)*; this word is not used as a collective for males and females. There is no reference to age or position, but simply to being a male. It is used in conjunction with circumcision in Gen. 17:10, 12, 14, 23 Lev. 6:11, 22; in conjunction with male offspring in the animal kingdom (Ex. 12:5 Lev. 1:5, 10); and males, as separate from females (Gen. 1:27 6:19 Num. 5:3); my point is that this is not a term which is used collectively for males and females, as 'âdâm (אָדָם) [pronounced aw-DAWM]. Strong's #2145 BDB #271. [this is in contrast to Strong's #5347 BDB #666]. Gen. 1:27 5:2 6:19 7:3 17:10, 14 34:15, 24, 25 Lev. 18:22 Judges 21:11

zâkâr (זָכָר) [pronounced zaw- KAWR]	male, male offspring (whether animal or people); this word is not used as a collective for males and females	masculine singular noun	Strong's #2145 BDB #271
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99. **Masculine_collective_noun:** zâkûwr (זָכוּר) [pronounced *zaw-KOOR*], which means *male*. However, there is no emphasis upon *males* exclusively in this four passages where this word is found (Ex. 23:17 34:23 Deut. 16:16 20:13).* Strong's #2138 BDB #271. Ex. 23:17 Deut. 20:13

zâkûwr (זָכוּר) [pronounced <i>zaw-KOOR</i>]	<i>male</i>	masculine singular collective noun:	Strong's #2138 BDB #271
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100. **Masculine_noun:** zikkârôwn (זִכָּרוֹן) [pronounced *zik-kaw-ROHN*], which means a *memorial, a remembrance*; the Passover was to be a *memorial* to the Jewish people (Ex. 12:14 13:9). Stones were left stacked in a certain way to leave a remembrance of God's intervening (Ex. 28:12 Joshua 4:7). The same word is used in Esther of a book of *records* (Esther 6:1). What Job refers to specifically is Bildad's recalling of the wisdom from the past. Strong's #2146 BDB #272. Job 13:12

101. **Masculine_proper_noun:** Z^ekar^eyâh (זִכְרֵיָהוּ) [pronounced *z^ek-ahr^e-YAW*], which means *Yah [Jah, Jehovah] remembers*; transliterated *Zechariah*. Two spellings. Strong's #2148 BDB #272. 1Chron. 15:18 16:5

Z ^e kar ^e yâh (זִכְרֵיָהוּ) [pronounced <i>z^ek-ahr^e-YAW</i>]	<i>Yah [Jah, Jehovah] remembers; transliterated Zechariah</i>	masculine singular proper noun	Strong's #2148 BDB #272
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Also spelled Z^ekar^eyâhûw (זִכְרֵיָהוּ) [pronounced *z^ek-ahr^e-YAW-hoo*].

Z ^e kar ^e yâhûw (זִכְרֵיָהוּ) [pronounced <i>z^ek-ahr^e-YAW-hoo</i>]	<i>Yah [Jah, Jehovah] remembers; transliterated Zechariah; Zechariahu</i>	masculine singular proper noun	Strong's #2148 BDB #272
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102. **Feminine_noun:** which means *memorial-offering*. Strong's #234 BDB #272.
103. **Masculine_noun:** which means *recorder*. Strong's #2142 BDB #272.
104. **Masculine_proper_noun:** which means ; transliterated . Strong's #3152 BDB #272.
105. **Verb:** which means *to glide, to slip, to slide along*. Strong's #none BDB #272.
106. **Masculine_noun:** maz^eleg (מַזְלֵג) [pronounced *mahz^e-LEG*], which means *fork, flesh-hook, a 3-pronged fork; a sacrificial implement*. Strong's #4207 BDB #272. 1Sam. 2:13

maz ^e leg (מַזְלֵג) [pronounced <i>mahz^e-LEG</i>]	<i>fork, flesh-hook, a 3- pronged fork; a sacrificial implement</i>	masculine singular noun	Strong's #4207 BDB #272
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107. **Feminine_plural_noun:** which means *a sacrificial implement*. Strong's #4207 BDB #272.

108. **Verb1:** zâlal (זָלַל) [pronounced zaw-L AHL], which means *to shake, to tremble, to quake; to be agitated*. Homonym to below? Strong's #2151 BDB #272. Judges 5:5

zâlal (זָלַל) [pronounced zaw-L AHL]	<i>to shake, to tremble, to quake; to be agitated</i>	3 rd person plural, Qal perfect	Strong's #2151 BDB #272
zâlal (זָלַל) [pronounced zaw-L AHL]	<i>to be shaken, to tremble, to quake; to be agitated</i>	3 rd person plural, Niphal perfect	Strong's #2151 BDB #272

This verb appears to be a homonym with *to be a glutton, to look to satisfy one's own appetites, to satiate one's own lusts*.

109. **Masculine_noun:** which means (*quivering*) *tendrils*. Strong's #2150 BDB #272.

110. **Verb2:** zâlal (זָלַל) [pronounced zaw-L AHL] found in the Qal participle in Deut. 21:20 Prov. 23:20, 21 28:7 Jer. 15:19 Lam. 1:11 and in the Niphal perfect in Isa. 64:1, 3.* *Glutton* seems to be the best rendering, as Prov. 23:20–21a read: *Do not be with heavy drinkers of wine [or] with gluttonness eaters of meat; for the heavy drinker and the glutton will come to poverty*. This is a person looking to satiate his own appetites above all else without regard for anyone else. It is a very specific brand of hedonism which is found in some people, particularly females, today. However, zâlal is used in apposition to *precious* in Jer. 15:19. The connection here, to my way of thinking, is that one who is completely interested in satiating his own appetites is essentially worthless to anyone else. When one's own motivation is one of self-pleasure, then, although he may be involved with other people, he does nothing but use those other people in the satisfying of his own appetite. Such a person can be personable, charming and sincere. I have known alcoholics with this personality—charming and sincere as can be, but their immediate pleasure is their only desire and their only motivation. The need of any other person is inconsequential. In this way, they are *worthless* to anyone else. In Lam. 1:11, this word is rendered *vile and abominable* (*The Amplified Bible*), *worthless* (*The Emphasized Bible*, RSV), *vile* (KJV, NASB), *despised* (NIV), and *lightly esteemed* (Young's)—*worthless* is the best rendering in that verse, as it is consistent with the rest of Scripture, the context of the verse and with the use of the word elsewhere.* Strong's #2151 BDB #272. Deut. 21:20

zâlal (זָלַל) [pronounced zaw-L AHL]	<i>to be light, to be worthless; to make light of</i>	3 rd person plural, Qal perfect	Strong's #2151 BDB #272
zâlal (זָלַל) [pronounced zaw-L AHL]	<i>abject; worthless, insignificant; vile; a glutton</i>	Qal active participle	Strong's #2151 BDB #272

This is a person looking to satiate his own appetites above all else without regard for anyone else. It is a very specific brand of hedonism which is found in some people, particularly females, today. However, *zâlal* is used in aposition to *precious* in Jer. 15:19. The connection here, to my way of thinking, is that one who is completely interested in satiating his own appetites is essentially worthless to anyone else. When one's own motivation is one of self-pleasure, then, although he may be involved with other people, he does nothing but use those other people in the satisfying of his own appetite. Such a person can be personable, charming and sincere. I have known alcoholics with a particular personality—charming and sincere as can be, but their immediate pleasure is their only desire and their only motivation. The need of any other person is inconsequential. In this way, they are *worthless* to anyone else. In Lam. 1:11, this word is rendered *vile and abominable* (*The Amplified Bible*), *worthless* (*The Emphasized Bible*, RSV), *vile* (KJV, NASB), *despised* (NIV), and *lightly esteemed* (Young's)—*worthless* is the best rendering in that verse, as it is consistent with the rest of Scripture, the context of the verse and with the use of the word elsewhere.

zâlal (זָלַל) [pronounced zaw- LAHL]	to make light of; to despise	3 rd person masculine singular, Hiphil perfect	Strong's #2151 BDB #272
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This verb appears to be a homonym with *to be a glutton, to look to satisfy one's own appetites, to satiate one's own lusts*.

111. **Feminine_noun:** zûllûwth (זֻלְלוּת) [pronounced zool-LOOTH], which means *vileness, worthlessness; terror, trembling*. Strong's #2149 BDB #273. Psalm 12:8*

zûllûwth (זֻלְלוּת) [pronounced zool- LOOTH]	vileness, worthlessness; terror, trembling; a tempest	feminine singular noun	Strong's #2149 BDB #273
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BDB offers the first two definitions (which seems to be followed by all of the translations which I have) and Gesenius offers the latter three. This word occurs in this psalm only.

112. **Feminine_noun:** which means *raging heat*. Strong's #2152 BDB #273.
 113. **Verb:** which means *to drip, to drop*. Strong's #2153 BDB #273.
 114. **Feminine_proper_noun:** Zil^epâh (זִילְפָּה) [pronounced zihl-PAW], which means a *trickling* (as myrrh fragrant dropping) transliterated *Zilpah*. Leah's maid. Strong's #2153 BDB #273. Gen. 29:24 30:9 35:26

Zil ^e pâh (זִילְפָּה) [pronounced zihl- PAW]	a trickling (as myrrh fragrant dropping) transliterated <i>Zilpah</i>	feminine singular proper noun	Strong's #2153 BDB #273
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115. **Verb:** zâmam (זָמַם) [pronounced zaw-MAHM], which means *to consider, to purpose, to devise [a plot]; to plot [evil]; to imagine; to lie in wait*. Strong's #2161 BDB #273. Gen. 11:6

zâmam (זָמַם) [pronounced zaw- MAHM]	to consider, to purpose, to devise [a plot]; to plot [evil]; to imagine; to lie in wait	3 rd person masculine singular, Qal imperfect	Strong's #2161 BDB #273
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116. **Masculine_noun:** which means *plan, device [used in an evil sense]*. Strong's #2162 BDB #273.
117. **Feminine_noun:** zîmmâh (זִמָּה) [pronounced zim-MAWH], which means *pre-meditated evil, well-thought out wickedness, pre-planned harm*. It is very close to the word zâmam (זָמַם) [pronounced zaw-MAM], which is a verb for *plan, devise, purpose* (Strong's #2161 BDB #273) and to m°zîmmâh (מִזְמָה) [pronounced m'zim-MAWH] which seems to mean *well-thought out wickedness or evil* and is possibly the same word essentially (Strong's 4209 BDB #273). This word would refer to that which is *immoral, degenerate and absolutely wrong, but well-thought out or planned*. Strong's #2154 BDB #273. Lev. 18:17 (also see the **Doctrine of Zîmmâh**, which is much more detailed; and why was 2161 listed as a Strong's #?). Judges 20:6 Job 17:11 Psalm (10:2)
118. **Feminine_proper_noun:** Zîmmâh (זִמָּה) [pronounced zim-MAWH], which means *pre-meditated evil, pre-planned harm*; transliterated . Strong's #2155 BDB #273.
119. **Feminine_noun:** m°zîmmâh (מִזְמָה) [pronounced m°zim-MAW], which means *[evil] counsel; malice; purpose, discretion, device*. In the plural, it would mean *schemes, plots, evil purposes*. Strong's #4209 BDB #273. Job 21:27 Psalm 10:2, 4 21:11 Prov. 1:4 2:11 3:21

m°zîmmâh (מִזְמָה) [pronounced m°zim-MAW]	[evil] counsel; prudence; craftiness, malice; devising snares; purpose, discretion, device	feminine singular noun	Strong's #4209 BDB #273
m°zîmmôth (מִזְמוֹת) [pronounced m°zim-MOHTH]	schemes, plots, evil purposes	feminine plural noun	Strong's #4209 BDB #273

120. **Gentilic_adjective:** Zam°zummîym (זַמְזוּמִיִּם) [pronounced zahm-zoom-MEEM], which means *plotters, intrigue*; transliterated *Zamzummim, Zamzummims, Zamzumite*. Proper noun gentis. Strong's #2157 BDB #273. Deut. 2:20*

Zam°zummîym (זַמְזוּמִיִּם) [pronounced zahm- zoom-MEEM]	plotters, intrigue; transliterated Zamzummim, Zamzummims, Zamzumite	masculine plural gentilic adjective	Strong's #2157 BDB #273
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121. **Pual Verb:** which means *to be fixed, to be appointed*. Late verb. Strong's #2163 BDB #273.
122. **Masculine_noun:** which means *appointed time, time*. Strong's #2165 BDB #273.

123. **Verb1:** zâmar (זָמַר) [pronounced *zaw-MAHR*], which means *to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)*. Its musical meaning is found only in the Piel and chiefly in poetry. **See below.** Strong's #2167–2168 BDB #274. Judges 5:3 2Sam. 22:50 Psalm 7:17 33:2 47:5 57:7, 9 59:17 61:8 105:2

zâmar (זָמַר) [pronounced <i>zaw-MAHR</i>]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	1 st person singular, Piel imperfect	Strong's #2167 & #2168 BDB #274
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124. **Feminine_noun:** zim^erâh (זִמְרָה) [pronounced *zim-RAW*], which means *melody, song [in praise of]*. Strong's #2172 BDB #274.

125. **feminine_noun:** zim^erâth (זִמְרָת) [pronounced *zim-RAWTH*], which means *song; metonym for the object of song (or praise)*. Strong's #2176 BDB #274. Psalm 118:14

zim ^e râth (זִמְרָת) [pronounced <i>zim-RAWTH</i>]	<i>song; metonym for the object of song (or praise)</i>	feminine singular noun	Strong's #2176 BDB #274
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It is possible that this is equivalent to Strong's #2172 BDB #274, which is spelled zim^erâh (זִמְרָה) [pronounced *zim-RAW*], and which means *song, melody*.

126. **Masculine_noun:** zâmîyr (זִמְיָר) [pronounced *zaw-MEER*], which means *song; psalm*. Strong's #2158 BDB #274. 2Sam. 23:1 Psalm 95:2

zâmîyr (זִמְיָר) [pronounced <i>zaw-MEER</i>]	<i>song; psalm</i>	masculine singular noun	Strong's #2158 BDB #274
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This word is also spelled zâmîr (זִמְרִי) [pronounced *zaw-MEER*]; and z^emirâh (זִמְרָה) [pronounced *zem-ee-RAW*].

127. **Masculine_noun:** miz^emôwr (מִזְמוֹר) [pronounced *mizê-MOHR*], which means *melody, song, poem, psalm*. For a long time, I had assumed that there was one word for *psalm*; however, there are three; this is one of them which is found a little less than a third of the time. Strong's #4210 BDB #274. Psalm 15 inscription 19 inscription 20 inscription 41 inscription 63 inscription 64 inscription 68 inscription 73 inscription

miz ^e môwr (מִזְמוֹר) [pronounced <i>miz-MOHR</i>]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
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128. **Verb2:** which means *to trim, to prune*. **See above.** Strong's #2168 BDB #274.

zâmar (זָמַר) [pronounced zaw- MAHR]	to prune, to cut off (i.e., to divide up [something] into its various parts)	2 nd person masculine singular, Qal imperfect	Strong's #2168 (& #2167) BDB #274
zâmar (זָמַר) [pronounced zaw- MAHR]	to be pruned, to be cut off (i.e., to be divided up into one's various parts)	3 rd person masculine singular, Niphal imperfect	Strong's #2168 (& #2168) BDB #274

129. **Masculine_noun:** which means *a trimming, a pruning*. Strong's #2159 BDB #274.
130. **Feminine_noun:** which means *a branch, twig, shoot*. Strong's #2156 BDB #274.
131. **Feminine_noun:** which means *a pruning knife*. Only in the plural (e.g., pruning shears). Strong's #4211 BDB #275.
132. **Feminine_noun:** which means *snuffers*. Strong's #4212 BDB #275.
133. **Feminine_noun:** which means *choice products*. Meaning is uncertain. Strong's #2173 BDB #275.
134. **Masculine_noun:** which means *mountain goat or mountain sheep*. An animal (what type is uncertain) allowed as food. Strong's #2169 BDB #275.
135. **Masculine_proper_noun:** which means ; transliterated . Strong's #2174 BDB #275.
136. **Gentilic_adjective:** which means , transliterated . Strong's #2174 BDB #275.
137. **Masculine_proper_noun:** Zim^erân (זִמְרָן) [pronounced *zihm-RAWN*], which means musician, musical; transliterated *Zimran*. Strong's #2175 BDB #275. Gen. 25:2

Zim ^e rân (זִמְרָן) [pronounced <i>zihm- AWN</i>]	musician, musical; transliterated <i>Zimran</i>	masculine singular proper noun	Strong's #2175 BDB #275
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138. **Masculine_proper_noun:** which means ; transliterated . Strong's #2180 BDB #275.
139. **Masculine_noun:** which means *kind, sort*. Strong's #2177 BDB #275.
140. **Masculine_noun:** which means *tail*. Strong's #2180 BDB #275.
141. **Verb:** zâna^bv (זָנַב) [pronounced *zaw-NAHB^v*], which means *to cut off a tail*; it is used figuratively to striking the back of the enemy (while they are running away). Strong's #2179 BDB #275. Joshua 10:18
142. **Verb:** zânâh (זָנָה) [pronounced *zaw-NAW*], which means *to commit adultery, to fornicate, to [sexually] pursue*. As a participle, this describes a person often by their occupation and what they do at their occupation. Jephthah's mother was a fornicator. This was her *modus operandi* at work. She fornicated for a living. We might go with the more genteel *prostitute* as a translation. It more often means *to commit adultery* and less *to commit fornication*, according to Strong's. The key is the subject and the object. When the subject is married, they are committing

adultery (Judges 19:4) and when they are not married, they are fornicating (which is committing adultery prior to marriage). This is clearly illustrated by Hos. 4:13: *Therefore, your daughters fornicate and your daughters-in-law commit adultery* (a different word than *zânâh*). This word is most often used of Israel going to other gods besides Yahweh (Ex. 34:15 Lev. 20:5 Judges 6:33). This verb is eventually followed by the preposition *after* and the KJV solved this by saying that Israel when *a-whoring after*, which is a good rendering in the Old English. However, we will need to be a little more up-to-date. We had a verb in the English, *chasing*, which was used colloquially for *skirt-chasing*; however, that would have a limited audience when it comes to understanding this verb and the preposition *after*. Therefore, we will go with the rendering *to [sexually] pursue*. Strong's #2181 BDB #275. Gen. 34:31 Lev. 19:29 Deut. 22:21 23:18 31:16 Joshua 2:1 Judges 2:17 8:27 11:1 16:1 19:2 Psalm 73:27 106:39

zânâh (זָנָה) [pronounced zaw-NAW]	<i>to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)</i>	3 rd person masculine plural, Qal imperfect	Strong's #2181 BDB #275
zânâh (זָנָה) [pronounced zaw-NAW]	<i>adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam</i>	feminine singular, Qal active participle	Strong's #2181 BDB #275
zânâh (זָנָה) [pronounced zaw-NAW]	<i>to play the harlot, to fornicate, to be sexually promiscuous</i>	3 rd person feminine singular, Pual imperfect	Strong's #2181 BDB #275
zânâh (זָנָה) [pronounced zaw-NAW]	<i>to cause to commit adultery; to force into prostitution; to commit fornication; to seduce for fornication</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2181 BDB #275

143. **Masculine_noun:** which means *fornication*. Plural abstract intensive. Strong's #2183 BDB #276.
144. **Feminine abstract noun:** which means *fornication*. Strong's #8457 BDB #276.
145. **Verb1:** zânach (זָנַח) [pronounced zaw-NAHKKH], which means *to stink, to be rancid, to be corrupt*; metaphorically, it means *to be abominable*, and therefore, transitively, *to loath, to spit out, to reject, to spurn*. Context determines the shade of meaning which we adopt. Strong's #2186 BDB #276. Psalm 44:9, 23 89:38

zânach (זָנַח) [pronounced zaw- NAHTH]	<i>to stink, to be rancid, to emit a foul odor, to be corrupt; metaphorically, it means to be abominable, and therefore, transitively, to loath, to spit out, to reject, to spurn</i>	3 rd person masculine singular, Qal imperfect	Strong's #2186 BDB #276
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The Qal is also found in a causative sense: *to render malodorous; to pollute; to profane*. See 1Chron. 28:19.

zânach (זָנַח) [pronounced zaw- NAHKH]	<i>to stink, to be rancid, to emit a foul odor; to become odious; to forcefully reject someone</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2186 BDB #276
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146. **Verb2:** which means *to stink, to stench, to emit a foul odor*. Strong's #2186 BDB #276. See above.
147. **Verb:** which means *to leap*. Piel only. Strong's #2187 BDB #276.
148. **Verb:** zâ'ak^e (זָאֵק) [pronounced zaw-ğahk^e], which means *to extinguish*. Since this word is only found here, and since three other manuscripts have a slightly different word, it is believed that this is a corruption. Strong's #2193 BDB #276. Job 17:1*
149. **Verb:** zâ'am (זָאָם) [pronounced zaw-ĞAHM], which means *to be indignant, to denounce [or disparage out of indignation], denounced [as an affront to God's perfect character]*. This only occurs 12 times and yet is translated *indignant, defy, angry, abhor, abominable*. Its noun cognate, za'am (זָאָם) [pronounced zah-ĞAHM] is translated *indignant* except for Psalm 38:3. The key is that this word is used of those who do not measure up to God's perfect character; in fact, they fall so short of it, they are *denounced in indignation, denounced as an affront to God's perfect character, to denigrate or disparage out of indignation*. BDB gives the renderings *to be angry with anyone [with the added dimension of punishment]; to curse*. Strong's #2194 BDB #276. Num. 23:8 Psalm 7:11

zâ'am (זָאָם) [pronounced zaw- ĞAHM]	<i>to be indignant, to denounce [or disparage out of indignation], denounced [as an affront to God's perfect character]</i>	Qal active participle	Strong's #2194 BDB #276
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BDB gives the renderings *to be angry with anyone [with the added dimension of punishment]; to curse*. The definitions given are mine, based upon the usage of this verb elsewhere and its cognate.

150. **Masculine_noun:** za'am (זָאָם) [pronounced zah-ĞAHM], which means *indignation*. Strong's #2195 BDB #276.

151. **Verb:** which means *to be out of humor, to be vexed, to be enraged*. Strong's #2196 BDB #277.
152. **Masculine_noun:** which means *storming, raging, rage*. Poetic and later. Strong's #2197 BDB #277.
153. **Adjective:** which means *out of humor, vexed*. Strong's #2198 BDB #277.
154. **Verb:** זָאָק (זָאָק) [pronounced *zaw-ḡAHK*], which means *to cry out, to call, to cry*. It is often used for an utterance of horror, anxiety, alarm, distress, sorrow. In the Niphal (the passive stem), it means *to call together, to assemble*. In the Niphal, this could be taken to mean *that you have assembled yourself*. Strong's #2199 BDB #277. Joshua 8:16 Judges 3:9, 15 4:10 6:6, 34, 35 18:22, 23 1Sam. 4:13 5:10 7:8 8:18 12:8 15:11 28:12 2Sam. 13:19 19:4, 28 20:4, 5 Psalm 142:1, 5

זָאָק (זָאָק) [pronounced <i>zaw-ḡAHK</i>]	<i>to cry out, to call, to cry</i>	3 rd person masculine singular, Qal imperfect	Strong's #2199 BDB #277
זָאָק (זָאָק) [pronounced <i>zaw-ḡAHK</i>]	<i>to cry out; to occasion a cry, to proclaim; to call, to call upon; to call together, to assemble</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2199 BDB #277
זָאָק (זָאָק) [pronounced <i>zaw-ḡAHK</i>]	<i>cry out; proclaim; call [out, upon; together], assemble</i>	2 nd person masculine singular, Hiphil imperative	Strong's #2199 BDB #277
זָאָק (זָאָק) [pronounced <i>zaw-ḡAHK</i>]	<i>to call together, to assemble, to be assembled</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2199 BDB #277

155. **Feminine_noun:** זָעָקָה (זָעָקָה) [pronounced *z^eh-ḡaw-KAW*], which means *cry, outrage, cry of distress, outcry*. Strong's #2201 BDB #277. Gen. 18:20 Job 16:18

זָעָקָה (זָעָקָה) [pronounced <i>z^eh-ḡaw-KAW</i>],	<i>cry, outrage, cry of distress, outcry</i>	feminine singular construct	Strong's #2201 BDB #277
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156. **Verb:** which means *to grow small, to be scanty*. Strong's #none BDB #277.
157. **Masculine_noun:** which means *a little [used of quantity, amount]*. Strong's #2191 BDB #277.
158. **Masculine_noun:** which means *a little, a trifle, a few*. Strong's #4213 BDB #277.
159. **Feminine_noun:** which means *pitch*. Strong's #2203 BDB #278.
160. **Masculine_noun:** זֶעַק (זֶעַק) [pronounced *zayk*], which means *missile, spark, brands; burning darts, burning arrows*. Strong's #2131 BDB #278.

zêq (זֶק) [pronounced zayk]	<i>missile, spark; shooting star; ray of light; burning dart, burning arrow</i>	masculine singular noun	Strong's #2131 BDB #278
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This noun has a variety of spellings: ziq (זִק) [pronounced *zihk*] and zîyqâh (זִיקָה) [pronounced *zee-KAW*].

This is identical to the masculine plural noun ziqîym (זִיקִים) [pronounced *zih-KEEM*], which means *chains, restraints, fetters*. Strong's #2131 BDB #279. The two nouns in view come from identical verbs which have two sets of meanings.

161. **Masculine_noun:** zâqân (זָקָן) [pronounced *zaw-KAWN*], which means *chin, beard*. Also found in the feminine. This is related to the word for *old*. Strong's #2206 BDB #278. 1Sam. 17:35 21:13 2Sam. 10:4 20:9 Psalm 133:2

zâqân (זָקָן) [pronounced <i>zaw-KAWN</i>]	<i>chin, beard, the bearded chin [of a man]</i>	masculine singular noun	Strong's #2206 BDB #278
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162. **Verb:** zâqên (זָקַן) [pronounced *zaw-KANE*], which means *to become old, to become aged*. Strong's #2204 BDB #278. Gen. 18:12 19:31 24:1 27:1 Joshua 13:1 Ruth 1:12a 1Sam. 8:5 12:2 19:32 1Kings 1:1

zâqên (זָקַן) [pronounced <i>zaw-KANE</i>]	<i>to become old, to become aged</i>	3 rd person masculine singular, Qal perfect	Strong's #2204 BDB #278
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163. **Adjective:** zâqên (זָקַן) [pronounced *zaw-KANE*], which means *old, elderly*. Alone in the plural, it means *elders*. Strong's #2205 BDB #278. Gen. 18:11, (12) 19:4 24:2 25:8 35:29 Deut. 21:2 22:15 Joshua 8:33 Judges 2:7 1Sam. 2:22, 31, 32 4:3, 18 8:4 15:30 16:4 17:12 30:26 2Sam. 3:17 12:17 17:4, 15 19:11 1Chron. 15:25 Psalm 148:12

zâqên (זָקַן) [pronounced <i>zaw-KANE</i>]	<i>old, elderly, aged</i>	masculine singular adjective	Strong's #2205 BDB #278
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z°qênîym (זִקְנִיִּם) [pronounced <i>zé-kay-NEEM</i>]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive	Strong's #2205 BDB #278
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164. **Masculine_noun:** which means *old age*. Strong's #2207 BDB #279.

165. **Feminine_noun:** ziq°nâh (זִקְנָה) [pronounced *zihk-NAW*], which means *old age*. Strong's #2209 BDB #279. Gen. 24:36

ziq°nâh (זִקְנָה) [pronounced <i>zihk-NAW</i>]	<i>old age</i>	feminine singular noun	Strong's #2209 BDB #279
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166. **Masculine_plural_noun:** z^eqûnîym (זִקְנוֹתַיִם) [pronounced zeh-koo-NEEM], which means *old age, extreme old age*. Strong's #2208 BDB #279. Gen. 21:2, 7

z ^e qûnîym (זִקְנוֹתַיִם) [pronounced zeh-koo-NEEM]	<i>old age, extreme old age</i>	masculine plural noun (or adjective)	Strong's #2208 BDB #279
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167. **Verb:** zâqaph (זָאָף) [pronounced zaw-KAHF], which means *to raise up; to comfort [the afflicted]*. Strong's #2210 BDB #279. Psalm 146:8

zâqaph (זָאָף) [pronounced zaw-KAHF]	<i>to raise up; to comfort [the afflicted]</i>	Qal active participle	Strong's #2210 BDB #279
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168. **Verb1:** zâqaq (זָאָק) [pronounced zaw-KAHK], which means *to tie fast, to bind; to squeeze through [a strainer], to strain; to refine, to purify; to pour [out]*. Strong's #2212 BDB #279. Psalm 12:6

zâqaq (זָאָק) [pronounced zaw-KAHK]	<i>to tie fast, to bind; to squeeze through [a strainer], to strain; to refine, to purify; to pour [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2212 BDB #279
zâqaq (זָאָק) [pronounced zaw-KAHK]	<i>to refine, to purify [metals]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2212 BDB #279
zâqaq (זָאָק) [pronounced zaw-KAHK]	<i>to be purified, to be refined [used of metal and of wine]</i>	3 rd person masculine singular, Pual imperfect	Strong's #2212 BDB #279

169. **Verb2:** which means *to bind, to fetter*. Strong's #2212 BDB #279.

170. **Masculine_noun:** ziqîym (זִיקָיִם) [pronounced zih-KEEM], which means *chains, restraints, fetters*. Only found in plural. Strong's #2131 BDB #279. Psalm 149:8

ziqîym (זִיקָיִם) [pronounced zih-KEEM]	<i>chains, restraints, fetters</i>	masculine plural noun	Strong's #2131 BDB #279
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This noun, apart from always being in the plural, is identical to Strong's #2131 BDB #278. That is the masculine singular noun zêq (זֵק) [pronounced zayk], which means *missile, spark; shooting star; ray of light; burning dart, burning arrows*. This noun has a variety of spellings, and the two nouns in view come from identical verbs which have two sets of meanings.

171. **Masculine_noun:** which means *fetters, manacle*. Only in plural. Strong's #246 BDB #279.

172. **Verb:** zâra^bv (זָרַב) [pronounced *zaw-RAHBV*], which means *to be burnt, to scorch*; the meaning is dubious, as this word occurs only here. I like what Rotherham did and will also go with *thawed*. Strong's #2215 BDB #279. Job 6:17*
173. **Masculine_proper_noun:** which means ; transliterated . Strong's #2216 BDB #279.
174. **Proper_noun:** Zered (זֶרֶד) [pronounced *ZEH-rehd*], which means *exuberant in growth; lined with shrubbery*; transliterated *Zered*. Strong's #2218 BDB #279. Deut. 2:13

Zered (זֶרֶד) [pronounced ZEH-rehd]	<i>exuberant in growth; lined with shrubbery</i> ; transliterated <i>Zered</i>	proper singular noun	Strong's #2218 BDB #279
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175. **Verb:** zârâh (זָרַח) [pronounced *zaw-RAW*], which means *to scatter, to winnow*. Strong's #2219 BDB #279. Ruth 3:2 (Job 9:7) 18:15 Psalm 44:11 106:27 Prov. 1:17

zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>to scatter, to fan, to winnow</i>	3 rd person masculine singular, Qal imperfect	Strong's #2219 BDB #279
zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>to be scattered, to be dispersed</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2219 BDB #279
zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>to scatter, to disperse, to winnow; to sift</i>	Piel infinitive construct with a 3 rd person masculine plural suffix	Strong's #2219 BDB #279
zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>to be scattered, to be spread out</i>	3 rd person masculine singular, Pual imperfect	Strong's #2219 BDB #279
zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>is scattered, is spread out, is dispersed</i>	Pual participle	Strong's #2219 BDB #279

176. **Verb:** zârach (זָרַח) [pronounced *zaw-RAHKh*], which means *to scatter rays, to shine forth, to break out; to majestically appear*; and even, when speaking of a plant, *to spring forth*. and this word is used primarily of the sun *rising* (Ex. 22:3 Judges 9:33 Eccle. 1:5). This is poetry, and in poetry, we are allowed a certain amount of leeway in our figures of speech. Therefore, I rendered this *majestically appeared*. We find this verb used once to refer to leprosy *breaking out* upon the skin (2Chron. 26:19). [It is closely related to another verb, zârah (זָרַח) [pronounced *zaw-RAH*], which means *to scatter*. Strong's #2219 BDB #279] Strong's #2224

BDB #280. The Doctrine of Fasting (Isa. 58:10) Gen. 32:31 Deut. 33:2
2Sam. 23:4 Job 9:7

zârach (זָרַח) [pronounced zaw- RAHKH]	<i>to rise, to come out; to appear; to scatter rays, to shine forth, to break out; to majestically appear; and even, when speaking of a plant, to spring forth</i>	3 rd person masculine singular, Qal imperfect	Strong's #2224 BDB #280
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177. **Gentilic_adjective:** 'Ez^erâchîy (יִזְרַחִי) [pronounced ehz-raw-KHEE], which means *a native (arising out of the soil)*; transliterated *Ezrahite*. Probably placed out of BDB order. Strong's #250 BDB #280. Psalm 88 introduction

'Ez ^e râchîy (יִזְרַחִי) [pronounced ehz- raw-KHEE]	<i>a native (arising out of the soil); transliterated Ezrahite</i>	singular gentilic adjective with the definite article	Strong's #250 BDB #280
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178. **Masculine_singular_noun:** 'ez^erâch (מִזְרַח) [pronounced ez^e-RAWKH], which means *arising from the soil, home born, native*. Strong's #249 BDB #280. Joshua 8:33

179. **Masculine_noun:** miz^erâch (מִזְרַח) [pronounced miz^e-RAHKH], which means *eastward, east, place of sun rising*. Strong's #4217 BDB #280. Joshua 1:15 Judges 11:18 1Chron. 4:39 12:15 Psalm 103:12

miz ^e râch (מִזְרַח) [pronounced miz ^e - RAHKH]	<i>eastward, east, place of sun rising</i>	masculine singular noun	Strong's #4217 BDB #280
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180. **Verb:** zâram (זָרַם) [pronounced zaw-RAHM], which means *to flood, to inundate with rain*. Barnes defined it as *to flow, to pour, to pour upon, to overwhelm, to wash away*.¹⁰² It is found only in Psalm 77:17 (in the Poal) and in 90:5* (in the Qal). Its noun cognate, zerem (זֶרֶם) [pronounced ZEH-rem] is found in Job 24:8 Isa. 4:6 25:4 28:2 30:30 32:2 Habak. 3:10.* Verb: Strong's #2229 BDB #281. Noun: Strong's #2230 BDB #281. Psalm 90:5

181. **Verb:** zâra' (זָרָא) [pronounced zaw-RAH], which means, *to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]. a word used for planting seeds, as we find it poetically used when Yahweh plants Israel in the land (Hos. 2:23); however, it is usually used in its common meaning sowing [seed] (Gen. 47:23 Lev. 25:22); however, it can be used for sowing iniquity (Prov. 22:8). Strong's #2232 BDB #281. Gen. 1:11, 29 26:12 Lev. 12:2 Deut. 21:4 22:9*

¹⁰² Barnes' Notes, Vol. IV, book 3, p. 4.

zâra' (זָרָא) [pronounced zaw- RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2232 BDB #281
zâra' (זָרָא) [pronounced zaw- RAH]	<i>to be scattered [dispersed, sown]; metaphorically of a woman to be made fruitful; to [be caused to] conceive, to [become, be made] pregnant</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2232 BDB #281
zâra' (זָרָא) [pronounced zaw- RAH]	<i>to be scattered [dispersed, sown]</i>	3 rd person masculine singular, Pual imperfect	Strong's #2232 BDB #281
zâra' (זָרָא) [pronounced zaw- RAH]	<i>to bear [produce, yield] [seed] [as a plant], to yield [seed]; metaphorically of a woman: to conceive seed; to be made fruitful</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2232 BDB #281

182. **Masculine_noun:** zera' (זֶרַע) [pronounced ZEH-rahg'], which means *a seed, a sowing, an offspring*. This appears to be almost exclusively rendered *seed* in the KJV. Strong's #2233 BDB #282. Gen. 1:11 3:15 4:25 7:3 8:22 9:9 12:7 13:15 15:3 16:10 17:7 19:32 21:12 22:17 24:7 26:3 28:4 32:12 35:12 Deut. 1:8 1Sam. 1:11 2:20 8:15 20:42 24:21 2Sam. 4:8 22:51 1Kings 2:33 1Chron. 16:13 Psalm 105:6 106:27

zera' (זֶרַע) [pronounced ZEH- rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2233 BDB #282
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183. **Masculine_proper_noun:** Yiz^ere'êl (יִזְרְעֵל) [pronounced yiz^e-reh-AIL], which means *God will sow* and it is transliterated *Jezreel*. Other forms are below. Strong's #3157 BDB #283. 1Sam. 25:43 27:3 29:1 2Sam. 2:2, 9

Yiz ^e r ^e 'êl (יִזְרְעֵל) [pronounced yiz ^e -r ^e - GAIL]	<i>God will sow; that which God planted; it is transliterated Jezreel</i>	masculine proper noun	Strong's #3157 BDB #283
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Yiz ^e r ^e êlîy (יִזְרְעֵלִי) [pronounced yiz ^e -r ^e - gay-LEE]	God will sow; that which God planted; it is transliterated Jezreelite	gentilic adjective; masculine form	Strong's #3158 BDB #283
Yiz ^e r ^e êlîyth (יִזְרְעֵלִית) [pronounced yiz ^e -r ^e - gay-LEETH]	God will sow; that which God planted; it is transliterated Jezreelitess	gentilic adjective; feminine form	Strong's #3159 BDB #283

184. **Masculine_noun:** which means *a sowing, a thing sown*. Strong's #2221 BDB #283.
185. **Masculine_noun:** which means *a vegetable*. Strong's #2235 BDB #283.
186. **Masculine_noun:** which means *a vegetable*. Plural only. Dan. 1:12.* Why does BDB list this separately? Strong's #2235 BDB #283.
187. **Masculine_noun:** which means *a place of sowing, a seedland*. Strong's #4218 BDB #283.
188. **Feminine_noun:** z^erôwa^ʿ (זֶרְוָה) [pronounced z^eROH-ahg] (there are about five different spellings) and this word literally means *arm, shoulder* and figuratively means *strength*. Strong's #2220 BDB #283. (Deut. 18:3—fix pronunciation) 1Sam. 2:31 2Sam. 1:10 22:35 Psalm 10:15 89:10

z ^e rôwa ^ʿ (זֶרְוָה) [pronounced z ^e ROH-ahg]	<i>arm, shoulder</i> and figuratively means <i>strength</i>	feminine singular noun	Strong's #2220 BDB #283
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189. **Feminine_noun:** which means *arm*. Strong's #248 BDB #283.
190. **Verb:** which means *to drip*. Psalm 72:6.* Probable reading. Strong's #2222 BDB #283.
191. **Masculine_noun:** which means *a drop, a dripping*. Strong's #2222 BDB #283.
192. **Verb:** zâraq (זָרַק) [pronounced zaw-RAHK], which means *to scatter, to sprinkle; to toss, to throw*. Strong's #2236 BDB #283. Job 2:12

zâraq (זָרַק) [pronounced zaw- RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal imperfect	Strong's #2236 BDB #283
zâraq (זָרַק) [pronounced zaw- RAHK]	<i>to be scattered, to be sprinkled</i>	3 rd person masculine singular, Pual imperfect	Strong's #2236 BDB #283

193. **Masculine_noun:** which means *a bowl, a bason*. Strong's #4219 BDB #283.
194. **Verb:** which means *to sneeze*. Poel only. Strong's #2237 BDB #283.
195. **Feminine_noun:** zehreth (זֶהֶרֶת) [pronounced ZEH-reth], which means *span*. Strong's #2239 BDB #284. 1Sam. 17:4

zehreth (זֶרֶת) [pronounced ZEH- reth]	span	feminine singular noun	Strong's #2239 BDB #284.
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If you spread out your fingers, the distance between the tips of the thumb and the little finger is a span, which is about six inches (maybe slightly larger).

196. **Masculine_proper_noun:** which means *nothing* and is transliterated .
Strong's #2240 BDB #285.
197. **Masculine_proper_noun:** which means *nothing* and is transliterated .
Strong's #2241 BDB #285.
198. **Masculine_proper_noun:** which means *nothing* and is transliterated .
Strong's #2242 BDB #285.

8. n Cheth or Heth (8) Written *ch* Spoken *kh*

199. **Letter:** Hêth and used as the numeral 8 on post Biblical Hebrew.
200. **Verb:** châbâ' (חָבָא) [pronounced *khaw^b-VAW*], which means *to withdraw, to hide*; in the Niphal, it means *to hide oneself, to be hidden*. Strong's #2244 BDB #285.
Gen. 3:8, 10 31:27 Judges 9:5 1Sam. 10:22 13:6 14:11 19:2 23:23 2Sam. 17:9

châbâ' (חָבָא) [pronounced <i>khaw^b-VAW</i>]	<i>to withdraw, to hide</i>	3 rd person masculine singular, Qal imperfect	Strong's #2244 BDB #285
châbâ' (חָבָא) [pronounced <i>khaw^b-VAW</i>]	<i>to hide oneself; to lie hiding; [fleeing away] secretly</i>	3 rd person masculine singular, Niphal perfect	Strong's #2244 BDB #285
châbâ' (חָבָא) [pronounced <i>khaw^b-VAW</i>]	<i>to withdraw, to hide; to hide themselves (in the plural Hithpael)</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #2244 BDB #285

201. **Masculine_noun:** machăbê' (מַחְבֵּה) [pronounced *mah-khuh^b-VAY*], which means *a hiding place, a hiding*. Plural absolute of same word in Isaiah. It is a hiding place from wind in Isa. 32:2. 1Sam. 23:23.* Listed separately in BDB and New Englishman's Hebrew Concordance of the Old Testament, but they appear to be the same noun. Strong's #4224 BDB #285. 1Sam. 23:23

machăbê' (מַחְבֵּה) [pronounced <i>mah- khuh^b-VAY</i>]	<i>a hiding place, a hiding</i>	masculine singular noun	Strong's #4224 BDB #285
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202. **Verb:** which means *to love, to cherish*. Strong's #2245 BDB #285.

203. **Masculine_noun:** which means *bosom*. Strong's #2243 BDB #285.
204. **Masculine_proper_noun:** Chôbâb (חֹבָב) [pronounced *khoh-BAWB^v*], which means *cherished, love, loved*; transliterated *Hobab*. Strong's #2246 BDB #285. Judges 4:11

Chôbâb (חֹבָב) [pronounced <i>khoh-BAWB^v</i>]	<i>cherished, love, loved</i> ; transliterated <i>Hobab</i>	masculine singular, proper noun	Strong's #2246 BDB #285
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205. **Masculine_proper_noun:** which means ; transliterated . Strong's #3160 BDB #285.
206. **Masculine_noun:** which means *a hiding, a hiding-place*. Strong's #2253 BDB #285.
207. **Masculine_proper_noun:** which means ; transliterated . Strong's #2252 BDB #285.
208. **Verb:** châ^bvaṭ (חָבַט) [pronounced *khaw^b-VAHT*], which means *to beat out, pound out*. Strong's #2251 BDB #286. Judges 6:11
209. **Verb1:** châ^bval (חָבַל) [pronounced *kha^b-VAHL*], which means *to writhe in pain and sorrow; to bring forth*. In the Qal *to bind, to pledge*. Some treat this as one verb. Strong's #2254 BDB #286. See **homonym** below. Psalm 7:14

châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to tighten a cord, to twist</i> ; <i>to bind; to bind [someone]</i> <i>to a pledge; to take a</i> <i>pledge from someone</i>	3 rd person masculine singular, Qal imperfect	Strong's #2254 BDB #286
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châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to conceive; to writhe in</i> <i>pain and sorrow; to bring</i> <i>forth</i>	3 rd person masculine singular, Piel imperfect	Strong's #2254 BDB #286
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210. **Masculine/feminine_noun1:** chebel (חֶבֶל) [pronounced *KHE^B-vel*], which means *rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*. Strong's #2256 BDB #286. Deut. 32:9 Joshua 17:5 1Sam. 10:5 2Sam. 17:13 22:6 1Chron. 16:18 Job 18:10 Psalm 78:55 105:11

chebel (חֶבֶל) [pronounced <i>KHE^B-vel</i>]	<i>rope, cord, bands; a</i> <i>measuring rope; a</i> <i>territory, lot, portion; a</i> <i>group [of things]</i>	masculine/feminine singular noun	Strong's #2256 BDB #286
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We find this word translated in the KJV as *region, country, lot, cord, territory, portion, line, sorrow, rope, bands, tacklings, destruction, coast*. Chebel occurs fewer than sixty times and is given twelve different translations. That this refers to a *cord* or a *rope* is undeniable in Joshua 2:15 Jer. 38:6 (in both cases, men are lowered with a *rope*). It is used for the rope or cord which is used to drag a stone (2Sam. 17:13); the *rope* or *cord* for a tent (Isa. 33:20); and a *rope* used to bind (Esther 1:6 Job 40:25 Ezek 27:24). Chebel is used for a *measuring rope* or a *measuring line* (2Sam. 8:2 Zech. 2:5). Therefore, this word can figuratively be used for a *portion* or *lot* of land which has been measured out (1Kings 4:13 1Chron. 16:18). Then we have the bêyth preposition and the word chebel (חֶבֶל) [pronounced *KHE^B-vel*], and it means *cord, territory, band*; actually, this has been given a myriad of renderings, but the idea is that this is a *rope* or *cord*, but it can also refer to *that which has been roped off or allotted to*. Since chebel generally refers to a rope or a band which ties things together, it can also be used less literally for a group of things. In 1Sam. 10:5, it refers to a *group of* or a *band of*.

211. **Masculine_noun2:** che^bvel (חֶבֶל) [pronounced *KHE^B-vel*], which means *pain, pang*. Gesenius points out that this is particularly used of parturient women (young women about to give birth). In Job 21:17, che^bvel means intense, severe, concentrated pain (we find it used similarly in Job 39:3). This is clearly a homonym with a word that means *cord, line* (and perhaps the umbilical cord is the connection?). Strong's #2256 BDB #286. Job 21:17
212. **Masculine/feminine_noun:** which means *a pledge [as something binding]*. Strong's #2258 BDB #287.
213. **Masculine_noun:** which means *mast [probably]*. Strong's #2260 BDB #287.
214. **Masculine_noun:** which means *sailor*. Strong's #2259 BDB #287.
215. **Masculine_plural_noun:** which means *union*. Strong's #2256 BDB #287.
216. **Feminine_noun:** tach^ebûwlâh (חֲלוּבָהּ) [pronounced *tahkh-boo-LAW*], which means *direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule*. Probably related to rope pulling, which is used in guiding a ship. Strong's #8458 BDB #287. Prov. 1:5

tach ^e bûwlâh (חֲלוּבָהּ) [pronounced <i>tahkh-boo-LAW</i>]	<i>direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule</i>	feminine singular noun	Strong's #8458 BDB #287
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There is a slight difference in spelling in this passage.

I am not yet certain of the differences between the singular or the plural.

217. **Verb2:** châ^bval (חָוַל) [pronounced *kha^b-VAHL*], which means *to act ruinously, to act corruptly*. Some treat this as one verb. Strong's #2254 BDB #287. See **homonym** above. Job 17:1

châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to spoil, to corrupt; to act corruptly [or wickedly]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2254 BDB #286
châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to be destroyed</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2254 BDB #286
châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to spoil, to destroy, to lay waste to</i>	3 rd person masculine singular, Piel imperfect	Strong's #2254 BDB #286
châ ^b val (חָבַל) [pronounced <i>kha^b-VAHL</i>]	<i>to be destroyed, to be exhausted</i>	3 rd person masculine singular, Pual imperfect	Strong's #2254 BDB #286

218. **Masculine_noun:** which means *destruction*. Piel of above. Strong's #2256 BDB #287.
219. **Feminine_noun:** which means *meadow-saffron, crocus*. Strong's #2261 BDB #287.
220. **Verb:** châbaq (חָבַק) [pronounced *khaw-BAHK*], which means *to clasp, to embrace*. Strong's #2263 BDB #287. Gen. 29:13 33:4

châbaq (חָבַק) [pronounced <i>khaw-BAHK</i>]	<i>to clasp, to embrace; to fold one's hands with idleness</i>	3 rd person masculine singular, Qal imperfect	Strong's #2263 BDB #287
châbaq (חָבַק) [pronounced <i>khaw-BAHK</i>]	<i>to embrace; to embrace the rock or the dunghill means to lie (or make one's bed) upon them</i>	3 rd person masculine singular, Piel imperfect	Strong's #2263 BDB #287

221. **Masculine_noun:** which means *a clasping, a folding of the hands*. Strong's #2264 BDB #287.
222. **Verb:** châbar (חָבַר) [pronounced *khawb-VAHR*] which means *to join, to unite* (Gen. 14:5 Ex. 26:3). We have this used in a negative sense with regards to demonism only in Deut. 18:11 and Psalm 58:5. This word is used in a negative sense in Psalm 94:20 Hosea 4:17. When used in conjunction with demonism, it is always accompanied by its noun cognate: che^bver (חֶבֶר) [pronounced *kheb-VER*], translated *enchantment, charm, company, and wide* in the KJV. It is associated with demonism in Deut. 18:11 Psalm 58:5 Isa. 47:9, 12. It is only found in three more places: Prov. 21:9 25:24 Hos. 6:9. I am a little hard-pressed for the connection between the two very different meanings of the verb. There is an emphasis in the Old Testament of being bound by one's oath or word (Joshua 9:20) and this may be the connection between the disparate meanings. A third-party is bound by the statement of the one who makes it. Essentially, something is said to

have a supernatural affect on another. In the Talmud, when one encounters a witch, they are instructed to say, “May a pot of boiling dung be stuffed into your mouth, you ugly witch,” in order to remove her powers (P^eçâhîm 110a). From the reading which I have done, my take on this is that a phrase is repeated several times to, as it were, place a curse upon another or casts somewhat of a magical curse or spell upon them. It is possible that the connection is the *uniting* of the spirit world with our world. Strong’s #2266 BDB #287. (verb). Strong’s #2267 BDB #288 (noun*) Gen. 14:3 Deut. **18:11** Job 16:4

châbar (חָבַר) [pronounced khawb-VAHR]	<i>to join [together], to unite; to adhere [to one another], to bind together; to fascinate, to charm; to be marked with stripes, lines, to be variagated</i>	3 rd person masculine plural, Qal imperfect	Strong’s #2266 BDB #287
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	3 rd person masculine plural, Piel imperfect	Strong’s #2266 BDB #287
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to be allied with, to be united [with]; to be joined together; to be associated with, to have fellowship with</i>	3 rd person masculine plural, Pual imperfect	Strong’s #2266 BDB #287
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to join together, to make or to enter into a confederacy; pile up (words)</i>	3 rd person masculine plural, Hiphil imperfect	Strong’s #2266 BDB #287
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to join oneself to, make an alliance, league together; to join in fellowship [with]</i>	3 rd person masculine plural, Hithpael imperfect	Strong’s #2266 BDB #287

223. **Masculine_noun:** cheber (חֶבֶר) [pronounced *KHEH^B-ver*], which means *company, association, spell*. Strong’s #2267 BDB #288. Deut. **18:11**
224. **Masculine_proper_noun:** Cheber (חֶבֶר) [pronounced *KHEH^B-ver*], which means *comrad; company, association; transliterated Heber, Cheber*. Also spelled Chêber (חֶבֶר) [pronounced *KHAY^B-ver*]. Strong’s #2268 BDB #288. Judges 4:11

Cheber (חֶבֶר) [pronounced <i>KHEH^B-ver</i>]	<i>comrade; company, association; transliterated Heber, Cheber</i>	masculine singular, proper noun	Strong's #2268 BDB #288
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Chêber (חֶבֶר) [pronounced *KHAY^B-ver*].

225. **Gentilic_adjective:** which is transliterated *Chebrey*. Strong's #2277 BDB #288.
226. **Feminine_noun:** which means *association, company*. Abstract noun. Strong's #2274 BDB #288.
227. **Adjective:** châ^bvêr (חַבֵּר) [pronounced *cha^b-VAIR*], which means *united, associated*. Strong's #2270 BDB #288. Judges 20:11
228. **Masculine_noun:** châ^bvêr (חַבֵּר) [pronounced *cha^b-VAIR*], which means *associate, companion*. Strong's #2270 BDB #288. None
229. **Feminine_noun:** which means *consort; wife*. Strong's #2278 BDB #289.
230. **Feminine_noun:** which means *a thing that joins, joined*. Strong's #2279 BDB #289.
231. **Masculine_noun:** which means *an associate, a partner in trade*. Strong's #2271 BDB #289.
232. **Feminine_noun:** chabburâh (חֲבֻרָה) [pronounced *khahb-bu-RAW*], which means *stripe, bruise, mark, blow*. Strong's #2250 BDB #289. Gen. 4:23

chabburâh (חֲבֻרָה) [pronounced <i>khahb-bu-RAW</i>]	<i>stripe, bruise, mark, blow</i>	feminine singular noun with the 1 st person singular suffix	Strong's #2250 BDB #289
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There are several alternate spellings of this word, including one with a single bêyth.

233. **Feminine_noun:** which means *stripe, mark*. Strong's #2272 BDB #289.
234. **Proper_noun:** Cheb^erôwn (חֶבְרֹון) [pronounced *khe^bv-ROHN*], which means *association, league, joined* and is transliterated *Hebron*. McGee suggests that it means *fellowship, communion*; as Hebron was a place of fellowship with God, as we will see when we examine its history. Strong's #2275 BDB #289. Gen. 13:18 23:2 35:27 The Doctrine of Hebron Judges 1:10 2Sam. 2:1, 32 15:7, 9 1Kings 2:11 1Chron. 12:23 15:9

Cheb ^e rôwn (חֶבְרֹון) [pronounced <i>khe^bv-ROHN</i>]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289
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235. **Proper_noun:** Hebron is transliterated from the word che^bv^erôwn (חֶבְרֹון) [pronounced *khe^bv-ROHN*], which means *association, league, joined*. McGee suggests that it means *fellowship, communion*; as Grandson of Levi. Strong's #2275 BDB #289.

236. **Gentilic_adjective:** which is transliterated *Chebroney*. Strong's #2276 BDB #289.
237. **Feminine_noun:** which means *a thing joined, a place of joining*. Strong's #4225 BDB #289.
238. **Feminine_noun:** which means *binder, clamp, joint*. Strong's #4226 BDB #289.
239. **Masculine_proper_noun:** which means *joined?* and is transliterated . Strong's #2249 BDB #289.
240. **Verb:** chābāsh (חָבַשׁ) [pronounced *khaw-BAHSH*], which means *to bind, to bind on, to bind up, to join; to restrain; to saddle; to bandage; to govern*. Good word for a word study. Strong's #2280 BDB #289. Gen. 22:3 2Sam. 16:1 17:23 19:26 1Kings 2:40 Psalm 147:3

chābāsh (חָבַשׁ) [pronounced <i>khaw-BAHSH</i>]	<i>to bind, to bind on [around, up]; to wrap [a turban, scarf] around; to bind [by allegiance; law, rule]; to join; to restrain; to saddle [up]; to bandage; to govern</i>	3 rd person masculine singular, Qal imperfect	Strong's #2280 BDB #289
chābāsh (חָבַשׁ) [pronounced <i>khaw-BAHSH</i>]	<i>those being bound around, up]; being wrapped [a turban, scarf] around; being bound [by allegiance; law, rule]; joining; restraining; saddled [up with]; those governing</i>	masculine plural, Qal active participle	Strong's #2280 BDB #289
chābāsh (חָבַשׁ) [pronounced <i>khaw-BAHSH</i>]	<i>to bind; to bandage; to restrain; to dam up</i>	3 rd person masculine singular, Piel imperfect	Strong's #2280 BDB #289
chābāsh (חָבַשׁ) [pronounced <i>khaw-BAHSH</i>]	<i>to be bound up</i>	3 rd person masculine singular, Pual imperfect	Strong's #2280 BDB #289

241. **Verb:** which means *to be obscure, to be lowly, to be submissive*. Strong's #none BDB #290.
242. **Masculine_plural_noun:** which means *flat cakes, bread-wafers*. Strong's #4227 BDB #290.
243. **Feminine_noun:** machāḥvath (מַחֲוֹת) [pronounced *mah-khah^b-VAHTH*], which means *flat plate, pan griddle (for baking)*. We find this word in Lev. 2:5 6:21 7:9

1Chron. 23:29 Ezek. 4:3.* it appears to be a flat pan or griddle used for baking breads. Strong's #4227 BDB #290. **Ancient Jewish Cooking Vessels**

244. **Masculine_noun:** which means *locust, grasshopper*. Strong's #2284 BDB #290.
245. **Masculine_proper_noun:** which means *locust, grasshopper* and is transliterated *Chagab?*. Strong's #2285 BDB #290.
246. **Masculine_proper_noun:** which means and is transliterated . Strong's #2286 BDB #290.
247. **Masculine_proper_noun:** which means and is transliterated . Strong's #2286 BDB #290.
248. **Verb:** chāgag (אָגַג) [pronounced *khaw-GAHG*], which means *to move in a circle, to dance, to celebrate; to feast; to celebrate* [often, a feast, a feast day]. Strong's #2287 BDB #290. 1Sam. 30:16

chāgag (אָגַג) [pronounced <i>khaw-GAHG</i>]	<i>to move in a circle, to dance, to reel to be giddy, to feast; to celebrate</i> [often, a feast or a feast day]	3 rd person masculine singular, Qal imperfect	Strong's #2287 BDB #290
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This is the same word often translated *to keep a solemn feast* (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Ex. 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to *keeping (or observing) a solemn feast*; this should, instead, refer to the *celebration of a feast-day*.

249. **Masculine_noun:** chag (אָג) [pronounced *khahg*] and it means *festival gathering, feast, pilgrim feast*; a metonym for the *festive sacrifice, to victim, the animal to be slaughtered*. This word does occur in this chapter in vv. 6, 34, 39, 41; other than that, the word found in this chapter is not *feast* but *appointed time*. Strong's #2282 BDB #290. Lev. 23:6 Psalm 118:27

chag (אָג) [pronounced <i>khahg</i>]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun	Strong's #2282 BDB #290
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The word אָג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).

250. **Feminine_noun:** which means *reeling*. Strong's #2283 BDB #291.
251. **Masculine_proper_noun:** which means *festal* and is transliterated *Haggai*. Strong's #2292 BDB #291.
252. **Masculine_proper_noun:** which means *festal* and is transliterated *Haggiy?*. Also an gentilic adjective. Strong's #2291 BDB #291.

253. **Masculine_proper_noun:** which means *feast of Yah* and is transliterated . A Levite. Strong's #2293 BDB #291.
254. **Feminine_proper_noun:** Chaggîyth (חַגִּיִּת) [pronounced *khahg-GEETH*], which means *festive* and is transliterated *Haggith*. Strong's #2294 BDB #291. 2Sam. 3:4 1Kings 1:5 2:13

Chaggîyth (חַגִּיִּת) [pronounced <i>khahg-GEETH</i>]	<i>festive</i> and is transliterated <i>Haggith</i>	feminine singular proper noun	Strong's #2294 BDB #291
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255. **Verb:** which means *to conceal*. Strong's #none BDB #291.
256. **Masculine_plural_noun:** which means *places of concealment*. Strong's #2288 BDB #291.
257. **Verb:** which means *to hobble, to hop*. Strong's #none BDB #291.
258. **Feminine_proper_noun:** which means *to hop* and is transliterated . Strong's #2295 BDB #291.
259. **Verb:** châgar (חָגַר) [pronounced *khaw-GAHR*], which means *to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]*. BDB gives the meanings *to gird, to gird on, to gird onself*; and the imperfect means that the action is incomplete or on-going—i.e., we still got girding going on. Rotherham translates this *begirt*. This is used of the action of a verb in conjunction with putting on a belt or the rope of a robe, so, rather than fall into a total gird-fest, we could also render this *belt, cinch, encircle, bind, tie, rope*. In other words, insofar as the English language goes, the best rendering of this word is *gird*. This appears to demand a preposition like *with*, meaning that it may be implied by the verb. Strong's #2296 BDB #291. Deut. 1:41 Judges **3:16** 18:11 1Sam. 2:18 17:39 25:13 2Sam. 3:31 20:8 21:16 22:46

châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2296 BDB #291
châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>was belted [cinched, girded] [to someone], encircled, being bound; [something] being tied [or, roped], being fasten around [onself], wearing</i>	Qal passive participle	Strong's #2296 BDB #291

260. **Masculine_noun:** chăgôwr (חֲגוֹר) [pronounced *khuh-GOHR*], which means *a binding; belt, girdle*. There is some disagreement concerning this word, but it does not seem to affect the meaning. Gesenius lists this as Strong's #2289 (however, there is more discussion than that). Strong's #2290 BDB #292. Gen. 3:7 1Sam. 18:4 2Sam. 20:8

chăgôwr (חָגוֹר) [pronounced <i>khuh-GOHR</i>]	<i>a binding; girdle, belt; loin covering, loin cloth; armor</i>	masculine singular noun	Strong's #2289 & #2290 BDB #292
chăgôwrâh (חָגוֹרָה) [pronounced <i>khuh-goh-RAW</i>]	<i>a binding; girdle, belt; loin covering, loin cloth; armor</i>	feminine plural noun	Strong's #2290 BDB #292

It is not clear from Gesenius or BDB how the masculine and feminine nouns differ in meaning.

261. **Adjective:** which means *belted, girt, girded*. Seems to be the same as above. Strong's #2289 BDB #292.

262. **Feminine_noun:** which means *girdle, loin-covering, belt*. Strong's #2290 BDB #292. 2Sam. 18:11 1Kings 2:5

chăgôwrâh (חָגוֹרָה) [pronounced <i>khuh-goh-RAW</i>]	<i>apron; girdle, belt; loin-covering</i>	masculine singular noun	Strong's #2290 BDB #292
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263. **Feminine_noun:** which means *a girding, a cincture*. Strong's #4228 BDB #292.

264. **Verb:** which means *to be sharp, to be keen; to sharpen, to be sharpened*. Qal, Hiphil, Hophal. Strong's #2300 BDB #292.

265. **Adjective:** chad (חָד) [pronounced *khahd*], which means *sharp*. Strong's #2299 BDB #292. Psalm 57:4

chad (חָד) [pronounced <i>khahd</i>]	<i>sharp</i>	feminine singular adjective	Strong's #2299 BDB #292
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266. **Adjective:** which means *sharpened, sharp, pointed*. Strong's #2303 BDB #292.

267. **Masculine_proper_noun:** Chadad (חָדָד) [pronounced *khah-DAHD*], which means *sharp, pointed* and is transliterated Chadad, Hadad. Strong's #2301 BDB #292. Gen. 25:15

Chadad (חָדָד) [pronounced <i>khah-DAHD</i>]	<i>sharp, pointed</i> and is transliterated Chadad, Hadad	masculine singular proper noun	Strong's #2301 BDB #292
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See Strong's #2316 BDB #293 below. These two words may be confounded with one another.

268. **Verb1:** which means *to be sharp, to grow sharp*. Different spelling from above. Strong's #2300 BDB #292.

269. **Verb2:** châdâh (חָדָה) [pronounced *khaw-DAW*], which means *to make glad, to gladden*. Strong's #2302 BDB #292. Job 3:6 Psalm 21:6

châdâh (חָדָה) [pronounced <i>khaw-DAW</i>]	<i>to be glad, to rejoice</i>	3 rd person masculine singular, Qal imperfect	Strong's #2302 BDB #292
châdâh (חָדָה) [pronounced <i>khaw-DAW</i>]	<i>to make glad, to gladden</i>	2 nd person masculine singular, Piel imperfect	Strong's #2302 BDB #292

270. **Feminine_noun:** ched^evâh (חֵדְוָה) [pronounced *khehd^e-VAW*], which means *joy, gladness*. Strong's #2304 BDB #292. 1Chron. 16:27

ched ^e vâh (חֵדְוָה) [pronounced <i>khehd^e-VAW</i>]	<i>joy, gladness</i>	feminine singular noun	Strong's #2304 BDB #292
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271. **Masculine_proper_noun:** which means *God gives joy* and is transliterated . Strong's #3164 BDB #292.

272. **Masculine_proper_noun:** which means *may give joy?* and is transliterated . Strong's #3165 BDB #292.

273. **Verb:** châdal (חָדַל) [pronounced *khaw-DAHL*], which means *to cease and desist, to leave off, to cease, to leave, to forsake*. This is a word given many different renderings in the KJV: *ceased, left, forbear, were unoccupied, leave, forsake, left off, have failed* (and these are all Qal renderings). Gesenius renders this *to leave off, to cease, to desist*; as well as *to forsake, to leave*. The idea is someone who has left off from their work, or has ceased from their work; the idea that something may be left unfinished or undone is also a part of this verb. We will render this ***cease and to desist***; but the root, according to Gesenius, has to do with becoming loose, flaccid, and often is used in terms of ceasing from one's labor. Strong's #2308 BDB #292. Gen. 11:8 18:11 Judges 5:6 9:9 15:7 1Sam. 2:5 9:5 23:13 Job 3:17 7:16 10:20 14:5 16:6 19:14

châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person masculine singular, Qal imperfect	Strong's #2308 BDB #292
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274. **Adjective:** which means *forbearing, lacking*. Strong's #2310 BDB #293.

275. **Masculine_noun:** which means *cessation*. Strong's #2309 BDB #293.

276. **Masculine_proper_noun:** which means *cessation; forbearance* and is transliterated . Strong's #2311 BDB #293.

277. **Masculine_noun:** which means *brier*. Strong's #2312 BDB #293.

278. **Masculine_proper_noun:** Chiddeqel (חִידְקֵל) [pronounced *khihd-DEH-keh*], which means *rapid*; and is transliterated *Hiddekel* and translated, *Tigris*. Strong's #2313 BDB #293. Gen. 1:14

Chiddeqel (חִדְקֵל) [pronounced <i>khihd-DEH-keh</i>]	<i>rapid</i> ; and is transliterated <i>Hiddekel</i> and translated <i>Tigris</i>	masculine singular proper noun	Strong's #2313 BDB #293
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279. **Verb:** which means *to surround, to enclose*. Strong's #2314 BDB #293.

280. **Masculine_noun:** cheder (חֶדֶר) [pronounced *KHEH-dehr*], which means *chamber, room, private room; rec-room, private office; innermost part; inward parts*. Recall that we saw this word before in Judges 3:24 when we were speaking of the *rec-room* or *private office* of fat king Eglon. Here, it refers to the private bedroom of his betrothed. Strong's #2315(and#2316) BDB #293. Judges 3:24 15:1 16:9a 2Sam. 4:7 13:10 1Kings 1:15 Psalm 105:30

cheder (חֶדֶר) [pronounced <i>KHEH-dehr</i>]	<i>chamber, room, private room; private office; innermost part; inward parts</i>	masculine singular construct	Strong's #2315 (and #2316) BDB #293
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281. **Masculine_proper_noun:** Cheder (חֶדֶר) [pronounced *KHEH-dehr*], which means *chamber, room; transliterated Cheder, Heder, Hadar, Chadar*. Strong's #2316 BDB #293. Gen. 25:15

Cheder (חֶדֶר) [pronounced <i>KHEH-dehr</i>]	<i>chamber, room; transliterated Cheder, Heder, Hadar, Chadar</i>	masculine singular proper noun	Strong's #2316 BDB #293
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See Strong's #2301 BDB #292 above.

Because *dâhleth* (ד) and *rêhsh* (ר) are often confounded in proper names, the proper noun found here could be this below:

Chadad (חֲדָד) [pronounced <i>khah-DAHD</i>]	<i>sharp, pointed</i> and is transliterated <i>Chadad, Hadad</i>	masculine singular proper noun	Strong's #2301 BDB #292
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282. **Masculine_proper_noun:** which means *chamber, room* and is transliterated . Location. Strong's #2317 BDB #293.

283. **Verb:** châdash (חָדַשׁ) [pronounced *khaw-DAHSH*], which means *to cut and to polish* [a sword]; *to renew or restore* [a building]; *to renew*. it brings back the gleam and the shine and the newness of the sword. In a similar fashion, it is used for the *repair and restoration* of buildings (2Chron. 15:8 24:4 Isa. 61:4). Therefore, this means *to renew*; it is only found in the Piel and the Hithpael. Strong's #2318 BDB #293. 1Sam. 11:14 Job 10:17 Psalm 51:10 103:5

châdash (חָדַשׁ) [pronounced <i>khaw-DAHSH</i>]	<i>to cut and to polish</i> [a sword]; <i>to renew or restore</i> [a building]; <i>to renew; to repair</i>	3 rd person masculine singular, Piel imperfect	Strong's #2318 BDB #293
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châdash (חָדָשׁ) [pronounced <i>khaw-DAHSH</i>]	<i>to renew [oneself], to restore [oneself]</i>	2 nd person masculine singular, Hithpael imperfect	Strong's #2318 BDB #293
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284. **Adjective:** châdash (חָדָשׁ) [pronounced *khaw-DAWSH*], which means *new, new thing; fresh*. Gesenius not consulted. Strong's #2319 BDB #294. Deut. 20:5 22:9 Judges 5:8 15:13 1Sam. 6:7 2Sam. 6:3 21:16 Psalm 96 inscription

châdash (חָדָשׁ) [pronounced <i>khaw-DAWSH</i>]	<i>new, new thing; fresh</i>	feminine singular adjective	Strong's #2319 BDB #294
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285. **Masculine_noun:** chôdesh (חֹדֶשׁ) [pronounced *KHOH-desh*], which means *new moon, month*. Strong's #2320 BDB #294. Gen. 7:11 8:4 29:14 Deut. 1:3 Judges 19:2 1Sam. 6:1 [10:27] 20:5 27:7 2Sam. 2:11 1Chron. 12:15 Job 21:21

chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
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286. **Combo:** Gen. 29:14

chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
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yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
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That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

This may have a specific meaning. Gen. 29:14

287. **Proper_feminine_noun:** Strong's #2321 BDB #295.

288. **Proper_noun/location:** which means *newness, new moon, new month; transliterated*. Strong's #2322 BDB #295.

289. **Proper_noun/location:** which means *newness, new moon, new month; transliterated*. Strong's #8483 BDB #295.

290. **Verb:** which means *to be guilty; under obligation*. Strong's #2325 BDB #295.

291. **Masculine_noun:** which means *debt*. Strong's #2326 BDB #295.

292. **Proper_noun/location:** Chôwbâh (חֹבָה) [pronounced *khoh-BAW*], which means *hiding place; transliterated Hobah*. Strong's #2327 BDB #295. Gen. 14:15

Chôwbâh (חֹבָה) [pronounced <i>khoh-BAW</i>]	<i>hiding place;</i> transliterated <i>Hobah</i>	proper singular noun/location	Strong's #2327 BDB #295
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BDB: *a city north of Damascus to which Abraham pursued the kings who had pillaged Sodom.*¹⁰³

293. **Verb:** which means *to draw round; to make a circle*. Strong's #2328 BDB #295.

294. **Masculine_noun:** chûwg (חוּג) [pronounced *khoog*], which means *circle, sphere*. It is found only in Prov. 8:27 Job 22:14 Isa. 40:22. Strong's #2329 BDB #295. The Doctrine of Inspiration

295. **Feminine_noun:** which means *circle-instrument; compass*. Strong's #4230 BDB #295.

296. **Feminine_noun:** chîydâh (חֵידָה) [pronounced *khee-DAWH*], which means *something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision*. It is first found in Num. 12:8 and then not seen again until Judges 14:13–19 and then another half dozen times throughout Scripture. In the Psalms, we find this word only one other time: in Psalm 49:4. Strong's #2420 BDB #295. Judges 14:12 Psalm **78:2** Prov. 1:6

chîydâh (חֵידָה) [pronounced <i>khee-DAWH</i>]	<i>something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision</i>	feminine singular noun	Strong's #2420 BDB #295
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297. **Verb:** chûwd (חָוַד) [pronounced *khood*], which means *to propound a riddle, to put forth a riddle, to offer up a riddle, to propose an enigma, to set forth a parable*. Strong's #2330 BDB #295. Judges 14:12

298. **Feminine_noun:** Chavvâh (חַוָּה) [pronounced *khahv-VAW*], which means *life, living; transliterated Eve*. Strong's #2332 BDB #295. Gen. 3:20 4:1

Chavvâh (חַוָּה) [pronounced <i>khahv-VAW</i>]	<i>life, living; transliterated Eve, Havah</i>	feminine singular noun	Strong's #2332 BDB #295
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299. **Masculine_noun:** which means . Is this the correct Strong's? Strong's #3171 BDB #295.

¹⁰³ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2327.

300. **Feminine_noun:** chavvâh (חַוָּה) [pronounced *khahv-VAW*], which means *life; family, tribe, village*. Strong's #2333 BDB #295.
301. **Proper_noun_location:** chavvôwth (חַוּת) [pronounced *khahv-VOHTH*], **spelling/Strong might be wrong** which is a masculine construct which means *village, tent village*. In other words, although this apparently specifies a specific area, it means *villages of Jair*. It does not mean *town* but *tent-villages*. This is the plural of Strong's #2333. Strong's #2334 BDB #295. Num. 32:41 Judges 10:4
302. **Gentilic_adjective:** Chivvîy (חִיבִי) [pronounced *khihv-VEE*], which means *villagers*, transliterated *Hivite*. Strong's #2340 BDB #295. Gen. 10:17 34:1 Deut. 20:17 Judges 3:3 2Sam. 24:7

Chivvîy (חִיבִי) [pronounced <i>khihv-VEE</i>]	<i>villagers</i> , transliterated <i>Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
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303. **Gentilic_adjective:** Machăvîym (מַחְוִיִּם) [pronounced *mahkh-uhv-EEM*], which means *propagators*; transliterated *Mahavite*. Strong's #4233 BDB #296. 1Chron. 11:46*

Machăvîym (מַחְוִיִּם) [pronounced <i>mahkh-uhv-EEM</i>],	<i>propagators</i> ; transliterated <i>Mahavite</i>	gentilic singular adjective with the definite article	Strong's #4233 BDB #296
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304. **Verb3:** chāvâh (חָוָה) [pronounced *khaw-VAH*], which means *to breathe out; to live* and therefore, *to tell, to declare, to show*. Strong's #2331 BDB #296. Job 15:17 Psalm 19:2
305. **Feminine_noun:** which means *a declaration*. Strong's #262 BDB #296.
306. **Masculine_noun:** chôwach (חֹוֶחַ) [pronounced *KHOH-ahkh*], which means *a brier, a bramble, a hook, ring, fetter*. What ties these words together is that they attach themselves to one another. Strong's #2336–2337 BDB #296. 1Sam. 13:6

chôwach (חֹוֶחַ) [pronounced <i>KHOH-ahkh</i>]	<i>a brier, a bramble, a hook, ring, fetter</i>	masculine plural noun (with the definite article)	Strong's #2336 & #2337 BDB #296
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307. **Masculine_noun:** which means *hook, ring, fetter*. Strong's #2397 BDB #296.
308. **Masculine_noun:** chût (חֹוֹט) [pronounced *khoof*], which means *thread, string, cord, line*. It is something which could be snapped easily in Judges 16:12. In its other occurrences, that may or may not be the case (Gen. 14:23 1Kings 7:15 Eccles. 4:12 SOS 4:3 Jer. 52:21*). However, nowhere do we find this word used where it could **not** conceivably be a *thread* or a very thin line of string. However, now I recall Thieme speaking of a Hebrew word for *faith*, where it was a thread, that, by itself, could be snapped easily; but when wound into a rope, took on the strength of the rope. Only in Joshua 2:18 do we find this word used where it could not

conceivably be a *thread* or a very thin line of string. Strong's #2339 BDB #296. Gen. 14:23 Joshua 2:18 Judges 16:12

chûṭ (חוּט) [pronounced <i>khooṭ</i>]	<i>thread, string, cord, line</i>	masculine singular noun	Strong's #2339 BDB #296
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309. **Proper_noun_location:** Chăvîylâh (חֶלְיָלָה) [pronounced *khuh-vee-LAW*], which means *sand-land, wet sand* and is transliterated *Havilah*. Strong's #2341 BDB #296. Gen. 2:11 10:7, 29 25:18 1Sam. 15:7

Chăvîylâh (חֶלְיָלָה) [pronounced <i>khuh-vee-LAW</i>]	<i>circle; sand-land, sand region, wet sand</i> and is transliterated <i>Havilah, Chavilah</i>	proper noun, location	Strong's #2341 BDB #296
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310. **Verb1:** chûwl (לִוּל) [pronounced *khool*], which means, *to turn, to turn around, to be twisted*. More specifically, it means ❶ *to dance [in a circle]*; ❷ *to be twisted, to be hurled [on or against something]*; ❸ *to twist oneself, to writhe, to writhe in pain* (used of giving birth); ❹ *to bring forth [in birth]*; ❺ *to tremble* (probably from the palpitation of the heart); ❻ *to be strong, to be firm*; ❼ *to wait, to stay, to delay*. Allow me to add an eighth meaning: ❽ *to spin, to rotate on an axis*. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7). The short version for this meaning is *brought forth, born*. The indication is that there was pain and suffering and great upheaval in the earth prior to the existence of mountains; a guess of mine is that the world was less flat than Houston, but much flatter than the lower costal ranges in California. Strong's #2342 BDB #296. Gen. 8:9 Deut. 2:25 Judges 3:25 21:21 1Sam. 31:3 2Sam. 3:29 Job 15:7, 20 Psalm 29:8, 9 55:4 90:2 96:9 114:7

chûwl (לִוּל) [pronounced <i>khool</i>]	<i>to turn, to turn around, to be twisted</i>	3 rd person masculine singular, Qal imperfect	Strong's #2342 BDB #296
chûwl (לִוּל) [pronounced <i>khool</i>]	<i>turn, turn around, writhe [in pain]; be twisted; tremble, fear</i>	2 nd person masculine plural, Qal imperative	Strong's #2342 BDB #296
chûwl (לִוּל) [pronounced <i>khool</i>]	<i>to cause to tremble</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2342 BDB #296

This word has a variety of Qal meanings, many of which proceed from the main meanings given (*to turn, to turn around, to be twisted*). Chûwl means ❶ to dance [in a circle]; ❷ to be twisted, to be hurled [on or against something]; ❸ to twist oneself, to writhe, to writhe in pain (used of giving birth—Isa. 26:17 45:10 51:2); ❹ to bring forth [in birth]; ❺ to tremble (probably from the palpitation of the heart—see 1Chron. 16:30, Psalm 96:9); ❻ *to be strong, to be firm*; ❼ *to wait, to stay, to delay*; ❽ *to spin, to rotate on an axis*. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7).

Although this is not an uncommon verb, it is found primarily in poetry. This is the only time we find this verb in 1Samuel. As far as the books of Samuel, Kings and Chronicles go, this verb is found once in 1 and 2 Samuel each and twice in Chronicles.

chûwl (חול) [pronounced <i>khool</i>]	<i>to be born</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2342 BDB #296
chûwl (חול) [pronounced <i>khool</i>]	<i>to dance in a circle; to bring forth, to create, to form; to tremble; to wait for</i>	3 rd person masculine singular, Pilel imperfect	Strong's #2342 BDB #296
chûwl (חול) [pronounced <i>khool</i>]	<i>to be born; to be brought forth</i>	3 rd person masculine singular, Pulal imperfect	Strong's #2342 BDB #296
chûwl (חול) [pronounced <i>khool</i>]	<i>to twist oneself, to hurl onself; to rush violently; to writhe with pain; to wait for</i>	3 rd person masculine singular, Hithpolel imperfect	Strong's #2342 BDB #296
chûwl (חול) [pronounced <i>khool</i>]	<i>to be grieved [to be twisted inside]</i>	3 rd person masculine singular, Hithpapel imperfect	Strong's #2342 BDB #296

311. **Masculine_noun:** chôwl (חול) [pronounced *kohl*], which means *sand*. Strong's #2344 BDB #297. Gen. 22:17 32:12 2Sam. 17:11

chôwl (חול) [pronounced <i>kohl</i>]	<i>sand</i>	masculine singular noun, used as a collective noun	Strong's #2344 BDB #297
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312. **Masculine_noun:** which means *a writhing, anguish*. Strong's #2427 BDB #297.

313. **Feminine_noun:** which means *anguish*. Strong's #2427 BDB #297.

314. **Masculine_noun:** chêyl (חַיִל) [pronounced *khayl*], which means *rampart, fortress, defense fortification; ditch; an army*. Strong's #2426 BDB #298. 2Sam. 20:15

chêyl (חַיַּל) [pronounced <i>khayl</i>]	<i>rampart, fortress, defense</i> <i>fortification; ditch; an army</i>	masculine singular noun	Strong's #2426 BDB #298
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Also spelled chêt (חֵט) [pronounced *khayl*].

315. **Proper_noun/location:** Chêylâm (חַיְלָם) [pronounced *khay-LAWM*], which means *stronghold, fortress*; transliterated *Helam, Chelam*. Strong's #2431 BDB #298. 2Sam. 10:16

Chêylâm (חַיְלָם) [pronounced <i>khay-LAWM</i>]	<i>stronghold, fortress</i> ; transliterated <i>Helam, Chelam</i>	singular proper noun/location	Strong's #2431 BDB #298
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The alternate spelling is

316. **Proper_noun/location:** which means ; transliterated . Strong's #2432 BDB #298.

317. **Proper_noun/location:** which means ; transliterated . Strong's #2473 BDB #298.

318. **Masculine_proper_noun:** which means ; transliterated . Strong's #2497 BDB #298.

319. **Feminine_noun:** which means *anguish*. Strong's #2479 BDB #298.

320. **Masculine_noun:** mâchôwl (מַחֹוֹל) [pronounced *maw-KOHL*], which means *dance, dancing*. Strong's #4234 BDB #298. Psalm 149:3

mâchôwl (מַחֹוֹל) [pronounced <i>maw-KOHL</i>]	<i>dance, dancing</i>	masculine singular noun	Strong's #4234 BDB #298
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321. **Feminine_noun:** m^echôwlâh (מַחֹוֹלָה) [pronounced *m^ekhoh-LAW*], which means *dances, dancing* (which usually accompanies and celebrates a victory of some sort). For some reason, Young renders this *choruses*. Strong's #4246 BDB #298. Judges 11:34 21:21 1Sam. 18:6 21:11 29:5

m ^e chôwlâh (מַחֹוֹלָה) [pronounced <i>m^ekhoh-LAW</i>]	<i>dances, dancing</i> (which usually accompanies and celebrates a victory of some sort)	feminine plural noun with the definite article	Strong's #4246 BDB #298
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322. **Verb2:** chûwl (חָוַל) [pronounced *khool*], which means *to be firm, to be strong*; it also means *to wait, to stay*. This is a homonym, its twin means *to twist, to be twisted around*; and its homonym has a reasonable amount of support for its divergent meaning. However, the meanings are related—a rope consists of strands of weaker rope which are *twisted around* together in order to make the resultant rope *strong*. *Strength* or *twisting*, rather than *prosperity*, are the emphasis in Psalm 10:5. Note the rendering of the Septuagint (*profaned*) and the Latin Vulgate

renders this *defiled*. Therefore, we should take this to mean *twisted* or *deviant*. Strong's #2342 BDB #298. Job 20:21 Psalm 10:5

323. **Masculine_noun:** chayil (חַיִל) [pronounced *CHAH-yil*] and it means *efficiency, army, strength, valour, power, might*; as well as that which is gotten through strength—i.e., *wealth, substance*. Because one nation is stronger than a nation which it defeats, then it is able to rob them of their wealth. Therefore, chayil is used here as a metonymy¹⁰⁴ for *wealth*. The KJV adds the renderings *host, able, riches, worthily, virtuous, valour, valiant, activity, power*. *Substance* appears to be a good rendering for this verse, its first occurrence in Gen. 34:29 and Num. 31:9. *Army* (or, *host*) seems apropos for Gen. 47:6 Ex. 14:4, 9, 17 15:4. The TEV gives the interesting suggestion *qualified*. In Ruth 3:11, Rotherham and the KJV and the NKJV render this *virtuous*. In a footnote, Rotherham suggests *strong, worthy, capable*, citing Prov. 12:4 31:10, where the chayil is also used. Strong's #2428 BDB #298. Gen. 34:29 Deut. 8:17 33:11 Joshua 1:14 6:2 8:3 10:7 Judges 3:29 6:12 11:1 18:2 20:43 Ruth 2:1 3:11 4:11 1Sam. 2:4 9:1 10:26 14:48 16:18 17:20 18:17 31:12 2Sam. 2:7 8:8 13:28 17:10 22:33 23:20 24:2, 9 1Kings 1:42 1Chron. 5:24 7:2 8:40 Job 15:29 20:15, 18 21:7 Psalm 33:16 59:11 60:12 62:10 73:12 110:3 118:15

chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
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324. **Masculine_proper_noun:** Chûwl (חֻל) [pronounced *khool*], which means, *circle*; and is transliterated *Hul, Chul*. Strong's #2343 BDB #299.

Chûwl (חֻל) [pronounced <i>khool</i>]	<i>circle; and is transliterated Hul, Chul</i>	masculine singular proper noun	Strong's #2343 BDB #299
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325. **Adjective:** chûwm (חֹמ) [pronounced *khoom*], which means *darkened, dark color, dark brown, black*. Strong's #2345 BDB #299. Gen. 30:32

chûwm (חֹמ) [pronounced <i>khoom</i>]	<i>darkened, dark color, dark brown, black</i>	masculine singular adjective	Strong's #2345 BDB #299
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326. **Verb:** chûç (חָוַץ) [pronounced *khoos*] and it means *to pity, to look upon with compassion*. Strong's #2347 BDB #299. Deut. 13:8 Judges 12:9 1Sam. 24:10

¹⁰⁴ A metonymy [pronounced *me-TON-i-mee*] is the exchange of one noun for a related noun.

chûç (חֻץ) [pronounced <i>khoos</i>]	<i>to pity, to look upon with compassion</i>	2 nd person masculine singular, Qal imperfect	Strong's #2347 BDB #299
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327. **Masculine_proper_noun:** Strong's #2349 BDB #299.

328. **Gentilic_adjective:** which means , transliterated . Strong's #2350 BDB #299.

329. **Masculine_noun:** chûts (חוץ) [pronounced *khoots*], which means *outside, street; out of the city (the fields, country, deserts); our of doors, abroad*. In the plural, it means *streets*, generally speaking. See the *he locale* under Grammar. Strong's #2351 BDB #299. Gen. 9:22 15:5 19:16 24:11, 29, 31 Joshua 2:19 Judges 12:9 19:25 1Sam. 9:26 2Sam. 12:17 22:43 Job 18:17 Psalm 41:6 Prov. 1:20

chûts (חוץ) (חוץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
chûts (חוץ) (חוץ) [pronounced <i>khoots</i>]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the <i>he locale</i>	Strong's #2351 BDB #299

330. **Adjective:** which means *outer, external*. Strong's #2435 BDB #300.

331. **Verb2:** which means *to compress, to encompass, to bandage*. Strong's #none BDB #300.

332. **Masculine_noun:** which means *bosom*. Psalm 74:11 and probably a misprint for below. Strong's #2436 BDB #300.

333. **Masculine_noun:** chêtq (חֵטָּק or חֵטָּק) [pronounced *khayk*], which means *bosom, hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst*. The idea here is this is within Job. Strong's #2436 BDB #300. 2Sam. 12:3, 8 1Kings 1:2 Job 19:27 Psalm 89:50

chêtq (חֵטָּק or חֵטָּק) [pronounced <i>khayk</i>]	<i>bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst</i>	masculine singular noun	Strong's #2436 BDB #300
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334. **Proper_noun/location:** Strong's #2712 BDB #301.

335. **Verb1:** which means *to be white, to grow white, to become pale*. Strong's #2357 BDB #301.

336. **Masculine_noun1:** which means *white stuff*. Strong's #2353 BDB #301.

337. **Masculine_noun:** which means *white stuff*. Strong's #2355 BDB #301.

338. **Masculine_noun:** which means *white [bread or cake]*. Strong's #2751 BDB #301.

339. **Masculine_proper_noun:** which means *white stuff*; transliterated . Strong's #2354 BDB #301.
340. **Masculine_proper_noun:** Chûwray (יִרֹחַ) [pronounced *khoo-RAH-ee*], which means *linen-worker, linen weaver*; transliterated *Hurai*. Strong's #2360 BDB #301. 1Chron. 11:32

Chûwray (יִרֹחַ) [pronounced <i>khoo-RAH-ee</i>]	<i>linen-worker, linen weaver</i> ; transliterated <i>Hurai</i>	masculine singular proper noun	Strong's #2360 BDB #301
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341. **Masculine_proper_noun:** which means ; transliterated . Strong's #2359 BDB #301.
342. **Masculine_proper_noun:** which means ; transliterated . Strong's #2437 BDB #301.
343. **Verb2:** which means *to bend, to turn, to incline*. When used of man, it means *to be weak*. Strong's #none BDB #301.
344. **Masculine_noun1:** which means *hollow*. Strong's #2735 BDB #301.
345. **Proper_noun/location:** which means ; transliterated . Strong's #2362 BDB #301.
346. **Verb1:** chûwsh (שׁוּחַ) [pronounced *khoosh*], which means *to rush, to hasten, to come swiftly, to approach swiftly, to make haste, to move swiftly, to act quickly*. It sounds a little like our verbalized sound effect *whoosh*. It has a secondary meaning of *strong feelings of emotion, internal feelings of urgency*. Strong's #2363 BDB #301. [#2439 is related]. Deut. 32:35 Judges 20:37 1Sam. **20:38** Job 20:2 Psalm 55:8

chûsh (שׁוּחַ) [pronounced <i>khoosh</i>]	<i>to rush, to hasten, to come swiftly, to approach swiftly, to make haste, to move swiftly, to act quickly</i>	2 nd person masculine singular, Qal imperative	Strong's #2363 BDB #301
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Notice that chûsh sounds a little like our verbalized sound effect *whoosh*. It has a secondary meaning of *strong feelings of emotion, internal feelings of urgency*.

chûsh (שׁוּחַ) [pronounced <i>whoosh</i>]	<i>to show haste, to act quickly [swiftly], to hasten; to come [approach] quickly [swiftly]; to enjoy; to be excited</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2363 BDB #301
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347. **Adverb:** which means *quickly [in reference to the passing of a human life]*. Psalm 90:10.* Strong's #2440 BDB #301.
348. **Verb2:** chûsh (שׁוּחַ) [pronounced *whoosh*], which means *to feel, to enjoy (with the senses)*. See **above**. Strong's #2363 BDB #301.

349. **Masculine_proper_noun:** which means *a son*; transliterated . Strong's #2364 BDB #302.

350. **Gentilic_adjective:** Chushâthîy (חֻשְׁאִתִּי) [pronounced *khoo-shaw-THEE*], which means *haste; an inhabitant of Hushah*; transliterated *Hushathite*. Gentilic adjective of foregoing. Strong's #2843 BDB #302. 2Sam. 21:18 23:27 1Chron. 11:29

Chushâthîy (חֻשְׁאִתִּי) [pronounced <i>khoo-shaw-THEE</i>]	<i>haste; an inhabitant of Hushah</i> ; transliterated <i>Hushathite</i>	gentilic singular adjective with the definite article	Strong's #2843 BDB #302
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351. **Masculine_proper_noun:** Chûwshay (חֻשַׁי) [pronounced *khoo-SHAH-ee*], which means *to make haste, to hurry*; transliterated *Hushai*. Strong's #2365 BDB #302. 2Sam. 15:32 16:16 17:5

Chûwshay (חֻשַׁי) [pronounced <i>khoo-SHAH-ee</i>]	<i>to make haste, to hurry</i> ; transliterated <i>Hushai</i>	masculine singular proper noun	Strong's #2365 BDB #302
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352. **Feminine_proper_noun:** which means ; transliterated . Strong's #2366 BDB #302.

353. **Masculine_proper_noun:** which means ; transliterated . Strong's #2366 BDB #302.

354. **Masculine_proper_noun:** which means ; transliterated . Strong's #2367 BDB #302.

355. **Verb:** châzâh (חָזָה) [pronounced *khaw-ZAW*], which means *to see, to behold; to see [God], therefore, to enjoy His favor, to know Him*; [followed by bêyth preposition]: *to look upon, to contemplate; to choose*. This is the word for see used most often in poetry. It may be the very poetical word for *to see*, which can almost mean *to behold*. Strong's #2372 BDB #302. 2Sam. (15:27) Job 8:17 Psalm 46:8 63:2

châzâh (חָזָה) [pronounced <i>khaw-ZAW</i>]	<i>to see, to behold; to see [God], therefore, to enjoy His favor, to know Him; to choose</i>	3 rd person masculine singular, Qal imperfect	Strong's #2372 BDB #302
châzâh (חָזָה) [pronounced <i>khaw-ZAW</i>]	<i>to look upon, to contemplate</i>	3 rd person masculine singular, Qal perfect followed by the bêyth preposition	Strong's #2372 BDB #302

356. **Masculine_noun:** chôzeh (חֹזֶה) [pronounced *khoh-ZEH*], which means, 1) *seer*; 1a) *seer*; 1b) *vision*. BDB definitions only. The present active participle of the verb above. Strong's #2374. 2Sam. (15:27) 24:11

chôzeh (חֹזֶה) [pronounced <i>khoh-ZEH</i>]	seer; prophet; vision; covenant [based upon a vision]	masculine singular noun	Strong's #2374 BDB #302
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It is the present active participle of the verb *châzâh* (חָזָה) [pronounced *khaw-ZAW*], which means, *to see, to behold; to see [God], therefore, to enjoy His favor, to know Him; to choose*. Strong's #2372 BDB #302.

357. **Masculine_noun:** *châzôwn* (חָזוֹן) [pronounced *khaw-ZOHN*], which means *vision, a prophetic vision, a divine revelation; an oracle*. Strong's #2377 BDB #302. 1Sam. 3:1 1Chron. 17:15 Psalm 89:19

<i>châzôwn</i> (חָזוֹן) [pronounced <i>khaw-ZOHN</i>]	<i>vision, a prophetic vision, a divine revelation; an oracle</i>	masculine singular noun	Strong's #2377 BDB #302
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358. **Feminine_noun:** which means *visions (prophecies)*. Strong's #2376 BDB #303.

359. **Feminine_noun:** which means *vision, conspicuousness*. Strong's #2380 BDB #303.

360. **Masculine_noun:** *chizzâyôwn* (חִזְיָוֶן) [pronounced *khiz-zaw-YOHN*], which means *vision, night-vision; oracle, prophecy, revelation*. This does not have to have anything to do with divine revelation. Strong's #2384 BDB #303. 2Sam. 7:17 Job 20:8

<i>chizzâyôwn</i> (חִזְיָוֶן) [pronounced <i>khiz-zaw-YOHN</i>]	<i>vision, night-vision; oracle, prophecy, revelation</i>	masculine singular noun with the definite article	Strong's #2384 BDB #303
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361. **Masculine_proper_noun:** which means *vision*; transliterated . Strong's #2383 BDB #303.

362. **Masculine_proper_noun:** which means *El sees*; transliterated . Strong's #2371 BDB #303.

363. **Masculine_proper_noun:** which means *vision of El*; transliterated . Strong's #2381 BDB #303.

364. **Masculine_proper_noun:** which means *Yah has seen*; transliterated . Strong's #2382 BDB #303.

365. **Masculine_proper_noun:** *Yachăzîy'êl* (יַחְזִי'אֵל) [pronounced *yahkh-uh-zee-ALE*], which means *El [God] sees; seen of El* transliterated . Strong's #3166 BDB #303. 1Chron. 12:4 16:6

<i>Yachăzîy'êl</i> (יַחְזִי'אֵל) [pronounced <i>yahkh-uh-zee-ALE</i>]	<i>El [God] sees; seen of El transliterated Jahaziel</i>	masculine singular proper noun	Strong's #3166 BDB #303
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366. **Masculine_noun:** machăzeh (מַחֲזֶה) [pronounced *mahkh-uhz-EH*], which means *vision*. Strong's #4236 BDB #303. Gen. 15:1

machăzeh (מַחֲזֶה) [pronounced <i>mahkh-uhz-EH</i>]	<i>vision</i>	masculine singular noun	Strong's #4236 BDB #303
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367. **Feminine_noun:** which means *light, place of seeing, window*. Strong's #4237 BDB #303.

368. **Masculine_proper_noun:** which means *visions*; transliterated . Strong's #4238 BDB #303.

369. **Verb2:** which means *to be opposite from*. Strong's #none BDB #303.

370. **Masculine_noun:** which means *breast [of animals]*. Strong's #2373 BDB #303.

371. **Masculine_proper_noun:** Chăzôw (חֲזוֹ) [pronounced *khuhz-OH*], which means *vision, seeing; prophesying*; transliterated *Hazo, Chazo*. Strong's #2375 BDB #303. Gen. 22:22

Chăzôw (חֲזוֹ) [pronounced <i>khuhz-OH</i>]	<i>vision, seeing; prophesying; transliterated Hazo, Chazo</i>	masculine singular proper noun	Strong's #2375 BDB #303
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372. **Masculine_noun:** which means *thunder bolt, lightning flash*. Strong's #2385 BDB #304.

373. **Verb:** châzaq (חָזַק) [pronounced *khaw-ZAHK*], which means *to be strong, firm, to strengthen*. The root means *to fasten upon, to seize, to grow firm*; and this word came to mean *to be strong, firm, to strengthen*. It has four different meanings in the Qal: it means (1) *to tie up, to bind*; (2) *to hold fast, to adhere to, to be stuck to*; (3) *to be strong, firm, to strengthen, to increase in prosperity*; and, (4) when followed by *ל*, *to be urgent* (with someone), *to press, to coerce, to be persistent* (with someone). Related to these four basic meanings, when châzaq is followed by *מן* or *ל*, it means *to prevail over, to be stronger than*; when followed by a lâmed, it means *to persist* (in something), *to be constant, to be earnest*. It has been used in the Qal imperative to mean *be of good courage, be strong* (Deut. 31:6 2Sam. 10:12). The Hiphil means *to take, to strengthen, to repair, to hold fast*. In Deut. 22:25, it is found in the Hiphil perfect. This is followed by the bêt preposition and a feminine singular suffix. This all means **the man has caused strength against her**. Other translators render this *the man seizes her* (*The Amplified Bible*, NRSV), *the man force her* (*The Emphasized Bible*, KJV), *the man forces her* (NASB), *the man rapes her* (NIV), and *the man hath laid hold on her* (*Young's Literal Translation*). The Hiphil perfect of the same verb is translated *took, strengthened, repaired, hold fast* (2Sam. 15:5 2Chron. 26:8 Neh. 3:4 Job 27:6). In the Hiphil, this can mean *to seize, to hold fast to*; however, it still means *to make strong, to strengthen* and that is how it should be rendered. This is because this is

followed by the bêyth preposition (*in, at, by*) and the word tôm (תֹּם) [pronounced *tohm*], which means *completeness, integrity*. The Hithpael is the reflexive of the Piel (or intensive stem). In this Hithpael, this means *to strengthen oneself*, and can be taken figuratively to mean *take courage* (there are other Hithpael meanings). Strong's #2388 BDB #304. Gen. 19:16 21:18 Num. 13:20 Deut. 1:38 22:25 Joshua 1:6 10:25 11:20 23:6 Judges 1:28 3:12 7:8, 20 16:26 **19:4,25, 29** 20:22 1Sam. 4:9 15:27 17:35 23:16 30:6 2Sam. 1:11 2:7 3:6, 29 10:11 13:11, 14, 28 15:5 16:21 18:5 24:4 1Kings 1:50 2:2, 28 Job 2:3 8:15 18:9 Psalm 64:5 147:13 Prov. 3:18

châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 rd person masculine singular, Qal imperfect	Strong's #2388 BDB #304
When châzaq is followed by ׀ן or ׀ַ, it means <i>to prevail over, to be stronger than</i> ; when followed by a lâmed, it means <i>to persist (in something), to be constant, to be earnest</i> .			
The BDB meanings are <i>to be strong, grow strong; to prevail, prevail upon; to be firm, be caught fast, be secure; to press, be urgent; to grow stout, grow rigid, grow hard (bad sense); to be severe, be grievous; to strengthen</i> .			
châzêq (חָזַק) [pronounced <i>khaw-ZAYK</i>]	<i>to be strong, firm, to strengthen</i>	Qal active participle	Strong's #2388 & #2390 BDB #304 & #305
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>be of good courage, be strong</i>	2 nd person masculine singular, Qal imperative	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304

châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>holding [onto something], grabbing, holding fast, gaining [taking] possession of; strengthening, making strong, supporting; repairing; displaying strength [power]; prevailing [upon]</i>	Hiphil participle	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>those holding [onto something], the ones grabbing, those holding fast, the ones gaining [taking] possession of; strengthening, the ones making strong, those who are supporting; those who are repairing; the ones displaying strength [power]; those prevailing [upon]</i>	masculine plural Hiphil participle with the definite article	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to be confirmed, to be established; to strengthen oneself, to take courage; to show oneself to be strong or energetic; to aid, to assist</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>take courage, be strong [brave, courageous], show yourself to be strong [to aid, to assist]</i>	3 rd person masculine singular, Hithpael imperative	Strong's #2388 BDB #304
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	3 rd person masculine singular, Piel imperfect	Strong's #2388 BDB #304

In the imperative with an object, this may possibly mean, *give him respect, respect his authority, stand behind him.*

châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 rd person feminine singular, Qal imperfect	Strong's #2388 BDB #304
ʿĀram (עֲרָם) [pronounced <i>uh-RAHM</i>]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	proper noun, singular	Strong's #758 BDB #74
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 1 st person singular suffix	Strong's #4480 BDB #577

What appears to be the case is, the verb *châzaq* combines with the *min* preposition to mean *to be too strong for*. It is the *min* preposition which seems to add the concept of *greater than* or *more than*, which is not found in the verb alone.

374. **Adjective:** *châzâq* (חָזַק) [pronounced *khaw-ZAWK*], which means *strong, mighty* and is most often used with the substantive *hand*. Strong's #2389 BDB #305. Joshua 4:24 14:11 Judges 18:26 1Sam. 14:52 2Sam. 11:15

<i>châzâq</i> (חָזַק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305
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375. **Masculine_noun:** which means *strength*. Perhaps I should combine this with Strong's #2392. Strong's #2391 BDB #305.
376. **Feminine_noun:** which means *strength, force*. See below. Strong's #2393 BDB #305.
377. **Masculine_noun:** which means *strength*. Strong's #2392 BDB #305.
378. **Feminine_noun:** *châzêqâh* (חֲזֵקָה) [pronounced *khawzê-KAW*], which means *strength, might, violence*. This is the same word used of Egypt over Israel back in Ex. 3:8. Even though it reads that they disputed with Gideon violently, the meaning refers more to great vigor and passion. Strong's #2394 BDB #306. Judges 4:3 8:1 1Sam. 2:16

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
châz ^e qâh (חֲזָקָה) [pronounced khawz ^e -KAW]	<i>strength, might, violence; force</i>	feminine singular noun	Strong's #2393 & #2394 BDB #305–306

With the bêyth preposition, this means *by force* or *with violence*.

Although both BDB and Gesenius list these Strong #'s separately, the primary difference is a vowel point, which could indicate nothing more than a slight difference in regional pronunciation, rather than an actual substantive difference. The definitions given from both sources are similar enough to consider these as the same word.

379. **Masculine_noun:** which means *swine, boar*. Strong's #2388 BDB #306.
380. **Verb:** châṭâ' (חָטָא) [pronounced khaw-TAW], which means *to sin, to miss, to miss the mark, to violate the law, to err*. This word occurs only eight times in Genesis (Gen. 20:6, 9 31:39 39:9 40:1 42:22 43:9 44:32) and only seven times in Exodus prior to Ex. 32 (Ex. 5:16 9:27, 34 10:16 20:20 23:33 29:36). After the Law, we find this word much more often—three times in Ex. 32 to describe the transgression of the Jews against God in the constructing of the golden calf (vv. 30–33), over fifteen times in Leviticus (a shorter book than Exodus and Genesis) and several times thereafter. It is not that there were not some laws of God which were understood and which could be transgressed. Job understood that there were certain laws of God, as did his friends, although they did not always agree on what these laws were or who had transgressed them. The most popular translation of this word is *sin*, however *transgress, miss, miss the mark, err* are also reasonable translations. However, it would be nice to update this word to a modern vocabulary, which will be difficult to do in this era of nonjudgmental everyone needs self-esteem mind set. When an object is given in context (such as, this particular verse), *deviate, stray from, go astray from or transgress* might be acceptable translations. When it comes to committing an act of sin, *commit a transgression* is wordy, but reasonable. Two other wordy, but good translations would be *subvert [God's Law], transgress [the Law]*. However, when this verb is found in the Piel, it appears to mean *unsin, purify* (Piel perfect: Ex. 29:36 Lev. 14:52 Num. 19:19 Ezek. 43:20, 22 45:18; Piel Infinitive: Lev. 14:49 Ezek. 43:23; Piel imperfect: Gen. 31:39 Lev. 8:15 9:15 2Chron. 29:24 Psalm 51:9; Piel participle: Lev. 6:26; and the Hithpael future: Num. 8:21 19:12, 13, 20 31:19, 20, 23 Job 41:25).¹⁰⁵ I wonder if there might be just a complete identification with sin here? This will take some more study; however, for right now, I will take the easy way out and go with the

¹⁰⁵ This is a definitive listing of verses.

scholarship to date. The Brown Drive Briggs goes into detail with this verb in the Qal stems and their variations, but only devotes a paragraph to the Piel and related stems. Alfred Edersheim suggests the translation *unsinned*.¹⁰⁶ Judges 20:16 uses this word for a slinger missing a target. Prov. 19:2 uses this for *making a misstep, stumbling, falling*. Therefore, in Job 5:24, I will render this as *miss*. Strong's #2398 BDB #306. Gen. 20:6, 9 31:39 Lev. 4:1 Num. 8:21 Deut. 1:41 20:18 Joshua 7:20 20:16 1Sam. 2:25 12:10, 23 14:33 15:24, 30 19:4 24:11 26:21 2Sam. 12:13 19:20 24:10 Job 1:5, 22 2:10 5:24 Psalm 41:4 51:4, 7 106:6

châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong; to deviate [from], to stray from, to go astray from [with an object]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to bear the blame [for sin], to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin [uncleanness]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2398 BDB #306
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss the mark, to induce [cause, lead into] to sin [violate the law], to bring into guilt [condemnation, punishment]; to cause to be accused of sin; to declare guilty, to codemn</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2398 BDB #306

¹⁰⁶ Bible History Old Testament, by Alfred Edersheim, ©1995, p. 236.

châtâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to miss oneself, to lose oneself; to wander from the way; to purify oneself of uncleanness [sin] transgression</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2398 BDB #306
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381. **Masculine_noun:** chêt' (חֵט) [pronounced *kheyf*], which means *sin, offense, fault; penalty for sin, calamity*. Strong's #2399 BDB #307. Deut. 21:22 22:26 Psalm 51:5 103:10

chêt' (חֵט) [pronounced <i>kheyf</i>]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307
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382. **Masculine_noun/adjective:** chattâ' (חָטָא) [pronounced *khat-TAW*], which means *sinner, deviates, deviants, transgressors*. This is an adjective used exclusively as a substantive. This word occurs surprisingly few times in the Old Testament (18, and only 3 times in the Pentateuch). Strong's #2400 BDB #308. Gen. 13:13 1Sam. 15:18 1Kings 1:21 Psalm 51:13 105:35 Prov. 1:10

chattâ' (חָטָא) [pronounced <i>khat-TAW</i>]	<i>sinner, deviates, deviants, transgressors; criminals; those subject to condemnation</i>	masculine plural noun	Strong's #2400 BDB #308
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383. **Feminine_noun:** which means *sinful thing*. Strong's #2402 BDB #308.

384. **Feminine_noun:** châtâ'âh (חֵטְאָה) [pronounced *khuht-aw-AW*], which means *sin, sin offering; sacrifice for sin*. Different vowel pointing and ends in an *h* is how this is differentiated from below. This is found far less often. Strong's #2401 BDB #308. Gen. 20:9 Psalm 32:1

châtâ'âh (חֵטְאָה) [pronounced <i>khuht-aw-AW</i>]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308
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385. **Feminine_noun:** chattâ'th (חֵטְאָת) [pronounced *khat-TAWTH*], which means *misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune*. Strong's #2403 BDB #308. The Doctrine of Fasting (Isa. 58:1) Gen. 4:7 18:20 31:36 Num. 8:7 Joshua 24:19 1Sam. 2:17 12:19 14:38 15:23 20:1 2Sam. 12:13 Psalm 32:5 51:2 59:3, 12

chattâ'th (חֵטְאָת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 1 st person singular suffix	Strong's #2403 BDB #308
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This is also spelled chattâ'âh (חֵטְאָה) [pronounced *khat-taw-AW*].

386. **Verb:** which means *to cut or gather wood*. Strong's #2404 BDB #310.
387. **Feminine_plural_noun:** which means *dark-hued stuffs*. Strong's #2405 BDB #310.
388. **Verb:** which means *to hold in, to restrain*. Strong's #2413 BDB #310.
389. **Verb:** châṭaph (חַטַּף) [pronounced *khaw-TAHF*], which means *to catch, to seize*. Judges 21:21 Psalm 10:9.* Strong's #2414 BDB #310. Psalm 10:9.
390. **Masculine_noun:** which means *a branch, twig*. Strong's #2415 BDB #310.
391. **Verb:** châyâh (חַיָּה) [pronounced *khaw-YAW*], which means, *to live, to have life, to revive, to recover health, to be healed, to be refreshed*. It means, ❶ *to live, to have life*; ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezek. 37:5); ❹ *to recover health, to be healed* (Gen. 20:7 Joshua 5:8); ❺ *to be refreshed* when one is weary or sad (Gen. 45:27 Judges 15:19). Notice how close it is to the verb hâyâh (הָיָה) [pronounced *haw-YAW*]? It means *to live, to have life*; in context, it means *to remain, to survive, to exist*. In the Piel stem, it does not mean to give life to a newly-born child (Job 33:4) nearly as often as it means *to sustain life, to deliver out of danger so that one remains alive, to preserve life* (Gen. 12:12 Ex. 1:17 1Sam. 27:11 Job 36:6). In the Hiphil, it means *to keep alive, to deliver from death, to grant life*. In the Piel, It means, ❶ *to cause to live, to make alive*; ❷ *to keep alive*; ❸ *to call back to life; to restore life*. Strong's #2421 & #2425 BDB #310. Gen. 3:(20), 22 5:3 6:19 7:3 9:28 11:11 12:12, 13 17:18 19:19, 20, 32 20:7 27:40 31:32 Num. 24:23 Deut. 4:1 6:24 20:16 32:39 Joshua 2:12 5:8 6:25 **9:15**, 19 Judges 8:19 15:19 1Sam. 2:6 10:24 27:9 2Sam. 1:10 8:2 12:3 16:16 1Kings 1:25, 31 1Chron. 11:8 Job 7:16 21:7 Psalm 33:19 41:2 89:48 118:17

châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
It means, ❶ <i>to live, to have life</i> ; ❷ <i>to continue safe and sound</i> (Joshua 6:17 Num. 14:38); ❸ <i>to live again, to revive</i> (I King 17:22 Ezek. 37:5); ❹ <i>to recover health, to be healed</i> (Gen. 20:7 Joshua 5:8); ❺ <i>to be refreshed</i> when one is weary or sad (Gen. 45:27 Judges 15:19).			
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to keep alive, to deliver from death, to grant life</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2421 & #2425 BDB #310
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2421 & #2425 BDB #310

392. **Adjective/noun:** chay (חַי) [pronounced *KHAH-ee*], which means *living, alive*. It can be used of God, man, animals and of flesh. It is sometimes translated *raw*. Reorganized for Psalm 7 (1Sam. 26 and later). Strong's #2416 BDB #311. Gen. 27:46 [Lev. 13:13 14:6 Deut. 28:66 Ruth 2:20a Job 10:12 Psalm 104:33—these might go with below; I need to fix these references] Gen. 1:20 2:7, 9 3:1, 14, 20, 22 6:17 7:14 8:21 9:3 18:10 25:6, 7, 17 Joshua 8:23 Judges 8:19 1Sam. 1:11, 26, 2:15 14:39 15:8, 55 17:26 19:6 20:3 25:5, 29 26:11 28:10 29:5 2Sam. 2:27 12:5 14:11, 19 15:21 18:14, 18 22:47 23:11 1Kings 1:29 Job 19:25 Psalm 146:2 Prov. 3:2

chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>life</i>	substantive; masculine singular noun	Strong's #2416 BDB #311
chayyâh (חַיָּה) [pronounced <i>khay- YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense	Strong's #2416 BDB #312

See below for feminine.

chayyîym (חַיִּים) [pronounced <i>khay- YEEM</i>]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the definite article	Strong's #2416 BDB #311
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See below for the masculine plural substantive.

393. **Adjective/preposition_compound:** 1Sam. 25:6

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
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chay (חַי) [pronounced KHAH-ee]	<i>living, alive</i>	adjective with the definite article; pausal form	Strong's #2416 BDB #311
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Keil and Delitzsch actually spend some time examining the lâmed preposition and chay together, concluding that the meaning is obscure, and suggesting *long life* or *good fortune to you* might be the proper understandings of this word.¹⁰⁷

394. **Compound:** 2Sam. 19:34

yâmîym (יָמִיִּם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנִיִּם) [pronounced shaw- NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּיִּם) [pronounced khay- YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 1 st person singular suffix	Strong's #2416 BDB #311

The phrase *days of years of my life* is called a *pleonasm* [pronounced PLAY-oh-nasm] or a *redundancy*.¹⁰⁸ There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life*, but he is not ready to live out this life in the palace with David.

These words together mean, *how many years I still have to live*.

Keil and Delitzsch: *How many days are there of the years of my life = how long shall I have yet to live*.¹⁰⁹

395. **Masculine_noun2:** chay (חַי) [pronounced KHAH-ee], which means *kinsfolk*. 1Sam. 18:18.* Possibly incorrectly pointed? Strong's #2416 BDB #311.

396. **Feminine_noun1:** chayyâh (חַיָּה) [pronounced khay-YAW], which means *living thing, animal, organisms, life forms*. We have no little difficulty here. There are four different words assigned to one Strong's #. Now, occasionally we have homonyms, where the same word has one Strong's #, but then two different meanings (most often, however, they are related meanings, as we have seen). However, here we have four different words, found on pp. 311–313 of *The New Brown-Driver-Briggs-*

¹⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 25:4–8.

¹⁰⁸ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

¹⁰⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 19:32–37.

Gesenius Hebrew-English Lexicon. To make matters more difficult, the *New Englishman's Hebrew Concordance* lists these as one word like Strong does. This particular word is used most often for the life of animals (Gen. 8:17 Lev. 11:2, 27 Psalm 104:25); however, it can refer to *life* in general (Job 33:18, 20, 22 Psalm 143:2). In this case, the word refers to life in general, as God took the life of all the first-born, man and beasts. The KJV usually renders this *beasts*, given the right context. My guess here, given this context, would be, generally, *mammals* or *wild animals*. **I may want to distinguish singular from plural (BDB #312 vs. 313?** Strong's #2416 BDB #312. Gen. 8:1, 17 9:2, 5 1Sam. 17:46 18:18 2Sam. 1:23 21:10 Psalm 52:5 68:10 78:50 104:5 148:10

chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
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397. **Feminine_noun2:** chayyâh (חַיָּה) [pronounced *khay-YAW*], which means *community*. Some dubious passages here. 2Sam. 23:13 = 1Chron. 11:15. See above. Strong's #2416 BDB #312.
398. **Adjective:** which means *having the vigor of life, lively*. Strong's #2422 BDB #313.
399. **Masculine_substantive_plural_abstract:** chayyîym (חַיִּים) [pronounced *khay-YEEM*], means *being alive, being vigorous, having life, sustaining life, living prosperously*—it is life as opposed to death. It is the plural abstract emphatic word for *life*; although it is in the plural, in the English, we usually translate it in the singular. There is possibly another couple of ways of looking at this noun. We have a spiritual, a physical and a soulish life; an unbeliever has only a physical and a soulish life. Our human spirit is our immaterial portion which can commune with God; when our physical being, our soulish expressions to others and our spiritual lives all reflect God's glory and praise to Him, then we are singing to him in our lives. The other possible way to look at this is that, for many of us, our life consists of many lives. I personally have a life that appears to be different, depending upon where I lived and worked and what overall decisions which I had made for my life. This word takes into account these different transitions in our life. What this does not support is the concept of reincarnation, which we have covered previously. While most of the lexicons give this in the singular, it is probably best to give it in the plural as it is found: chayyîym (חַיִּים) [pronounced *khahy-YEEM*]*—my trouble is with the double y's (י). When a consonant in the middle of a word carries a dagesh with it, that consonant is doubled. How exactly you can end a syllable with a y, and then be able to pronounce it, I don't exactly know. My guess is that the first y is a part of the pronunciation of the vowel (like the Greek diphthong). The lexicons which I have which give a pronunciation for this (Strong's and the New Englishman's*

Concordance) both have this word in the singular. The word for *lives* is an plural abstract adjective used as a substantive. [**Verb (above)**: Once we get past the pronunciation, this word is built upon the verb *châyâh*, which means *to live, to exist, to enjoy life*. [Strong's #2421 & 2425 BDB #310]. Strong's #2416 BDB #313. Gen. 7:11, 15 23:1 25:7 26:19 [Lev. 13:13 14:6 Deut. 28:66 Job 10:12 Psalm 104:33—these might go with above; I need to fix these references] 1Sam. 7:15 2Sam. 15:21 19:6 1Kings 2:24 Job 3:20 Psalm 7:5 21:4 23:6 34:12 56:13 63:3, 4 103:4 133:3 142:5 Prov. 1:12 2:19 3:18

chây (חַי) [pronounced <i>khay</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective with the definite article	Strong's #2416 BDB #313

400. **Feminine_noun_abstract:** chayûwth (חַיֻּוֹת) [pronounced *khah-YOUTH*], which means *life, living*. Strong's #2424 BDB #313. 2Sam. 20:3*

chayûwth (חַיֻּוֹת) [pronounced <i>khah-YOUTH</i>]	<i>life, living</i>	feminine singular noun abstract	Strong's #2424 BDB #313
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This abstract noun occurs only here in 2Sam. 20:3.

401. **Feminine_noun:** mîch^eyâh (מִיֶּחַיָּהּ) [pronounced *mee-kh'YAWH*] which means *life, living, sustenance, life-sustenance, survival*. Although it is found only eight times in the Old Testament (Gen. 45:5 Lev. 13:10, 24 Judges 6:4 17:10 2Chron. 14:13 Ezra 9:8–9*), it seems to have almost half as many meanings (according to BDB). One of the best rules I have come up with (which may not be original with me) is that God the Holy Spirit often has given us clues as to the meaning of a word, if not a reasonable definition, the first time it occurs in Scripture. In Gen. 45:5, a purpose of Joseph's being taken into slavery is described by this one word mîch^eyâh (however, it is not the only reason; more are given in Gen. 45:7–8). What happened, is that some translators allowed Gen. 45:7–8 and God's clearly stated purpose in these verses, *to preserve the lives of the Israelites*, to cloud the

translating of v. 5. Mîch^eyâh means simply *life, living, sustenance, life-sustenance, survival*, and in most instances, the words *sustenance, life-sustenance*, are good translations. Joseph would preserve the lives of the Israelites (v. 7), but a related concept is in view in this verse, and that is life-sustenance. Joseph would develop great storehouses of grain for life-sustenance. In Leviticus, we have a more difficult time with this word; however, in some diseases, flesh dies and peels off or falls off and in some instances, the flesh remains *viable*; it is the latter case here. Strong's #4241 BDB #313. Lev. 4:23 Judges 6:4 17:10

402. **Masculine_proper_noun:** which means *El [God] lives*; transliterated . Strong's #2419 BDB #313.

403. **Masculine_proper_noun:** Y^echîy'êl (יְחִי'ֵל) [pronounced *y^ehkh-ee-ALE*], which means *may El [God] live*; transliterated *Jehiel*. Strong's #3171 BDB #313. 1Chron. 15:18 16:5

Y ^e chîy'êl (יְחִי'ֵל) [pronounced <i>y^ehkh-ee-ALE</i>]	<i>may El [God] live</i> ; transliterated <i>Jehiel</i>	masculine singular proper noun	Strong's #3171 BDB #313
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Alternate spelling with pronunciation yekh-av-ale.

404. **Masculine_proper_noun:** which means ; transliterated . Strong's #3172 BDB #313.

405. **Masculine_proper_noun:** Y^echîyyâh (יְחִי'יָהּ) [pronounced *y^ekh-ee-YAW*], which means *may Yah [Jehovah] live*; transliterated *Jehiah*. Strong's #3174 BDB #313. 1Chron. 15:24*

Y ^e chîyyâh (יְחִי'יָהּ) [pronounced <i>y^ekh-ee-YAW</i>]	<i>may Yah [Jehovah] live</i> ; transliterated <i>Jehiah</i>	masculine singular proper noun	Strong's #3174 BDB #313
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406. **Verb:** châkâh (חָכָה) [pronounced *khaw-KAWH*], and it means *to wait, to wait with anticipation, to long for*. The latter meanings are apropos when followed by the lamed preposition, which is what we have here. The connection is that one will wait for something that one desires. Strong's #2442 BDB #314. Job 3:21 Psalm 33:20 106:13

châkâh (חָכָה) [pronounced <i>khaw-KAWH</i>]	<i>to wait, to wait with anticipation, to long for</i>	3 rd person plural, Piel perfect	Strong's #2442 BDB #314
châkâh (חָכָה) [pronounced <i>khaw-KAWH</i>]	<i>those waiting [with anticipation], the ones longing for</i>	masculine plural, Piel participle with the definite article	Strong's #2442 BDB #314

407. **Verb:** which means *to be confused, to be vague; to have a speech impediment*. Strong's #none BDB #314.

408. **Proper_noun_location:** Chăkîylâh (חִי'לָהּ) [pronounced *khuh-kee-LAW*], which means *dark, gloomy*; and is transliterated *Hachilah*. Strong's #2444 BDB #314. 1Sam. 23:19 26:1

Chăkîylâh (חִי'לָהּ) [pronounced <i>khuh-kee-LAW</i>]	<i>dark, gloomy</i> ; and is transliterated <i>Hachilah</i>	Proper_noun/locati on with the definite article	Strong's #2444 BDB #314
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409. **Adjective:** which means *dull [from wine], dark*. Strong's #2447 BDB #314.
410. **Feminine_noun:** which means *dullness [in the eyes from drunkenness]*. Strong's #2448 BDB #314.
411. **Masculine_proper_noun:** which means *dull, dark; wait for Yahweh* and is transliterated . Strong's #2446 BDB #314.
412. **Verb:** châkam (חָכַם) [pronounced *khaw-KHAHM*], which means *to be wise*. Logically, one would expect the Hiphil (the causative stem) to be used *to teach wisdom, to make wise, to cause one to be wise*. However, both the Piel and the Hiphil are used in that way (Piel:* Job 35:11 Psalm 105:22 119:98; Hiphil:* Psalm 19:7). Even more surprising than that is that this verb does not occur that often in the Old Testament (26 times). Strong's #2449 BDB #314. Psalm 19:7 105:22

châkam (חָכַם) [pronounced <i>khaw-KHAHM</i>]	<i>to be wise, to become wise</i>	3 rd person masculine singular, Qal imperfect	Strong's #2449 BDB #314
châkam (חָכַם) [pronounced <i>khaw-KHAHM</i>]	<i>to teach wisdom, to make wise, to cause one to be wise</i>	3 rd person masculine singular, Piel imperfect	Strong's #2449 BDB #314
châkam (חָכַם) [pronounced <i>khaw-KHAHM</i>]	<i>to be made wise; as a participle: wise, learned, instructed</i>	3 rd person masculine singular, Pual imperfect	Strong's #2449 BDB #314
châkam (חָכַם) [pronounced <i>khaw-KHAHM</i>]	<i>to teach wisdom, to make wise, to cause one to be wise</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2449 BDB #314
châkam (חָכַם) [pronounced <i>khaw-KHAHM</i>]	<i>to show oneself wise, deceive, show one's wisdom; to seem wise to oneself, to be wise in one's own eyes</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2449 BDB #314

413. **Adjective:** châkâm (חָכָם) [pronounced *khah-KAWM*], which means *capable of knowing [judging]; intelligent, wise; subtle, crafty*. Here, it is used as a substantive for *wise man*. Strong's #2450 BDB #314. Deut. 1:13 32:6 Judges 5:29

2Sam. 13:3 14:2, 20 20:16 Job 5:13 15:2, 18 17:10 1Kings 2:9 Prov. 1:5 3:7

châkâm (חָכָם) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine plural adjective construct	Strong's #2450 BDB #314
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This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.

Clarke: חֲכָמִים *chachamim*, such as had gained knowledge by great labor and study.¹¹⁰

414. **Feminine_noun:** châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*], which means *wisdom [in all realms of life], doctrine in the soul; skill [in war]*. Strong's #2451 BDB #315. Pronunciation is discussed in Prov. 1:2. 2Sam. 14:20 20:22 1Kings 2:6 Job 15:8 Psalm 51:6 Prov. 1:2, 7 2:2 3:13

châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
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415. **Masculine_proper_noun:** chak^emônîy (חָכְמוֹנִי) [pronounced *khak-mo-NEE*], which means *wise* and is transliterated *Hachmonite, Hakmonite, Hachmoni*. Strong's #2453 BDB #315. 1Chron. 11:11

chak ^e mônîy (חָכְמוֹנִי) [pronounced <i>khak-mo-NEE</i>]	<i>wise and is transliterated Hachmonite, Hakmonite, Hachmoni</i>	masculine singular proper noun	Strong's #2453 BDB #315
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416. **Gentilic_adjective:** Tach^emônîy (תַּחְמוֹנִי) [pronounced *takh-kem-oh-NEE*], which means, *sagacious, you make me wise*; and is transliterated *Tachmonite Tachemoni*. Strong's #8461 BDB #315. 2Sam. 23:8

Tach ^e mônîy (תַּחְמוֹנִי) [pronounced <i>takh-kem-oh-NEE</i>]	<i>sagacious, you make me wise; and is transliterated Tachmonite Tachemoni</i>	gentilic singular adjective	Strong's #8461 BDB #315
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417. **Verb:** which means *to be sick, to be diseased*. Strong's #2456 BDB #316.

¹¹⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

418. **Masculine_plural_noun:** tachălû'îym (תַּחֲלֻיִם) [pronounced *tah-chuh-loo-EEM*], which means *diseases, sicknesses*. Strong's #8463 BDB #316. Psalm 103:3

tachălû'îym (תַּחֲלֻיִם) [pronounced <i>tah-chuh-loo-EEM</i>]	<i>diseases, sicknesses</i>	masculine plural noun	Strong's #8463 BDB #316
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419. **Verb2:** which means *to sin, to defile*. Strong's #none BDB #316.
420. **Feminine_noun:** which means *rust*. Strong's #2457 BDB #316.
421. **Feminine_proper_noun:** which means ; transliterated . Strong's #2458 BDB #316.
422. **Masculine_noun:** châlâb (חֶלֶב) [pronounced *khaw-LAW^BV*], which means *milk*. In case you are wondering from whence did the NASB and Rotherham get the reading *fat* in Job 21:24, *milk* and *fat* are the same words in the Hebrew with different vowel pointing. Therefore, some have thought that the traditional pronunciation was incorrect and that the word *fat* belonged here instead. The Greek word here is *steatos* (στέατος) [pronounced *STEH-a-toss*], which means *fat*. [There is no Strong's # for this word]. Strong's #2461 BDB #316. Gen. 18:8 Judges 4:19 5:25 1Sam. 7:9 17:18 Job 21:24

châlâb (חֶלֶב) [pronounced <i>khaw-LAW^BV</i>]	<i>milk; cheese</i>	masculine singular noun	Strong's #2461 BDB #316
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423. **Verb:** which means *to be covered*. Strong's #none BDB #316.
424. **Masculine_noun:** chêleb (חֶלֶב) [pronounced *KHAY-le^Bv*], which means *fat*. Strong's #2459 BDB #316. Gen. 4:4 Judges 3:22 1Sam. 2:15, 16 15:22 2Sam. 1:21 Job 15:27 Psalm 63:5 73:7 147:14

chêleb (חֶלֶב) [pronounced <i>KHAY-le^Bv</i>]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
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425. **Proper_masculine_noun:** which means *crafty one*; transliterated . Strong's #2460 BDB #317. 2Sam. 23:29

Chêleb (חֶלֶב) [pronounced <i>KHAY-le^Bv</i>]	<i>fat; choicest, best part, abundance (of products of the land); milk; transliterated Heleb, Cheleb</i>	masculine singular proper noun	Strong's #2459 BDB #316
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426. **Proper_noun_location:** Chel^ebâh (חֶלֶבָה) [pronounced *khel^e-BAW*], which means *fertile, fertility*; transliterated . Strong's #2462 BDB #317. Judges 1:31

Chel ^ê bâh (חֶלְבָּה) [pronounced <i>khêl^ê-BAW</i>]	<i>fertile, fertility;</i> transliterated <i>Helbah;</i> <i>Chelbah</i>	proper singular noun; location	Strong's #2462 BDB #317
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427. **Proper_noun/location:** which means ; transliterated . Strong's #2463 BDB #317.

428. **Feminine_noun:** which means *a kind of gum*. Strong's #2464 BDB #317.

429. **Proper_noun/location:** 'Ach^êlâb (אֲחֵלָב) [pronounced *ahk^ê-LAW^êV*], which means *fertile place; prosperous area;* transliterated *Ahlab, Achlab*. Strong's #303 BDB #317. Judges 1:31

'Ach ^ê lâb (אֲחֵלָב) [pronounced <i>ahk^ê-LAW^êV</i>]	<i>fertile place; prosperous area;</i> transliterated <i>Ahlab, Achlab</i>	proper singular noun; location	Strong's #303 BDB #317
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430. **Masculine_noun:** cheled (חֵלֶד) [pronounced *KHEH-led*], which means *mortal life, transitory life*. and this is translated BDB gives its meanings as *duration, world*. I wonder if *this mortal life* might not be the most accurate. Strong's #2465 BDB #317. Job 11:17 Psalm 89:47

cheled (חֵלֶד) [pronounced <i>KHEH-led</i>]	<i>mortal life, transitory life</i>	masculine singular noun	Strong's #2465 BDB #317
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In the KJV, cheled is translated *age* (Job 11:16 Psalm 39:5), *of the world* (Psalm 17:14 49:1), *transitory* (Psalm 89:47). BDB offers the definitions *age, duration of life, the world*. Gesenius adds *duration, time of life, life [as passing away quickly]*.

431. **Masculine_proper_noun:** Chêled (חֵלֶד) [pronounced *KHAY-lehd*], which means *transient; weasel* and is transliterated *Heled, Cheled*. One of David's heroes. Strong's #2466 BDB #317. 1Chron. 11:30

Chêled (חֵלֶד) [pronounced <i>KHAY-lehd</i>]	<i>transient; weasel</i> and is transliterated <i>Heled,</i> <i>Cheled</i>	masculine singular proper noun	Strong's #2466 BDB #317
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432. **Masculine_noun:** which means *weasel*. Strong's #2467 BDB #317.

433. **Feminine_proper_noun:** which means *weasel* (feminine version) and is transliterated *Cheledah*. Prophetess during Josiah's time. Strong's #2468 BDB #317.

434. **Masculine_proper_noun:** which means *weasel/s* and is transliterated *Cheledday*. Strong's #2469 BDB #317.

435. **Verb1:** châlâh (חָלָה) [pronounced *chaw-LAW*], which means *to be sick, to be diseased, to be pained*. Qal meanings: ❶ *to be polished smooth* (e.g., the polishing of the ornaments of a woman); ❷ *to be worn down in strength, to be infirm*; ❸ *to be sick, to be diseased*; ❹ *to be pained*. Niphal meanings: ❶ *to be worn down in strength*; ❷ *to be sick, to become sick*; ❸ *to be careful, to be solicitous* (if followed

by an חַ). Pual: *to make weak*. Hiphil: ❶ *to make sick, to make oneself sick, to make grievous* (spoken of a wound); ❷ *to make sad*. Hophal: *to be wounded*. Hithpael: ❶ *to become sick* (possibly with grief); ❷ *to feign oneself as sick*. In the Piel means something entirely different. I need to do a chart of these 4 sets of meanings. Strong's #2470 BDB #318. 1Sam. 19:14 22:8 30:13 2Sam. 13:2

châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to be worn down in strength, to be weak, to be infirm; to be sick, to become sick; to be pained</i>	3 rd person masculine singular, Qal imperfect	Strong's #2470 BDB #317
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All of the Qal meanings: ❶ *to be polished smooth* (e.g., the polishing of the ornaments of a woman); ❷ *to be worn down in strength, to be infirm*; ❸ *to be sick, to be diseased*; ❹ *to be pained*. Niphal meanings: ❶ *to be worn down in strength*; ❷ *to be sick, to become sick*; ❸ *to be careful, to be solicitous* (if followed by an חַ). Pual: *to make weak*. Hiphil: ❶ *to make sick, to make oneself sick, to make grievous* (spoken of a wound); ❷ *to make sad*.

châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to be [become, feel] weak [sick, ill]; to make sick, to afflict with illness; to stroke, to smooth [one's face]; to soothe, to caress; particularly to sooth [flatter] [a king or noble]; to ask, entreat, implore [another's favor, grace]; to pray, to beg</i>	3 rd person masculine singular, Piel imperfect	Strong's #2470 BDB #317
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châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to makes oneself sick; to be made sick; to be tired [worn down in strength, weak]; to be [become] sick</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2470 BDB #317
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Châlâh can mean, in the Niphal, *to be careful, to be solicitous* when followed by 'al (עַל), as in Amos 6:6.

châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to be made weak, to become weak [dispirited]</i>	3 rd person masculine singular, Pual imperfect	Strong's #2470 BDB #317
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châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to make oneself sick [with grief]; to feign sickness [illness]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2470 BDB #317
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The basic understanding of this word is *to polish, to wear down*. The end result is, something is worn down. When applied to a person, this can refer to *sickness, weakness* or simply being *worn down*.

châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to make sore, to make sick; to show signs of sickness; to become sick; to grieve; to make sad, to cause one to be sad; grievous [serious] [of a wound]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2470 BDB #317
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châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to make sick, to cause one to be ill; to be wounded</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2470 BDB #317
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436. **Piel_verb2:** châlâh (חָלָה) [pronounced *chaw-LAW*], which means *to mollify, to appease, to entreat the favor of*. The Qal, Niphal, Hiphil, Hithpael and Hophal have completely different meanings. It is because of the literal meaning of this verb, *to make the face [of anyone] sweet or pleasant* that we know which is the subject and which is the object. I split this verb up. Strong's #2470 BDB #318. 1Sam. 13:12 Job 11:19

châlâh (חָלָה) [pronounced <i>chaw-LAW</i>]	<i>to mollify, to appease, to entreat the favor of</i>	3 rd person masculine singular, Piel imperfect	Strong's #2470 BDB #318
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437. **Masculine_noun:** chōlîy (חֹלִי) [pronounced *khohl-EE*], which means *sickness, disease; affliction; sadness; evil, calamity*. Strong's #2483 BDB #318. Psalm 41:3

chōlîy (חֹלִי) [pronounced <i>kohl-EE</i>]	<i>sickness, disease; affliction; sadness; evil, calamity</i>	masculine singular noun	Strong's #2483 BDB #318
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438. **Masculine_noun:** which means *sickness, disease*. Strong's #4245 BDB #318.
 439. **Feminine_noun:** which means *sickness, disease*. Strong's #4245 BDB #318.
 440. **Masculine_noun:** which means *sickness, suffering*. Strong's #4251 BDB #318.
 441. **Verb2:** which means *to mollify, to appease, to entreat the favor of*. Piel only. **See above**. Strong's #2470 BDB #318.
 442. **Feminine_noun:** which means *unknown*. in Psalm song titles only. Strong's #4257 BDB #318.

443. **Masculine_noun:** which means *ornament*. Strong's #2481 BDB #318.
444. **Feminine_noun:** which means *jewelry*. Strong's #2484 BDB #318.
445. **Verb:** which means *to take from, to snatch from*. 1Kings 20:33.* Strong's #2480 BDB #319.
446. **Adjective:** chēl^ekâh (חֵלְקָה) [pronounced *khayl-KAW*], which means *hapless, unfortunate*. These are *the defenseless, the poor, the wretched, the afflicted*. Strong's #2489 BDB #319. Psalm 10:8, 10, 14
447. **Verb:** châlal (חָלַל) [pronounced *khaw-LAHL*] which means *to bore, to pierce*. This verb has several sets of meanings, the two primary ones being: *to bore, to pierce* (BDB #319) and *to pollute, to defile, to profane* (BDB #320). Strong's #2490 BDB #319.

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to bore, to pierce</i>	3 rd person masculine singular, Qal perfect	Strong's #2490 BDB #319
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>wounding, piercing</i>	Piel participle	Strong's #2490 BDB #320
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to be slain</i>	3 rd person masculine singular, Pual perfect	Strong's #2490 BDB #319
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to wound, to pierce [through]</i>	3 rd person masculine singular, Poel perfect	Strong's #2490 BDB #319
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to be wounded, to be pierced [with a weapon]</i>	3 rd person masculine singular, Poal perfect	Strong's #2490 BDB #319

BDB differentiates between the Poel and the Poal; Gesenius only lists the Poal, and in the active sense.

There are 2 or more other sets of meanings below.

448. **Adjective/Masculine_noun:** châlâl (חָלַל) [pronounced *chaw-LAWL*], which means *slain, fatally wounded, wounded, pierced*; it is from a verb which means *to bore, to pierce*. BDB lists this as a noun, as does Owen; Gesenius and New Englishman's Concordance as an adjective. It describes the result of someone who has been pierced. BDB only. Strong's #2491 BDB #319. Gen. 34:27 Deut. 21:1 32:42 Joshua 11:6 **13:22** Judges 9:40 16:24 20:31, 39 1Sam. 17:52 31:1 2Sam. 1:19 23:8 1Chron. 5:22 Psalm 89:10

châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine singular noun (or adjective)	Strong's #2491 BDB #319
Clarke comments: <i>Dr. Kennicott has largely proved that chalal (חָלַל), which we render wounded, slain, etc., means a soldier, warrior, hero.</i> ¹¹¹			
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>defiled; profaned; profaned or defiled by a divorce</i>	masculine singular adjective (or noun)	Strong's #2491 BDB #319
449. Feminine_noun: challâh (חָלַהּ) [pronounced <i>khahl-LAW</i>], which means <i>cake, a kind of cake, perforated cake</i> . Strong's #2471 BDB #319. 2Sam. 6:19			
challâh (חָלַהּ) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine singular noun	Strong's #2471 BDB #319
450. Masculine/feminine_noun: challôwn (חָלוֹן) [pronounced <i>khal-LOWN</i>], which means <i>window</i> . Strong's #2474 BDB #319. Gen. 8:6 26:8 Judges 5:28 1Sam. 19:12 2Sam. 6:16			
challôwn (חָלוֹן) [pronounced <i>khal-LOWN</i>]	<i>window</i>	masculine/feminine singular noun	Strong's #2474 BDB #319
451. Masculine_noun: châlîyl (חָלִיל) [pronounced <i>khaw-LEEL</i>], which means <i>flute, pipe</i> . The literal meaning is <i>bored or pierced instrument</i> ¹¹² (perhaps referring to the body of the instrument wherein the musical notes resonate). This was an instrument brought out during times of joy and mirth (1Kings 1:40 Psalm 68:25 Isa. 5:12). This description has not been used yet. Strong's #2485 BDB #319. 1Sam. 10:5 1Kings 1:40			
châlîyl (חָלִיל) [pronounced <i>khaw-LEEL</i>]	<i>flute, pipe</i>	masculine singular noun	Strong's #2485 BDB #319
452. Verb2: châlal (חָלַל) [pronounced <i>khaw-L AHL</i>], which means <i>to play to pipe, to pipe</i> . Strong's #2490 BDB #320. 1Kings 1:40			
châlal (חָלַל) [pronounced <i>khaw-L AHL</i>]	<i>to play [the pipe]; to pipe; plural participle: pipe players, singers?</i>	3 rd person masculine singular, Qal perfect	Strong's #2490 BDB #320

¹¹¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 89:10.

¹¹² *Barnes' Notes; 1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 25.

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>people playing the pipes</i>	masculine plural, Piel participle	Strong's #2490 BDB #320
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>dancers; pipe players</i>	Polel participle	Strong's #2490 BDB #320

453. **Feminine_noun:** which means *hole*. Strong's #4247 BDB #320.

454. **Verb3:** châlal (חָלַל) [pronounced *khaw-LAHL*], which means *to pollute, to defile, to profane, to sully, to contaminate*. Its root means *to bore*, by implication meaning *wound, dissolve*. These are not the meanings of the word as used, but the root from which it comes. Although BDB give three separate definitions and listings for this verb, I think that we can correlate them. Men killed using swords and arrows, and those who died had been pierced. Because death is so closely associated with defilement and uncleanness, this word also came to mean *defiled, polluted*., as well as *pierce, bore*. It means *pollute, defile, profane*.¹¹³ *Profane* is something properly applied in relationship to God and to that which is holy, such as the Sabbath (see Lev. 20:3 Neh. 13:18 Ezek. 23:39).¹¹⁴ Although I personally like the word *defile*, it is on the archaic side for most; however, because of the recent trend of environmentalism, *pollute* has returned to us and its present-day meaning is apt. Another outstanding rendering (when not in reference to God or that which is holy) is the word *corrupt*, with additional synonyms *sully* and *contaminate*. See Gen. 49:4 Ezek. 28:16 This word is totally mistranslated in the KJV in Psalm 89:31, 34. [the antonym is Strong's #6918] Finally, in Deut. 20:6, the vineyard is, for all intents and purposes, virginal—it has not been used or harvested from. It is in a pristine state. The first harvest makes the vineyard *common, used, no longer in a pristine state*. Strong's #2490 BDB #319, BDB #320. The Doctrine of Consecration Gen. 10:8–9 Lev. 19:29 Num. 31:8 Deut. 20:6 1Sam. 3:2 1Chron. 5:1b Psalm 55:20 89:31

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to pollute, to defile, to profane, to sully, to contaminate</i>	3 rd person masculine singular, Qal perfect	Strong's #2490 BDB #320
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¹¹³ Châlal also means *begin* primarily when found in the Hiphil stem (see Gen. 11:6 Deut. 16:9 2Chron. 31:10), and rarely in the Piel (Deut. 20:6 28:30).

¹¹⁴ For those who cannot distinguish between profanity, obscenity and the use of expletives, profanity is properly taking God's name in vain, by using in conjunction with expletives or using it in such a way as to trivialize God, as in *oh my God*.

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 rd person masculine singular, Piel perfect	Strong's #2490 BDB #320
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In Deut. 20:6, the vineyard is, for all intents and purposes, virginal—it has not been used or harvested from. It is in a pristine state. The first harvest makes the vineyard *common, used, no longer in a pristine state*.

When applied to one's daughter or to a young woman, this can mean *to prostitute*.

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to profane oneself, defile oneself, pollute oneself [ritually or sexually], to be profaned [polluted, contaminated, defiled]</i>	3 rd person masculine singular, Niphal perfect	Strong's #2490 BDB #320
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to profane [defile]; to let be profaned, to cause one to be contaminated [profaned, defiled]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to profane [defile, treat as common] [the name of God]</i>	3 rd person masculine singular, Pual perfect	Strong's #2490 BDB #320

There are 3 other sets of meanings for this verb.

455. **Verb4:** châlal (חָלַל) [pronounced *khaw-LAHL*], which means, in the Hiphil, *to begin* (see Gen. 11:6 Deut. 16:9 2Chron. 31:10). It has a similar, but occasional, meaning in the Piel (Deut. 20:6 28:30). Strong's #2490 BDB #320. Gen. 11:6 [Joshua 3:7 Judges 13:5, 25 16:19 20:29 1Sam. 3:2, 12 22:15 1Chron. 1:10 Most of these references are misplaced]. Gen. 4:26 6:1 9:20 10:8 Deut. 2:24, 25

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to begin</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>begin, start</i>	2 nd person masculine singular, Hiphil imperative	Strong's #2490 BDB #320

châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to be begun</i>	3 rd person masculine singular, Hophal perfect	Strong's #2490 BDB #320
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This odd meaning comes from *to open* which comes from *to pierce, to bore*.

This verb is a homonym which also means *to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin*. Most of these 4 sets of meaning can be determined by context and by the stem of the verb.

456. **Masculine_noun:** chôl (חֹל) [pronounced *khohl*], which means *profaneness, commonness, unholy [thing]; common, profane*. Strong's #2455 BDB #320. 1Sam. 21:4, 5

chôl (חֹל) [pronounced <i>koh</i>]	<i>profaneness, commonness, unholy [thing]; common, profane</i>	masculine singular noun	Strong's #2455 BDB #320
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Although this is a masculine noun, there are several passages where this acts more like an adjective (see 1Sam. 21:4 Ezek. 42:20 48:15).

457. **Adjective1:** which means *profaned*. Strong's #2491 BDB #321.
458. **Substantive/interjection:** châlîylâh (חֲלִילָאֵה) [pronounced *khaw-LEE-law*], which means *far be it [from me or you]*. BDB clarifies this as *ad profanum!*; whatever the hell that is in exclamatory Latin. Gesenius clears this up with the explanation that this means, literally, *to profane [something]*. This is because the word closest to châlîylâh in spelling is an adjective which means *profaned*. This substantive, called an adjective by Gesenius, is an exclamation of abhorrence. The New Englishman's Concordance probably more accurately describes this as an interjection, which is probably the correct view. The KJV renders this with the questionable phrase *God forbid* (which borders on taking God's name lightly). What is interesting is that we don't find this used by Joshua, or by Moses, for that matter, as, prior to this, it is only found thrice in Genesis (Gen. 18:25 44:7, 17) and twice in Job (Job 27:5 34:10). This is followed by the lâmed preposition and the 1st person plural suffix; it should be rendered *a profanity to us*. This rendering makes a great deal of sense in 1Sam. 2:30. The sons of Eli have greatly profaned God's Tent of Meeting. Strong's #2486 BDB #321. Gen. 18:25 Joshua 22:29 24:16 1Sam. **2:30** 12:23 14:45 20:2 22:15 24:6 26:11 2Sam. 20:20 23:17 1Chron. 11:19

châlîylâh (חֲלִילָאֵה) [pronounced <i>khaw-LEE-law</i>]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
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Châlîylâh might be updated to *no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken*.

459. **Feminine_noun:** t^echillâh (תַּחֲלִיָּה) [pronounced t^e-khil-LAW], which means *beginning, first, in the beginning; previously, prior to; at the commencement of*. Gesenius says *in the beginning, i.e., previously*.¹¹⁵ What this might imply is that what follows occurred previously—that is, prior to the death of Joshua. The only problem with that is that this falls within a quotation. However, it would make more sense for this question to have been asked soon after settling into the inheritance of the land, rather than several decades later. Young renders this *at the commencement*. Strong's #8462 BDB #321. Gen. 13:3 Judges 1:1 20:18 2Sam. 17:9 21:9

t ^e chillâh (תַּחֲלִיָּה) [pronounced t ^e -khil-LAW]	<i>beginning, first, in the beginning; previously, prior to; at the commencement of</i>	feminine singular noun with the definite article	Strong's #8462 BDB #321
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460. **Verb1:** which means *to be healthy, to be strong*. Strong's #2492 BDB #321.

461. **Verb2:** châlam (חָלַם) [pronounced khaw-LAHM], which means *to dream; to be healthy to be strong*. Strong's #2492 BDB #321. Gen. 28:12

châlam (חָלַם) [pronounced khaw-LAHM]	<i>to dream; to be healthy, to be strong</i>	3 rd person masculine singular, Qal imperfect	Strong's #2492 BDB #321
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There are two different sets of meanings for this verb, both of which are shown above.

châlam (חָלַם) [pronounced khaw-LAHM]	<i>to dream; to restore to health, to be made strong [again]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2492 BDB #321
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There are two different sets of meanings for this verb, both of which are shown above.

462. **Masculine_noun:** chălôwm (חֹלֶם) [pronounced khuh-LOHM], which means *dream*. Interestingly enough, this is a word which occurred 34 times in the book of Genesis (when dreams were a common way of God speaking to man) whereas this word is found but once in the book of Psalms—here (and, after the giving of the Law, it only occurs three more times in the remainder of the Law). Strong's #2472 BDB #321. Gen. 20:3 31:10, 24 1Sam. 28:6 Psalm 73:20

chălôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
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463. **Feminine_noun:** It is the final substantive which BDB confidently identifies as a plant with thick, slimy juice; but most translators admit that we do not know what this was exactly. We find it only in this verse. Young chooses the translation *dreams* as the word is similar to the word for *dreams* (that is Strong's #2472 BDB #321).

¹¹⁵ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 861.

Gesenius says that context requires that this is some unsavoury and/or insipid kind of food. He and Barnes both spell it *purslain* and use that as more of an example rather than the unquestionable rendering. Gesenius says that Job speaks contemptuously of this thick, unsavory, insipid broth as one would speak of foolish speech (referring to what Eliphaz has said). Gesenius also suggests the white of an egg—if we look at this as the uncooked white of an egg, then we have a grasp as to how unsavory of a food this is—no amount of salt would make it palatable and no amount of Eliphaz's speech would make his position palatable. Strong's #2495 BDB #321. Job 6:6

464. **Masculine_noun:** challâmîysh (חֶלְמִישׁ) [pronounced *khahl-law-MEESH*], which means *hard stone, flint* and is only found in Deut. 8:15 32:13 Job 28:9 Psalm 114:8 Isa. 50:7.* Keil and Delitzsch give an ample background of this word in Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 708 footnote. Strong's #2496 BDB #321. Deut. 32:13 Psalm 114:8
465. **Verb:** châlaph (חָלַף) [pronounced *chaw-LAHF*], which means *to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]*. **Fully investigated on two occasions.** Strong's #2498 BDB #322. Gen. 31:7, 41 Judges 5:26 1Sam. 10:3 2Sam. 12:20 Job 4:15 9:11, **26** 11:10 14:7 20:24 Psalm 90:5

châlaph (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2498 BDB #322
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Châlaph has so many meanings, that I believe it is a homonym, it's two basic meanings being *to pass [through, on, by]* and *to change*. Gesenius gives a plethora of meanings for just the Qal: *to pass by [on, through]; to perish, to come to nothing; to pass beyond; to transgress; to pierce through; to come on against [someone with hostility]; to come on [up], to sprout up; to revive, to flourish*. In the KJV, we have such Qal renderings as *stricken through* (Judges 5:26), *go on forward* (1Sam. 10:3), *groweth up* (Psalm 90:6), *is over* (SOS 2:11), *shall change* (Habak. 1:11), *shall be changed* (Psalm 102:26). BDB gives the meaning as *pass on, pass away, pass through, to come on anew, to sprout again* (the latter two dealing with grass). In Job 4:15, this verb is given several renderings: *doth pass* (Young's Translation), *glide* (Owen), *floated along* (Rotherham), *brushed across* (REB) and *slip* (NJB). It is given so many renderings because it appears to have quite a number of meanings. This is tough to determine how the word should be rendered, so I will go along with Gesenius where he claims this word is the equivalent of 'âbar (עָבַר) [pronounced *ġaw^b-VAHR*] (Strong's #5674 BDB #716), which meaning is given as *to pass over, to pass through, to pass by*. However, with châlaph, according to Gesenius, what we are looking at is the swift motion of anything which is smooth and slippery. Therefore, we will render this *[quickly] glide by, to slide on through, to quickly pass through*. Barnes: *The idea is...that of making a rush upon a man, for the purpose of arresting him and bringing him to trial. There are frequent references to such trials in the book of Job.*¹¹⁶

châlaph (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to change [clothing, garments]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2498 BDB #322
châlaph (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to change, to interchange, to alter; to cause to revive; to sprout forth</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2498 BDB #322
châlaph (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to change, to interchange, to alter; to cause to revive; to sprout forth</i>	2 nd person masculine singular, Hiphil imperative	Strong's #2498 BDB #322

466. **Masculine_noun:** which means *an exchange, in return for*. Strong's #2500 BDB #322.
467. **Proper_noun/location:** which means ; transliterated . Strong's #2501 BDB #322.
468. **Masculine_noun:** which means *a passing away, a vanishing*. Strong's #2475 BDB #322.
469. **Feminine_noun:** chālîyphâh (חֲלִיפָה) [pronounced *khă-lee-FAW*], which means, *a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)*. and it is generally used for *changes of*

¹¹⁶ Barnes' Notes, Baker Books, ©1996; Vol. III, p. 238.

clothes (Gen. 45:22). It can also refer to a *changing* or *varying* or a *variation* of life (Psalm 55:20) for those who continually commit evil acts. Strong's #2487 BDB #322. Judges 14:12 Job 10:17 14:14 Psalm 55:19

chălîyphâh (חֲלִיפָה) [pronounced <i>khă-lee-FAW</i>]	<i>a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)</i>	feminine singular noun	Strong's #2487 BDB #322
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470. **Masculine_noun:** which means *a knife*. Strong's #4252 BDB #322.
471. **Feminine_noun:** machălâpâh (מַחְלֵפֶה) [pronounced *mah-khuh-law-FAW*], which means *strands, plaits, locks* (of hair). This word is only found here and in v. 19. Strong's #4253 BDB #322. Judges 16:13b
472. **Verb1:** châlats (חָלַט) [pronounced *khaw-LAH TZ*] see below. Strong's #2502 BDB #322.
473. **Feminine_noun:** chălîytsâh (חֲלִיטָה) [pronounced *khahl-ee-SAW*], which means *spoils, that which is stripped off, what belonged to a dead man (armor, clothing, weapons, belt)*. Strong's #2488 BDB #322. 2Sam. 2:21

chălîytsâh (חֲלִיטָה) [pronounced <i>khahl-ee-AW</i>]	<i>spoils, that which is stripped off, what belonged to a dead man (armor, clothing, weapons, belt)</i>	feminine singular noun	Strong's #2488 BDB #322
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474. **Feminine_noun:** which means *a robe of state*. This is taken off in ordinary life. Strong's #4254 BDB #323.
475. **Verb2:** châlats (חָלַט) [pronounced *khaw-LAH TI*], which means *to draw out, to take away; to set free, to deliver; to spoil, to despoil*. BDB indicates that this is two different words, both spelled the same. In a way this is true, in the English language, but the two uses mean basically the same thing in the Hebrew. In the Qal or the Niphal stems, châlats means *to remove, withdraw* (Lev. 14:40 Deut. 25:9–10 Hos. 5:6), yet, throughout this chapter (vv. 21, 27, 29–30, 32) it is rendered *armed* for war. In general, it means *to remove, to set apart, to partition out, to withdraw*. However, these men were *removed* from the rest of Israel and set apart for war by *arming* them. It means *to remove, withdraw, to partition out or to set aside by arming someone, removed from the rest of Israel inasmuch as they are soldiers for war*. So they have been culled out from the rest of Israel, removed from the rest of Israel insofar as being armed for battle and being given equipment to use in war. In the Piel, it appears to mean *removed from danger*., used primarily in poetry (Job 36:15 Psalm 6:4 7:4 18:19). Strong's #2502 BDB #323. **See chart**

below: The Doctrine of Fasting (Isa. **58:11**—chart) Num. 31:5 32:17 Joshua 6:7
14:5 2Sam. 22:20 1Chron. 12:23 Psalm 7:4 34:7 60:5

châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	1) <i>to draw out, to draw off, to loose, to pull off; (2) to withdraw oneself, to depart</i>	3 rd person masculine singular, Qal perfect	Strong's #2502 BDB #323
châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	<i>to be active, to be manly, to be ready and prepared, to be equipped [for war], to be arrayed [for war]</i>	3 rd person masculine singular, Qal perfect	Strong's #2502 BDB #323
châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	<i>to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder</i>	3 rd person masculine singular, Piel perfect	Strong's #2502 BDB #323
châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	<i>to be made active, to be made vigorous</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2502 BDB #323
châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	<i>to be set free, to be delivered</i>	3 rd person masculine singular, Niphal perfect	Strong's #2502 BDB #323
châlat (חָלַט) [pronounced <i>khaw-LAHTS</i>]	<i>to gird oneself, to be made ready or prepared [for war]</i>	3 rd person masculine singular, Niphal perfect	Strong's #2502 BDB #323

Sets of Meanings for Châlat (חָלַט) [pronounced <i>khaw-LAHTZ</i>]		
Stem	First Set of Meanings	Second Set of Meanings
Qal	(1) <i>to draw out, to draw off, to loose, to pull off; (2) to withdraw oneself, to depart</i>	<i>to be active, to be manly, to be ready and prepared, to be equipped [for war], to be arrayed [for war]</i>
Piel	(1) <i>to draw out, to take away; (2) to set free, to deliver; (3) to spoil, to despoil.</i>	
Hiphil		<i>to be made active, to be made vigorous</i>
Niphal	<i>to be set free, to be delivered</i>	<i>to gird oneself, to be made ready or prepared [for war]</i>

Sets of Meanings for Châlat (חָלַץ) [pronounced <i>khaw-LAH TZ</i>]		
Stem	First Set of Meanings	Second Set of Meanings
Possibly the connection is that when one is strong and ready for war, one is able to set free, to deliver, to pull off. The only problem is that this (Isa. 58:11) is the only occurrence of the Hiphil and this is the only meaning applied to the Hiphil. However, <i>to be made strong, to strengthen, to cause to strengthen</i> is in keeping with the second set of meanings.		

476. **Feminine dual noun:** châlâtsayim (חֲלָצַיִם) [pronounced *khuh-lawts-ah-YIM*], which means *loins*. Only found in dual. Strong's #2504 BDB #323. Gen. 25:11

châlâtsayim (חֲלָצַיִם) [pronounced <i>khuh-lawts-ah-YIM</i>]	<i>loins</i> ; related either to virility or to preparing for battle (another sort of virility)	feminine dual noun (only found in the dual)	Strong's #2504 BDB #323
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477. **Masculine proper noun:** Chelets (חֵלֶץ) [pronounced *KHEH-lets*], which means *vigor; loins, liberation*; transliterated *Helez*. Strong's #2503 BDB #323. 2Sam. 23:26 1Chron. 11:27

Chelets (חֵלֶץ) [pronounced <i>KHEH-lets</i>]	<i>vigor; loins, liberation</i> ; transliterated <i>Helez</i>	masculine singular proper noun	Strong's #2503 BDB #323
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This is also spelled Chêlets (חֵלֶץ) [pronounced *KHAH-lets*].

478. **Verb1:** châlaq (חָלַק) [pronounced *chaw-LAHK*], which means *to divide, to apportion, to allot, to distribute, to share*. This is also a homonym, its twin means *to escape, to be slippery*. Strong's #2505 BDB #323. Gen. 14:15 Deut. 29:26 Joshua 13:7 18:2, 10 19:51 22:8 Judges 5:30 1Sam. 1:18 30:24 2Sam. 6:19 19:29 1Chron. 16:3 Job 21:17 Psalm 68:12 Prov. 2:16 Homonym below

châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to divide, to apportion, to allot, to distribute, to share</i>	3 rd person masculine plural, Qal imperfect	Strong's #2505 BDB #323
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to be divided [apportioned], to divide oneself; to divide among themselves; to share</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2505 BDB #323

This verb is a homonym; its twin means *to escape, to be slippery; to plunder, to pillage, to strip of possessions*.

châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to divide, to apportion, to allot; to distribute, to disperse</i>	3 rd person masculine plural, Piel imperfect	Strong's #2505 BDB #323
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châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to be divided, to be apportioned [distributed]</i>	3 rd person masculine plural, Pual imperfect	Strong's #2505 BDB #323
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to cause to receive one's portion [inheritance]; metaphorical usage: to make smooth; to flatter [probably for the homonym here]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2505 BDB #323
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to divide [among themselves]</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #2505 BDB #323

479. **Masculine_noun:** chêleq (חֵלֶק) [pronounced *KHAY-lek*], which means *portion, tract, territory, share, allotment; smoothness*. Although this generally refers to a *land* allotment, particularly in the book of Joshua, this is not always the case (see, for instance, 2Sam. 20:1 Job 20:29 27:13 31:2). Strong's #2506 (and #2511) BDB #324. [See **Strong's #1486** for synonym]. Gen. 14:24 31:14 Joshua 14:4 18:9 Judges (20:9) 1Sam. 30:24 2Sam. 20:1 Job 17:5 20:29 Psalm 73:26 142:5

chêleq (חֵלֶק) [pronounced <i>KHAY-lek</i>]	<i>portion, tract, territory, share, allotment; smoothness</i>	masculine singular noun	Strong's #2506 (and #2511) BDB #324
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480. **Masculine_proper_noun:** which means *portion* and is transliterated . Strong's #2507 BDB #324.
481. **Gentilic_adjective:** which means *portion*, transliterated *Gileadite*. Strong's #2516 BDB #324.
482. **Feminine_noun:** chel^eqâh (חֶלֶקָה) [pronounced *khelê-KAW*], which means *a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery*. **See below.** Strong's #2513 BDB #324. 2Sam. (2:16) 14:30 23:11 1Chron. 11:13

chel ^e qâh (חֶלֶקָה) [pronounced <i>chela-KAW</i>]	<i>a parcel or portion [of ground]; plot, allotment, field; smoothness, smooth part; flattery</i>	feminine singular noun	Strong's #2513 BDB #324
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483. **Feminine_noun:** which means *a part, a portion*. Strong's #2515 BDB #324.
484. **Masculine_proper_noun:** which means *part, portion*; transliterated . Strong's #2517 BDB #324.
485. **Proper_noun/location:** which means *portion, possession*; transliterated . Strong's #2520 BDB #324.

486. **Proper_noun/location:** Chel^eqathHatstsûrîym (חֶלְקֶת הַצֻּרִים) [pronounced *khehl-KATH-hahts-tsoo-REEM*], which means *a field of swords, a field of rocks*; transliterated *Helkath-hazzurim*. Strong's #2521 BDB #324. 2Sam. 2:16

Chel ^e qath Hatstsûrîym (חֶלְקֶת הַצֻּרִים) [pronounced <i>khehl-KATH-hahts-tsoo</i>]	<i>a field of swords [blades], a field of the adversaries; a field of rocks; transliterated Helkath-hazzurim</i>	proper noun/location	Strong's #2521 BDB #324
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487. **Feminine_noun:** machălôqeth (מַחְלֹקֶת) [pronounced *mah-khuh-LOW-keth*], which means *division, allotment, course, portion*. There is a masculine version of the same noun which means *portion, tract, territory*. I don't quite follow the difference other than this one, at least here, in Joshua 11:23, it deals more with the idea of dividing things up and the masculine cognate deals with particular divisions. Later, it became a technical term used for the organization of priests and Levites. Strong's #4256 BDB #324. Joshua 11:23 12:7 1Sam. 23:28

machălôqeth (מַחְלֹקֶת) [pronounced <i>mah-khuh-LOW-keth</i>]	<i>division, allotment, course, portion</i>	feminine singular noun	Strong's #4256 BDB #324
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488. **Verb2:** châlaq (חָלַק) [pronounced *chaw-LAHK*], which means *to be smooth, to be slippery*. Strong's #2505 BDB #325. [homonym is Strong's #2505 BDB #323]. Psalm 55:21

châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to be smooth, to be slipper; to be deceitful; to flatter</i>	3 rd person masculine singular, Qal imperfect	Strong's #2505 BDB #323
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	metaphorical usage: <i>to make smooth; to flatter</i> [probably for the homonym here]	3 rd person masculine singular, Hiphil imperfect	Strong's #2505 BDB #323

489. **Masculine noun3:** which means *smoothness, seductiveness*. Strong's #2506 BDB #325.

490. **Adjective:** châlâq (חָלָק) [pronounced *kaw-LAWK*], which means *smooth; flattering; bland; slippery; deceitful*. Strong's #2509 & #2510 BDB #325. Gen. 27:11

châlâq (חָלָק) [pronounced <i>kaw-LAWK</i>]	<i>smooth; flattering; bland; slippery; deceitful</i>	masculine singular adjective	Strong's #2509 & #2510 BDB #325
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491. **Feminine_noun2:** chel^eqâh (חֶלְקָה) [pronounced *khehl^e-KAW*], which means *smooth and slippery place, smooth part, smoothness, flattery; allotment, a portion, a part [of*

land]; *field*. Strong's #2513 BDB #324Ņ. Gen. 27:16 33:19 Psalm 12:2 73:18

chel ^q âh (חֶלְקָא) [pronounced <i>khel^q-KAW</i>]	<i>smooth and slippery place, smooth part, smoothness, flattery; allotment, a portion, a part [of land]; field</i>	feminine singular noun	Strong's #2513 BDB #324 & #325
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BDB treats this as a homonym, where the translations *allotment, a portion, a part [of land]; field* are Strong's #2513 BDB #324.

BDB treats this as a homonym, where the translations *smooth and slippery place, smooth part, smoothness, flattery* are Strong's #2513 BDB #325.

492. **Adjective:** challuq (חָלֹק) [pronounced *khahl-LŪK*], which means *smooth*. Only in plural construct in 1Sam. 17:40.* Strong's #2512 BDB #325. 1Sam. 17:40

challuq (חָלֹק) [pronounced <i>khahl-LŪK</i>]	<i>smooth</i>	masculine plural construct	Strong's #2512 BDB #325
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493. **Feminine_noun:** which means *smoothness, flattery*. Strong's #2514 BDB #325.

494. **Feminine plural abstract noun:** which means *smoothness, slipperiness, flattery, fine promises*. Strong's #2519 BDB #325.

495. **Feminine_plural_noun:** which means *smoothness*. Strong's #5555 BDB #325.

496. **Verb:** châlash (חָלַשׁ) [pronounced *khaw-LAHSH*], which means *to be weak, prostrate*. Strong's #2522 BDB #325. Job 14:10

497. **Adjective:** which means *weak*. Strong's #2523 BDB #325.

498. **Feminine_noun:** which means *weakness, prostration*. Strong's #2476 BDB #325.

499. **Masculine_proper_noun:** Hâm (חַם) [pronounced *hawm*], which means *nothing* and is transliterated *Ham*. Of late, it was used for the people of Egypt. Strong's #2526 BDB #325. Gen. 5:32 6:10 7:13 9:18 10:1 Psalm 105:23 106:22

Hâm (חַם) [pronounced <i>hawm</i>]	<i>hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt</i>	proper noun, masculine	Strong's #2526 BDB #325
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500. **Adjective:** which means *warm, hot*. A substitute for another word. Strong's #2525 BDB #326.

501. **Verb:** which means *to be hard, to be curdled*. Strong's #none BDB #326.
502. **Feminine_noun:** chem^eâh (חֶמֶאָה) [pronounced *kheh^e-MAW*], which means *butter, curds; yogurt; cottage cheese*. and this is variously translated *butter, curds*; however, a big slab of butter after doing battle with the Israelites just does not sound all that good; I would think that this could be better rendered *a milk product*; which, in this case, would be butter, yogurt or cottage cheese or something along those lines. Many of the translations of Job 20:17 suggest *butter*, which is also reasonable. Strong's #2529 BDB #326. Gen. 18:8 Judges 5:25 2Sam. 17:29 Job 20:17

chem ^e âh (חֶמֶאָה) [pronounced <i>kheh^e-MAW</i>]	<i>butter, curds; yogurt; cottage cheese</i>	feminine singular noun	Strong's #2529 BDB #326
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503. **Verb:** châmad (חָמַד) [pronounced *khaw-MAHD*] means *to desire, to covet, to take pleasure in*. It is found first in Gen. 2:9 and 3:6 in the Niphal participle (*desirable*). As a participle, it could be rendered *coveting, desiring*. Strong's #2530 BDB #326. Gen. 2:9 3:6 Deut. 5:21 Joshua 7:21 Job 20:20 Psalm 19:10 68:16 Prov. 1:22

châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	3 rd person masculine singular, Qal imperfect	Strong's #2530 BDB #326
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As a participle: *that which is desired, something one takes delight in.*

châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>desired, desirous; coveted; pleasant, agreeable; precious</i>	Niphal participle	Strong's #2530 BDB #326
châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>to strongly [greatly] desire [covet], to strongly take pleasure in [delight in]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2530 BDB #326

This is possibly found as a feminine noun which means *desirableness, preciousness*.

504. **Masculine_noun:** which means *desire, delight*. Strong's #2531 BDB #326.
505. **Feminine_noun:** chem^edâh (חֶמֶדָּה) [pronounced *khem^e-DAW*], which means *desire, longing, yearning, delight*. Strong's #2532 BDB #326. Gen. 27:15 1Sam. 9:20 Psalm 106:24

chem ^e dâh (חֶמֶדָּה) [pronounced <i>khem^e-DAW</i>]	<i>desire, desirable; longing, yearning, delight; regret (?) [see 2Chron. 21:20]</i>	feminine singular noun	Strong's #2532 BDB #326
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chem ^e dâh (חֶמֶדָּה) [pronounced khem ^e -DAW]	<i>pleasant, precious; excellence</i>	adjective	Strong's #2532 BDB #326
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506. **Feminine_noun:** which means *desirableness, preciousness*. Strong's #2530 BDB #326.
507. **Masculine_noun:** which means *desire, desirable thing*. Strong's #4261 BDB #326.
508. **Masculine_noun:** which means *desirable, precious thing*. Strong's #4262 BDB #327.
509. **Verb:** which means *to contract affinity, to be joined by affinity*. Strong's #none BDB #327.
510. **Masculine_noun:** châm (חַם) [pronounced *khawm*], which means *a husband's father, a wife's father, a father-in-law*. This word is surprisingly only used in two passages: Gen. 38:13, 25 and 1Sam. 4:19, 21. Strong's #2524 BDB #327. 1Sam. 4:19

châm (חַם) [pronounced shawm]	<i>a husband's father, a wife's father, a father-in- law</i>	masculine singular noun	Strong's #2524 BDB #327
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511. **Feminine_noun:** which means *a husband's mother, a wife's mother, a mother-in-law*. Strong's #2545 BDB #327.
512. **Feminine_noun:** chôwmâh (חֹמַת) [pronounced *khoh-MAW*], which means *a wall*. Strong's #2346 BDB #327. 1Sam. 25:16 31:10 2Sam. 11:20 18:24 20:15 Psalm 51:18 55:10

chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i>]	<i>double walls</i>	feminine dual noun	Strong's #2346 BDB #327
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i>]	<i>walls</i>	feminine plural noun	Strong's #2346 BDB #327

513. **Feminine_noun:** which means *wrath*. Job 29:6 only. Strong's #2534 BDB #328.
514. **Verb:** which means *to sink, to hasten, to fall to the ground*. Strong's #unused BDB #328.
515. **Masculine_noun:** which means *lizard* (on list of unclean animals). Strong's #2546 BDB #328.

516. **Verb:** châmal (חָמַל) [pronounced *khaw-MAHL*], which means *to spare, to have compassion*. Generally speaking, this is used when someone is about to be killed, but the person about to do the killing has compassion upon his victim and spares him. Here, we either have Zophar using this word in an unusual way or we have a most primitive use of this word; I reject the latter option, as this word is found four times in the book of Job (6:10 16:13 20:13 27:22). Strong's #2550 BDB #328. Deut. 13:8 1Sam. 15:3 23:21 2Sam. 12:4 21:7 Job 6:10 16:13 20:13

châmal (חָמַל) [pronounced <i>khaw-MAHL</i>]	<i>to spare, to be sparing of anything; to use sparingly; to pity, to have compassion, to show mercy</i>	3 rd person masculine singular, Qal imperfect	Strong's #2550 BDB #328
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517. **Feminine_noun:** chem^elâh (חֶמֶלָה) [pronounced *khehm-LAW*], which means *compassion, mercy, graciousness; pity*. Strong's #2551 BDB #328. Gen. 19:16

chem ^e lâh (חֶמֶלָה) [pronounced <i>khehm-LAW</i>]	<i>compassion, mercy, graciousness; pity</i>	feminine singular noun	Strong's #2551 BDB #328
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518. **Masculine_noun:** which means *a thing pitied, an object of compassion*. Strong's #4263 BDB #328.

519. **Verb:** châmam (חָמַם) [pronounced *khaw-MAHM*], and it means *to be warm, to become warm*. Strong's #2552 BDB #328. 1Sam. 11:9 1Kings 1:2 Job 6:17

châmam (חָמַם) [pronounced <i>khaw-MAHM</i>]	<i>to be warm, to become warm</i>	3 rd person masculine singular, Qal imperfect	Strong's #2552 BDB #328
châmam (חָמַם) [pronounced <i>khaw-MAHM</i>]	<i>to be made hot [burning] [with sexual lust]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2552 BDB #328
châmam (חָמַם) [pronounced <i>khaw-MAHM</i>]	<i>to make warm</i>	3 rd person masculine singular, Piel imperfect	Strong's #2552 BDB #328
châmam (חָמַם) [pronounced <i>khaw-MAHM</i>]	<i>to make onself warm</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2552 BDB #328

520. **Masculine_noun:** chôm (חֹם) [pronounced *khohm*], which means *heat, hot, warm*. Strong's #2527 BDB #328. Gen. 8:22 18:1 1Sam. 11:11 21:6 2Sam. 4:5

chôm (חם) [pronounced <i>khohm</i>]	<i>heat, hot, warm</i>	masculine singular construct	Strong's #2527 BDB #328
521.	Adjective: châm (חם) [pronounced <i>khawm</i>], which means <i>hot, freshly baked, warm</i> . It is only found here and in Job 37:17.* Strong's #2525 BDB #328. Joshua 9:12		
522.	Feminine_noun: which means <i>heat, sun</i> . Chiefly poetic. Strong's #2535 BDB #328.		
523.	Masculine_noun: chammân (חַמָּן) [pronounced <i>khahm-MAWN</i>] and it is a Pillar used in idolatrous worship. <i>Sun-pillars</i> is a different word from those found early in this chapter—it is the word Strong's #2553 BDB #329. Lev. 26:30		
524.	Verb: châmaç (חָמַץ) [pronounced <i>khaw-MAHSS</i>], which means <i>to be vehement, to be eager, to violate, to treat violently, to wrong, to tear off from oneself, to tear away violently</i> . In the Niphal, it means <i>to be treated with violence, to have something taken away by violence</i> . Basically, the word means <i>to be vehement, to be eager</i> (not in a good way, however). By application, it means <i>to violate, to treat with violence</i> . I am not 100% content with this. It is important to note that this word generally has an object, with the exception of Job 21:27. Strong's #2554 BDB #329. Job 15:33 21:27		
525.	Masculine_noun: châmâç (חָמָץ) [pronounced <i>khaw-MAWS</i>], which means <i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i> . This is the word that we find in Gen. 6 which prompts God to flood the earth. Strong's #2555 BDB #329. Gen. 6:11 16:5 Judges 9:24 2Sam. 22:3 1Chron. 12:17 Job 16:17 19:7 Psalm 7:16 55:9 73:6 Prov. 3:31		
châmâç (חָמָץ) [pronounced <i>khaw-MAWS</i>]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329
526.	Masculine_noun: which means <i>name of a male ostrich</i> . Strong's #8464 BDB #329.		
527.	Verb: châmêts (חָמַץ) [pronounced <i>khaw-MAYTS</i>], which means <i>to leaven</i> . It is found this way in Ex. 12:19–20, 34, 39 Hosea 7:4. It is also found in here, Psalm 71:4 (you couldn't even guess from your translation what word translates châmêts) and Isa. 63:1. Although we can't say much about the two passages in psalms, if <i>dyled</i> is the correct concept of this word in Isa. 63:1, and leavened is proper for the passages in the Law, then what we have here is a process, and a process which requires time for completion. My educated guess, given the reflexive nature of the verb and given the fact that this refers to some sort of an inner process, I would reasonably guess that this verb could mean <i>to ruminate</i> . Strong's #2556 BDB #329. Psalm 73:21		
528.	Masculine_noun: which means <i>that which is leavened</i> . Strong's #2557 BDB #329.		

529. **Masculine_noun:** chômets (חֹמֶט) [pronounced *KHOH-mets*], which means *vinegar*. It is an ancient world condiment. Keil and Delitzsch claim that it is a mixture of vinegar and oil, calling it a soup beverage which is still drunk in the east. The dipping of the bread into the vinegar makes that unlikely (when did you last dip your bread into your co-cola?). Strong's #2558 BDB #330. Ruth 1:14a
530. **Adjective:** which means *seasoned [with salt or a salt herb]*. Strong's #2548 BDB #330.
531. **Feminine_noun:** which means *anything leavened*. Only in Ex. 12:18, 20.* Strong's #2557 BDB #330.
532. **Verb2:** which means *to be red*. Strong's #2556 BDB #330.
533. **Verb2:** which means *to be ruthless*. Strong's #2556 BDB #330.
534. **Masculine collective noun:** which means *the ruthless*. Strong's #2541 BDB #330.
535. **Verb:** which means *to turn away*. Strong's #2559 BDB #330.
536. **Masculine_noun:** which means *curving, curve*. Strong's #2542 BDB #330.
537. **Verb1:** châmar (חָמַר) [pronounced *khaw-MAHR*], which means *to ferment, to boil, to foam up; to rise up in a heap; to swell up; to cover or coat with mortar*. This verb is given four separate listings in BDB, although it only appears six times in scripture (Ex. 2:3 Job 16:16 Psalm 46:3 75:8 Lam 1:20 2:11). The reason is, there are several related masculine noun cognates. However, those noun cognates are all fairly similar (*clay, mortar; heap, e.g., a heap of clay or mortar; an homer, a measure of a heap of stuff*), and we studied them back in Judges 15:16. In fact, the meanings of the various masculine noun homonyms are all similar enough that we can see one flow from the other. Since we do not have particularly divergent masculine noun cognates, then there is not a reason for the verbs to vary either. About the only difference that I can see in the verbs is there is a passive and active meaning. The active use means *to pitch, to cover or coat with mortar* (which is likely red); or *to rise up into a heap*; the passive meaning is *to be made red, to be reddened*. Barnes, in Job, p. 295, gives the meanings *to boil up, to ferment, to foam*. Strong's #2560 BDB #330. Job 16:16 Psalm 46:3

châmar (חָמַר) [pronounced <i>khaw-MAHR</i>]	<i>to ferment, to boil, to foam up; to rise up in a heap; to swell up; to cover or coat with mortar</i>	3 rd person masculine plural, Qal imperfect	Strong's #2560 BDB #330
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We find a variety of meanings for this verb because it has so many diverse cognates. It only occurs 5 or 6 times in Scripture.

châmar (חָמַר) [pronounced <i>khaw-MAHR</i>]	<i>to be covered or coated with mortar; to be made red, to be reddened</i>	3 rd person masculine plural, Poalal imperfect	Strong's #2560 BDB #330
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538. **Masculine_noun:** which means *wine*. Used in poetry. Strong's #2561 BDB #330.

539. **Masculine_noun:** chêmâr (חֶמָר) [pronounced *khay-MAWR*], which means *bitumen, asphalt, oil-based mortar; pitch; slime*. Strong's #2564 BDB #330. Gen. 11:3 14:10

chêmâr (חֶמָר) [pronounced <i>khay-MAWR</i>]	<i>bitumen, asphalt, oil-based mortar; pitch; slime</i>	masculine singular noun	Strong's #2564 BDB #330
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540. **Masculine_noun1:** chômer (חֹמֶר) [pronounced *KHOH-mer*], which means, *clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]*. has several means, one of which is *clay, mortar* (Gen. 11:3 Ex. 1:14 Job 4:19). This *pile* or *heap* of mortar has two other related meanings. It can refer to the hardened clay, as in what kind of a house it is or what the house was made out of (Job 4:19), to bodies of *clay* (Job 13:12); it can refer to a *pile* or *stack* of something (Ex. 8:14 Habak. 3:15)¹¹⁷; and it can refer to a unit of Hebrew measure, an *homer* (much like our *bushel*). This is obviously a transliteration. Strong's #2563 BDB #330. Gen. 11:3 Judges **15:16**

chômer (חֹמֶר) [pronounced <i>KHOH-mer</i>]	<i>clay, mortar; boiling [of water], foaming [of water]; a heap, a mound, a pile, a stack [of something]; a unit of measure [like a bushel]</i>	masculine singular noun	Strong's #2563 BDB #330
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541. **Verb2:** châmar (חָמַר) [pronounced *khaw-MAHR*], which means *to cover, to smear*. **See above.** Strong's #2560 BDB #330.

542. **Verb3:** châmar (חָמַר) [pronounced *khaw-MAHR*], which means *to make something into a heap or ruin*. Not used in Old Testament. **See above.** Strong's #2560 BDB #330.

543. **Masculine_noun2:** chômer (חֹמֶר) [pronounced *KHOH-mer*], which means *an heap*. **See above.** Strong's #2563 BDB #330.

544. **Masculine_noun3:** chômer (חֹמֶר) [pronounced *KHOH-mer*], which means *a homer* (which is a dry measure). **See above.** Strong's #2563 BDB #330.

545. **Masculine_noun:** which means *an heap*. Strong's #2543 BDB #330.

546. **Verb4:** châmar (חָמַר) [pronounced *khaw-MAHR*], which means *to be red*. **See above.** Strong's #2560 BDB #330. Job 16:16

547. **Masculine_noun:** chămôwr (חֹמֶר) [pronounced *khuh-MOHR*], which means *ass, male donkey, he-ass*. Strong's #2543 BDB #331. Gen. 12:16 22:3 24:35 30:43

¹¹⁷ This is actually the rarest usage, these two being the only times this word is found used in this way; and the latter passage is dubious.

32:5 Deut. 22:3 Judges 1:14 15:15, 16 1Sam. 8:16 12:3 15:3 16:20 22:19
25:18 27:9 2Sam. 16:1 17:23 19:26 1Kings 2:40 1Chron. 12:40

chāmôwr (חֲמֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
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548. **Masculine_proper_noun:** Chāmôwr Strong's #2544 BDB #331. Gen. 33:19 34:2

Chāmôwr (חֲמֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow; transliterated Hamor</i>	masculine singular proper noun	Strong's #2544 BDB #331
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549. **Masculine_proper_noun:** which means ; transliterated . Strong's #2566 BDB #331.

550. **Masculine_noun:** which means *roe buck*. Strong's #3180 BDB #331.

551. **Masculine/feminine_noun:** chāmishshâh (חֲמִשָּׁה) [pronounced *khuh-mish-SHAW*], which means *five*. There is an alternate spelling: châmêsh (חָמֵשׁ) [pronounced *khaw-MAYSH*]. Strong's #2568 BDB #331. Gen. 5:6, 30 7:20 11:11 12:4 14:9 18:28 25:7 Judges 3:3 1Sam. 6:4 17:5 21:3 22:18 25:18, 42 2Sam. 4:4 9:10 19:17 21:8 24:9 Job 1:3

chāmishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331

552. **Masculine_noun:** chômesh (חֹמֶשׁ) [pronounced *KHOH-mesh*], which means *belly, abdomen; fifth part, fifth rib*. See below Strong's #2570. Strong's #2569 BDB #332. 2Sam. 20:10

chômesh (חֹמֶשׁ) [pronounced <i>KHOH-mesh</i>]	<i>belly, abdomen; fifth part, fifth rib</i>	masculine singular noun	Strong's #2569 BDB #332
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553. **Verb:** which means *to take a fifth part, to make into a fifth part*. Piel only. Strong's #2567 BDB #332.

554. **Numeral:** chāmishîym (חֲמִשִּׁיִּם) [pronounced *kheh-mih-SHEEM*], which means *fifty*. Strong's #2572 BDB #332. Gen. 6:15 7:24 8:3 9:28 18:24 Deut. 1:15 22:29 Joshua (1:14) 1Sam. 6:19 8:12 2Sam. 15:1 24:24 1Kings 1:5 1Chron. 12:33

chămishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
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555. **Numeral_ordinal:** chămiyshîy (חֲמִישִׁי) [pronounced *khuh-mee-SHEE*], which means *fifth*. Strong's #2549 BDB #332. Gen. 1:23 30:17 2Sam. 3:4 1Chron. 12:10

chămiyshîy (חֲמִישִׁי) [pronounced <i>khuh-mee-SHEE</i>]	<i>fifth</i>	masculine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332
chămiyshîyth (חֲמִישִׁית) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332

556. **Masculine_noun1:** chômesh (כֹּחַמֶשׁ) [pronounced *KHOH-mesh*], which means *belly, abdomen, stomach; fifth [rib]; fifth [part]*. Probably corrupt; meaning is dubious. Strong's #2570 BDB #332. 2Sam. 2:23

chômesh (כֹּחַמֶשׁ) [pronounced <i>KHOH-mesh</i>]	<i>belly, abdomen, stomach; fifth [rib]; fifth [part]</i>	masculine singular noun with the definite article	Strong's #2569 & #2570 BDB #332
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BDB seems to struggle with this word, but, in my estimation, without cause. 4 times it clearly refers to the *belly, stomach* or *abdomen* (2Sam. 2:23 3:27 4:6 20:10); one time, it refers to the *fifth part* of produce—i.e., it refers to a tax (Gen. 47:26). Its cognates, for the most part, are related to the numeral 5. What is likely the case is, this word was understood to mean *the fifth rib*; but was used commonly and metaphorically for the *stomach* or *abdomen*. The idea could have come from the idea of stabbing a person above or below the fifth rib was likely to result in death for that person, so that became the target area in battle (I doubt this myself, as it seems that the stomach or neck would be better targets). Given what happens in this context, one could reasonably argue that this word came to be used even in reference to the *stomach* below the ribs.

557. **Adjective:** chămushîym (חֲמוּשִׁיִּם) [pronounced *kheh-moo-SHEEM*], which means *armed, in battle array, armed for battle*. Young renders this *fifties*; Scofield, *ranks by five*; Barnes, *arrayed in divisions or ranks*. This word is found only in Ex. 13:18 Joshua 1:14 4:12 Judges 7:11 and it is nearly identical with two other words meaning *fifty* and *fifth*; the chief difference being a vowel point or two. Strong's #2571 BDB #332. Joshua 1:14 Judges 7:11

558. **Masculine_noun:** chêmeth (חֶמֶת) [pronounced *KHAY-meth*], which means *waterskin, container, bottle*. Strong's #2573 BDB #332. Gen. 21:14

chēmeth (חֶמֶת) [pronounced KHAY-mehth]	waterskin, skin [canteen], container, bottle	masculine singular construct	Strong's #2573 BDB #332
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559. **Proper_noun/location:** Chăməth (חֶמֶת) [pronounced *khuhm-AWTH*], which means *fortress, defense, citadel; sacred enclosure*; transliterated *Hamath*. Strong's #2574 BDB #332. Judges 3:3 2Sam. 8:9 1Chron. 13:5 18:3

Chăməth (חֶמֶת) [pronounced <i>khuhm-AWTH</i>]	<i>fortress, defense, citadel; sacred enclosure; transliterated Hamath</i>	proper singular noun/location	Strong's #2574 BDB #333
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560. **Proper_noun:** 1Chron. 13:6

lāmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct	Strong's #935 BDB #97

The lāmed preposition + the Qal infinitive construct of bôw' are literally *to an entering of*; they could be reasonably rendered *the entrance of*; and are often transliterated as *Lebo*.

Chăməth (חֶמֶת) [pronounced <i>khuhm-AWTH</i>]	<i>fortress, defense, citadel; sacred enclosure; transliterated Hamath</i>	proper singular noun/location	Strong's #2574 BDB #332
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Together, these are rendered *the entrance of ramath, the entering of Hamath*; and transliterated *Lebo-Hamath*.

561. **Proper_noun/location:** which means *great fortress; the great sacred enclosure*; transliterated . Strong's #2579 BDB #332.

562. **Proper_noun/location:** which means *fortress; sacred enclosure*; transliterated . Probably equivalent to Strong's #2574 above. Strong's #2578 BDB #332.

563. **Gentilic_adjective:** Chăməthîy (חֶמֶתִּי) [pronounced *khuhm-aw-THEE*], which means *defense, citadel*; these are *descendants of Canaan*, transliterated *Hamathite*. Strong's #2577 BDB #332. Gen. 10:18

Chăməthîy (חֶמֶתִּי) [pronounced <i>khuhm-aw-THEE</i>]	<i>defense, citadel; these are descendants of Canaan, transliterated Hamathite</i>	gentilic singular adjective with the definite article	Strong's #2577 BDB #332
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564. **Verb:** chānah (חָנָה) [pronounced *khaw-NAW*], which means *to bivouac, to camp, to encamp against; to lay siege to; to incline, to decline, to bend down*. It properly means *to incline*; it is used primarily *to pitch a tent, to encamp*. When followed by

the preposition 'al (עַל) [pronounced *a*l], it means *to encamp against someone else*. That is, when Israel bivouacked right there outside the town, this was clearly an act of aggression. They were not just passing through as was Moses and the children of Israel when they moved into the land. Here, it is followed by the bēyth preposition, so this will give us the location of their encampment. Strong's #2583 BDB #333. Gen. 26:17 33:18 Num. 1:52 Deut. 1:33 Joshua 10:31 Judges 6:4, 33 19:9 1Sam. 4:1b 11:1 13:5, 16 17:1 26:3 28:4 29:1 2Sam. 12:28 17:26 23:13 24:5 1Chron. 11:15 Job 19:12 Psalm 34:7

chānah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	3 rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
chānah (חָנָה) [pronounced <i>khaw-NAW</i>]	<i>bivouacking, camping, encamped in [or, against], setting up camp; laying siege to; inclining, declining, bending down</i>	feminine singular, Qal active participle	Strong's #2583 BDB #333

565. **Feminine_noun:** which means *cell, curved or vaulted roof, arch*. Strong's #2588 BDB #333.

566. **Feminine_noun:** chānīyth (חֲנִיָּת) [pronounced *khuh-NEETH*], which means *spear*. Strong's #2595 BDB #333. 1Sam. 13:19 17:7 18:10 19:9 20:33 21:8 22:6 26:7 2Sam. 1:6 21:19 23:7 1Chron. 11:11 12:34 Psalm 57:4

chānīyth (חֲנִיָּת) [pronounced <i>khuh-NEETH</i>]	<i>spear</i>	feminine singular noun	Strong's #2595 BDB #333
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The plural form denotes *spearheads*.

567. **Masculine_noun:** machāneh (מַחֲנֶה) [pronounced *mah-khuh-NEH*], which means *camp, encampment*. It can refer to the *camp* or to those in the camp, who are often *soldiers or troops* (Ex. 14:24 Judges 4:16). It can even refer to a moving group or to a group which *camp* together temporarily, without that being the emphasis of the noun (Gen. 33:8 50:9). In fact, this word seems to have enjoyed a metamorphous from the book of Genesis to its later use, where it came to mean *camp, those in the camp*. This word is used with locusts in Joel 2:11. These are the singular meanings; the plural of this word has three different meanings, which we will take up at another time. In the plural, it has three meanings: ❶ *encampments or camps*, as we find it used above; ❷ *the courts* of Jehovah (i.e., where the priests were encamped); and, ❸ *the heavenly hosts*; i.e., angels. Strong's #4264 BDB #334. Gen. 32:2, 7 33:8 Deut. 2:14 Joshua 3:2 **8:13** 10:5 11:4 Judges 4:15 7:15

8:10 1Sam. 4:3 11:11 13:17 14:15, 21 17:1 28:1 29:1 2Sam. 1:2 23:16
1Chron. 12:22 Psalm 106:16

machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host	masculine singular construct	Strong's #4264 BDB #334
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568. **Proper_noun_location:** Strong's #4265 BDB #334.

569. **Proper_noun/location:** Machănayim (מַחֲנַיִם) [pronounced mahkh-uh-AH-yim], which means *two camps*; transliterated *Mahanaim*. Strong's #4266 BDB #334. The Doctrine of the City of Mahanaim Gen. 32:2 2Sam. 2:8 17:24 19:32 1Kings 2:8

Machănayim (מַחֲנַיִם) [pronounced mahkh-uh-AH-yim]	two camps; transliterated <i>Mahanaim</i>	proper singular noun; location	Strong's #4266 BDB #334
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570. **Masculine_proper_noun:** which means *nothing*; transliterated . Strong's #8465 BDB #334.

571. **Adjective_gentis:** which means *nothing*, and is transliterated . Strong's #8470 BDB #334.

572. **Feminine_noun:** which means *encamping, encampment*. Strong's #8466 BDB #334.

573. **Verb:** which means *to spice, to make spicy, to embalm*. Strong's #2590 BDB #334.

574. **Masculine_plural_noun:** which means *embalming*. Strong's #2590 BDB #334.

575. **Feminine_noun:** chîttâh (חִטָּה) [pronounced kheet-TAW], which means *wheat*. Since it is in the plural, we might want to render it *wheat stalks*. Strong's #2406 BDB #334. Gen. 30:14 Judges 15:1 1Sam. 6:13 12:17 2Sam. 4:6 17:28 Psalm 147:14

chîttâh (חִטָּה) [pronounced kheet-TAW]	wheat, wheat stalks	feminine plural noun	Strong's #2406 BDB #334
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576. **Masculine_noun:** chêk^e (חֵק) [pronounced khayk^e], which means *age, ornament, embellishments [of a horse]; palate or interior of one's mouth*. The word for *palate* (actually, this word can stand for several interior items of the mouth). The Hebrews had another word for mouth, which generally referred to the opening of the mouth or made reference to what was said. This refers to the interior of the mouth or to a portion of the interior of the mouth. Our word for *mouth* can stand for either *the*

opening to or the interior of the mouth. Strong's #2441 BDB #335. [See Strong's #5716 BDB #715; Strong's #6310 BDB #804]. Job 6:30 20:13 Psalm

chêk ^e (ךָה) [pronounced khayk ^e]	age, ornament, embellishments [of a horse]; palate or interior of one's mouth	masculine singular noun	Strong's #2441 BDB #335
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577. **Verb:** chānak^e (ךָנַךְ) [pronounced khaw-NAK^e], which means, *to dedicate; to train [up]*. generally rendered *dedicate* and is found twice in this verse, and in 1Kings 8:63 2Chron. 7:5 and Prov. 22:6 (all in the Qal stem).* In 1Kings 8:63, Solomon offers **22,000 oxen and 120,000 sheep—so the king and all the sons of Israel dedicated the house of Y^ehowah.** 2Chron. 7:5 is a parallel passage. Prov. 22:6 reads: **Dedicate a child according to his way he should go; even when he is old, he will not depart from it.** Obviously, this has to be more than some one-shot ceremony performed while the kid is an infant. It is a day-in and day-out process. For the child, it involves guidance and proper direction. So what is involved is more than a ceremony, but it is a day-in and day-out choosing of the impact and direction of the house. Strong's #2596 BDB #335. Deut. 20:5

chānak ^e (ךָנַךְ) [pronounced khaw-NAK ^e]	<i>to dedicate; to begin to use, to initiate use; to train [up]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2596 BDB #335
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Gesenius gives¹¹⁸ this some unusual meanings: *to make narrow; to put something into the mouth; to give to be tasted; to imbue [someone with something]; to instruct, to train up.* When applied to inanimate things (Gesenius), it means *to initiate, to dedicate, to commence to use.*

578. **Masculine proper noun:** Chănôwk (ךָנֹוֹךְ) [pronounced khun-OAK], which means *dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch.* Strong's #2585 BDB #335. Gen. 4:17 5:18 25:4

Chănôwk (ךָנֹוֹךְ) [pronounced khun-OAK]	<i>dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch</i>	masculine singular proper noun	Strong's #2585 BDB #335
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579. **Adjective_gentis:** which means *nothing*, and is transliterated . Strong's #2599 BDB #335.

580. **Adjective:** chānîyk (ךָנִיֵּךְ) [pronounced khaw-NEEK], which means *trained, instructed, trained servant, tried, experienced.* Strong's #2593 BDB #335. Gen. 14:14

¹¹⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 292.

chânîyk (חֲנִיךְ) [pronounced <i>khaw-NEEK</i>]	<i>trained, instructed, trained servant, tried, experienced</i>	masculine plural adjective acting as a substantive; with the 3 rd person masculine singular suffix	Strong's #2593 BDB #335
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581. **Feminine_noun:** which means *dedication, consecration*. Strong's #2598 BDB #335.
582. **Feminine_noun:** which means *hook fastened in jaw, a fish-hook*. Strong's #2443 BDB #335.
583. **Masculine_proper_noun:** which means *nothing*; transliterated . Strong's #2601 BDB #335.
584. **Masculine_noun:** which means *instrument for destroying sycamores?* Psalm 78:47.* Strong's #2602 BDB #335.
585. **Verb1:** chānan (חָנַן) [pronounced *khaw-NAHN*], which means *to bend, to stoop over, to show favor, to show grace as a superior would do on behalf of an inferior, to show mercy, to be gracious*. Here, this word is in the Hithpael imperfect; which is continuous, reflexive intensive action. It is generally translated *besought, to make supplication, to entreat*. However, all of these translations are rather dated. A better rendering would be *petition for grace, make a request for grace, appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment*. This is generally followed by a lamed preposition, which is not necessarily translated. Strong's #2603, 2589 BDB #335. [See homonym: Strong's #2610 BDB #337]. Gen. 33:5 Deut. 3:23 Judges 21:22 2Sam. 12:22 Job 8:5, 9:1 19:16 19:21 Psalm 41:4 51:1 56:1 57:1 59:5 142:1

chānan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace</i>	3 rd person masculine singular, Qal imperfect	Strong's #2603, #2589 BDB #335
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BDB treats Strong's #2589 as equivalent to this verb. Gesenius leaves out Strong's #2589. Obviously, Strong treats it as a separate verb with a different spelling.

BDB gives an odd second meaning to this verb: *to be loathsome*. Gesenius does not give this meaning to חָנַן.

chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>show favor, show grace [as a superior would do on behalf of an inferior], show mercy, be gracious, be merciful</i>	2 nd person masculine singular, Qal imperative	Strong's #2603 , #2589 BDB #335
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to be compassionate; to be pitied; to be an object of pity</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2603 , #2589 BDB #335
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to make gracious [favorable]; to be gracious; to make acceptable</i>	3 rd person masculine singular, Piel imperfect	Strong's #2603 , #2589 BDB #335
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to direct favor [grace] to [towards]; to have mercy on [upon]; to be compassionate for; to lament for</i>	3 rd person masculine singular, Poel imperfect	Strong's #2603 , #2589 BDB #335
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to be shown favor [grace, consideration]; to receive grace [favor]; to be favored [graced- out]</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2603 , #2589 BDB #335
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2603 , #2589 BDB #335

586. **Masculine_noun:** chên (חֵן) [pronounced *khayn*], which means *grace, favor, blessing*. Strong's #2580 BDB #336. [Ruth 2:2, 10 1Sam. 1:18 Zech. 12:10—totally messtup spelling] Gen. 6:8 18:3 19:19 30:27 32:5 33:8 34:11 1Sam. 16:22 20:3 25:8 27:5 2Sam. 14:22 15:25 16:4 Prov. 1:9 3:4, 22, 34

chên (חֵן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
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587. **Substantive/adverb:** chinnâm (כִּנָּאֻם) [pronounced *khin-NAHM*], which means *gratuitous, freely, for nothing; without cause, undeservedly*. By application, it can mean *without cause, undeservedly* particularly in connection to groundless hostility or attack (1Sam. 19:5 25:31 Psalm 35:7 109:3 119:161). Strong's #2600 BDB #336. Gen. 29:15 1Sam. 19:5 25:31 2Sam. 24:24 Job 1:9 2:3 9:17 1Kings 2:31 Prov. 1:11 3:30

chinnâm (כִּנָּאֻם) [pronounced <i>khin-NAHM</i>]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336
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588. **Masculine_proper_noun:** Strong's #2581 BDB #336.

589. **Masculine_noun:** which means *grace, favor*. Strong's #2433 BDB #336.

590. **Feminine_proper_noun:** channâh (חַנָּה) [pronounced *khahn-NAW*], which means *grace* with a feminine (*ah*) ending; it is transliterated *Hannah*. Strong's #2584 BDB #336. 1Sam. 1:1

Channâh (חַנָּה) [pronounced <i>khahn-NAW</i>]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
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Barnes tells us that *Hannah* means *beauty, charm*.¹¹⁹

591. **Masculine_proper_noun:** Chânnân (חַנָּן) [pronounced *khaw-NAWN*], which means *He is gracious; full of grace*; and is transliterated *Hanan, Chanan*. Strong's #2505 BDB #336. 1Chron. 11:43

Chânnân (חַנָּן) [pronounced <i>khaw-NAWN</i>]	<i>He is gracious; full of grace; and is transliterated Hanan, Chanan</i>	masculine singular proper noun	Strong's #2505 BDB #336
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592. **Masculine_proper_noun:** Chânnûwn (חַנּוּן) [pronounced *khaw-NOON*], which means *favored, gracious*; transliterated *Hanun*. Strong's #2586 BDB #337. 2Sam. 10:1

Chânnûwn (חַנּוּן) [pronounced <i>khaw-NOON</i>]	<i>favored, gracious, graciously given; transliterated Hanun, Chanun</i>	masculine singular proper noun	Strong's #2586 BDB #337
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593. **Adjective:** channûwn (חַנּוּן) [pronounced *khahn-NOON*], which means *gracious*. Strong's #2587 BDB #337. Psalm 103:8

¹¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:2.

channûwn (חֲנּוּן) [pronounced <i>khahn-NOON</i>]	<i>gracious</i>	adjective	Strong's #2587 BDB #337
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594. **Feminine_noun:** which means *grace, favor*. Strong's #2594 BDB #337.
595. **Masculine_proper_noun:** which means *favor of Melqart*; transliterated . Strong's #2592 BDB #337.
596. **Masculine_proper_noun:** which means *Ēl is gracious*; transliterated . Strong's #2606 BDB #337.
597. **Masculine_proper_noun:** which means *favor of Hadad*; transliterated . Strong's #2582 BDB #337.
598. **Masculine_proper_noun:** which means ; transliterated . Strong's #2607 BDB #337.
599. **Masculine_proper_noun:** which means *has been gracious*; transliterated . Strong's #2606 BDB #337.
600. **Proper_noun/location:** which means ; transliterated . Strong's #2615 BDB #337.
601. **Feminine_noun:** t^echinnâh (חֲנִיָּה) [pronounced t^e-*khin-NAW*], which means *grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy*. The key here is, that because of the run on their negative volition, the heathen of the land have no reason to request for grace from God or from the Israelites. Strong's #8467 BDB #337. Joshua 11:20 Psalm 55:1

t ^e chinnâh (חֲנִיָּה) [pronounced t ^e - <i>khin-NAW</i>]	<i>grace, supplication for grace; an entreaty, request, petition, or appeal for grace or favor or mercy</i>	feminine singular noun:	Strong's #8467 BDB #337
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602. **Masculine_proper_noun:** which means ; transliterated . Strong's #8468 BDB #337.
603. **Abstract Masculine_noun:** tachănûnîym (תַּחֲנוּנִים) [pronounced *tah-khə-noo-NEEM*], which is generally rendered *supplications* in the KJV. These are *supplications for grace; requests for God's favor, and a response of grace to those supplications*. There are no great modern renderings; we can hang with *implore, entreat, petition, pray for grace, invoke grace*. Strong's #8469 BDB #337. Zech. 12:10
604. **Verb2:** chānan (חָנַן) [pronounced *khaw-NAHN*] means *to be loathsome*. Found only in Job 19:17 and I wonder if it isn't a misprint for Strong's #2610? Again, we have a problem with the rendering—this verb with this meaning is found here and only here. Its homonym, chānan (חָנַן) [pronounced *khaw-NAHN*], means *to show grace, to be gracious*; obviously not the word for this verse. Although we have at least one pair of homonyms in the Hebrew with antithetical meanings, I doubt that we have a second, particularly when that second is found only here. Keil and Delitzsch

spend about a page on this very verb (chânan, not châneph), and although they take the rendering *And my stench to my own brethren*, they say, *we may also translate: "My stinking is offensive," etc., or: "I stink to the children of my body."...*; *and this translation is not only **not** hazardous in a book that so abounds in derivations from the dialects, but it furnishes a thought that is as closely as possible connected with v. 17a.*¹²⁰ To be quite frank with you, I did not grasp much of what they argued about—I was only able to understand their conclusion. The gist of all this is that: (1) this could very likely be a foreign word from a similar dialect; (2) it is unlikely that the vocabulary form of that word is chânan.¹²¹ Strong's #2610 BDB #337. [What is supposed, at least by me, is that this is possibly the verb châneph (חָנֵף) [pronounced *khaw-NAYF*], which means *to be polluted, to be profane*. Strong's #2610 BDB #337—see below]. Job 19:17

605. **Proper_noun/location:** which means ; transliterated . Strong's #2609 BDB #337.

606. **Verb:** châneph (חָנֵף) [pronounced *khaw-NAYPF*], which means *to be polluted, to be profane*. Strong's #2610 BDB #337. Job 19:17 Psalm 106:38

châneph (חָנֵף) [pronounced <i>khaw-NAYPF</i>]	<i>to be polluted, to be profane</i>	3 rd person feminine singular, Qal imperfect	Strong's #2610 BDB #337
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607. **Masculine_noun:** which means *profaneness*. Isa. 32:6.* Strong's #2612 BDB #338.

608. **Adjective:** châneph (חָנֵף) [pronounced *khaw-NAYF*], which means *profane, irreligious, Godless, heathen, apostate*. This word is pretty consistently rendered *hypocrite* in the KJV. Gesenius renders this *profane, impious*. For those with a limited vocabulary, *Godless* is good; for those whose vocabulary is more extensive, we will go with *profane*. Strong's #2611 BDB #338. Job 8:13 13:16 15:34 17:8 20:5

609. **Feminine_noun:** which means *profaneness, pollution*. Jer. 23:15.* Strong's #2613 BDB #338.

610. **Noun:** The object of the verb is the substantive *strangling, suffocation* found only here (its verbal cognate is found in 2Sam. 17:23 Nahum 2:13.* Strong's #4267 BDB #338. Job 7:15.

611. **Verb:** chânaq (חָנַק) [pronounced *khaw-NAHK*], which means *to strangle [throttle] oneself, to chokes oneself [with a rope]; to hang oneself*. Strong's #2614 BDB #338. 2Sam. 17:23

¹²⁰ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 431 (emphasis mine).

¹²¹ And, who knows, maybe Job is speaking tongue-in-cheek here; his children (or whoever is to follow) should treat him with grace, but they treat him as one who is to be abhorred.

chânaq (חָנַק) [pronounced <i>khaw-NAHK</i>]	<i>to strangle [throttle] oneself, to choke oneself [with a rope]; to hang oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2614 BDB #338
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The Niphal can be passive or reflexive.

chânaq (חָנַק) [pronounced <i>khaw-NAHK</i>]	<i>to strangle, to throttle; to choke</i>	3 rd person masculine singular, Piel imperfect	Strong's #2614 BDB #338
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612. **Masculine_noun:** which means *a strangling, a suffocation*. Strong's #4267 BDB #338.

613. **Verb:** châçad (חָצַד) [pronounced *khaw-sahd*], which means *to be good, to be kind, to be gracious towards; to show kindness toward oneself*. Strong's #2616 BDB #338. 2Sam. 22:26

châçad (חָצַד) [pronounced <i>khaw-sahd</i>]	<i>to be good, to be kind, to be gracious towards; to show kindness toward oneself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2616 BDB #338
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châçad (חָצַד) [pronounced <i>khaw-sahd</i>]	<i>to put to shame; to be reproached</i>	3 rd person masculine singular, Piel imperfect	Strong's #2616 BDB #338
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614. **Masculine_noun:** cheçed (חֶסֶד) [pronounced *KHEH-sed*], which means *grace, benevolence, mercy, kindness*. However, there is also the word cheçed which means *shame, shamefulness, reproach* (found only twice in this passage and Prov. 14:34). Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. My personal opinion is that this is God's doing Who can turn a reproach into grace. Strong's #2617 BDB #338. (see homonym **BDB #340**). Gen. 19:19 20:13 21:23 24:12, 49 32:10 Joshua 2:12 Judges 1:24 8:35 Ruth 1:8 2:20a 3:10 1Sam. 15:6 20:8 2Sam. 2:5 3:8 15:20 16:17 22:51 1Kings 2:7 Psalm 23:6 32:10 33:5, 18 44:26 51:1 52:1 57:3 59:10 61:7 62:12 89:1 63:3 103:4, 8, 11 106:1, 7 118:1 136:1, 45 Prov. 3:3

cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun	Strong's #2617 BDB #338
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chăçâdîym (חֲצַדִּיִּם) [pronounced kuh-saw-DEEM]	<i>gracious acts, gracious promises, acts of kindness (benevolence, mercy); graciousness, benevolence, mercies, kindnesses</i>	masculine plural noun with the definite article	Strong's #2617 BDB #338
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In the plural, we may understand this to mean *gracious acts, gracious promises, acts of kindness (benevolence, mercy)*.

615. **Adjective:** châçîyd (חָצִיֵּד) [pronounced khaw-SEED], which means *kind, pious, gracious; gracious ones; saints, believers*. When used as a substantive, it is often rendered *saints*. However, we must bear in mind that its noun cognate is cheçed, which means *grace, mercy, benevolence*. Therefore, although *saints* is not a bad rendering, *gracious ones* is more accurate. This refers to more than believers; this refers to believers with doctrine. Strong's #2623 BDB #339. 1Sam. 2:9 2Sam. 22:26 Psalm 12:1 32:6 52:9 89:19 Prov. 2:8

châçîyd (חָצִיֵּד) [pronounced khaw-SEED]	<i>gracious, kind, pious; gracious one, one who is grace oriented; pious one</i>	masculine singular adjective	Strong's #2623 BDB #339
chăçîydîym (חֲצַיִדִּיִּם) [pronounced khaw-see-DEEM]	<i>gracious ones; saints, believers; those who are grace oriented</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #2623 BDB #339

616. **Feminine_noun:** which means *stork*. Strong's #2624 BDB #339.
617. **Verb2:** which means *to be reproached, to be ashamed*. Strong's #2616 BDB #340.
618. **Masculine_noun2:** A rarity in the Hebrew language: a homonym. We have seen the word cheçed (חֶסֶד) [pronounced KHEH-sed], which means *grace*. However, there is also the word cheçed which means *shame, shameful, reproach* (found only twice in this passage and Prov. 14:34). Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. My personal opinion is that this is God's doing Who can turn a reproach into grace. Strong's #2617 **BDB #338** (grace) and BDB #340 (reproach). Their respective verbs are Strong's #2616 and are found on their respective pages in BDB.
619. **Verb:** châçâh (חָצַח) [pronounced khaw-SAW] and it means *to take refuge*, and hence *to trust [in]*. Its usage in Ruth 2:12 Psalm 57:1 61:4 91:4 allow for us to take the former meaning as primary and the latter by implication. Strong's #2620

BDB #340. Deut. 32:37 Judges 9:15 Ruth 2:12 2Sam. 22:3, 31 Psalm 2:12 7:1 34:8, 22 57:1 61:4 64:10 118:8

châçâh (חָצָאָה) [pronounced <i>khaw-SAW</i>]	<i>to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2620 BDB #340
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When followed by the bēyth preposition, the place of refuge is then noted.

châçâh (חָצָאָה) [pronounced <i>khaw-SAW</i>]	<i>those taking (seeking) refuge; the ones fleeing for protection; and hence those trusting [put confidence, have hope] [in]</i>	masculine plural, Qal participle	Strong's #2620 BDB #340
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620. **Proper_masculine_noun:** Chôçâh (חֹצָאָה) [pronounced *khoh-SAW*], which means *refuge*; transliterated *Hosah*. Strong's #2621 BDB #340. 1Chron. 16:38

Chôçâh (חֹצָאָה) [pronounced <i>khoh-SAW</i>]	<i>refuge; transliterated Hosah</i>	proper masculine singular noun	Strong's #2621 BDB #340
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621. **Feminine_noun:** which means *refuge*. Isa. 30:3.* Strong's #2622 BDB #340.

622. **Masculine_noun:** mach^eçeh (מַחֲכֶה) [pronounced *mahkh^e-SEH*], which means *refuge, shelter; the person to whom one flees*. Strong's #4268 BDB #340. Psalm 46:1 61:3 62:7 73:28 142:5

mach ^e çeh (מַחֲכֶה) [pronounced <i>mahkh^e-SEH</i>]	<i>refuge, shelter; the person to whom one flees</i>	masculine singular noun	Strong's #4268 BDB #340
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623. **Proper_masculine_noun:** which means *Yah is a refuge*; transliterated . Strong's #4271 BDB #340.

624. **Verb:** which means *to finish off, to consume*. Strong's #2628 BDB #340.

625. **Masculine_noun:** which means *a kind of locust*. Strong's #2625 BDB #340.

626. **Verb:** which means *to stop up, to muzzle*. Strong's #2629 BDB #340.

627. **Masculine_noun:** which means *muzzle*. Strong's #4269 BDB #340.

628. **Masculine_noun:** which means *wealth, treasure*. Strong's #2633 BDB #340.

629. **Adjective:** which means *strong*. Isa. 1:31 Amos 2:9.* Strong's #2634 BDB #340.

630. **Adjective:** chăšîyn (חֲשִׁיךְ) [pronounced *KHUS-eem*], which means *strong, mighty*. BDB only here. Aramaism. Psalm 89:9.* Strong's #2626 BDB #340. Psalm 89:9*

chăšîyn (חֲשִׁינ) [pronounced KHUS-eem]	<i>strong, mighty</i>	masculine singular, adjective	Strong's #2626 BDB #340
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Although the BDB definition for this word is *strong, mighty*; the cognates are all related to *wealth, treasure* and *riches* (see Strong's #2633, 2630, where the consonants are the same).

631. **Verb:** which means *scaled off, scale-like [in appearance]*. Strong's #2636 BDB #341.
632. **Proper masculine noun:** which means ; transliterated . Strong's #2641 BDB #340.
633. **Verb:** châçêr (חָצֵר) [pronounced *khaw-SEHR*], which means *to lack, to need, to be lacking, to decrease*. In the Piel, to means *to cause to want, to caused to be devoid of*. Now, I realize that almost everyone has memorized this portion of this psalm, so you are going to be resistant to any slight change of translation. Here's another psalm that you memorized parts of: The Lord is my Shepherd; I shall not *want*. You know what that last word is? Châçêr. See also Gen. 8:3 Deut. 2:7 Neh. 9:21. Strong's #2637 BDB #341. Gen. 8:3 18:28 Deut. 2:7 Psalm 8:5 23:1 34:10

châçêr (חָצֵר) [pronounced <i>khaw-SEHR</i>]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	3 rd person masculine singular, Qal imperfect	Strong's #2637 BDB #341
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In the Qal absolute, this means *to suffer want*.

châçêr (חָצֵר) [pronounced <i>khaw-SEHR</i>]	<i>to cause to lack [to be lacking], to cause to want; to cause a decrease</i>	3 rd person masculine singular, Piel imperfect	Strong's #2637 BDB #341
châçêr (חָצֵר) [pronounced <i>khaw-SEHR</i>]	<i>to cause to be lacking; to make [something] fail; intransitive meaning: to be in want</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2637 BDB #341

634. **Combo:** Deut. 2:7

lô' (אֵל or אִל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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châçêr (חָצֵר) [pronounced <i>khaw-SEHR</i>]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	2 nd person masculine singular, Qal perfect	Strong's #2637 BDB #341
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Together, these words mean, *you have lacked nothing; you have needed nothing.*

635. **Masculine_noun:** which means *want, poverty*. Strong's #2639 BDB #341.
636. **Masculine_noun:** which means *want, lack*. Only in the construct. Strong's #2640 BDB #341.
637. **Adjective:** châçêr (חָצֵר) [pronounced *khaw-SAYR*], which means *wanting, lacking, needing; void of*. Strong's #2638 BDB #341. 1Sam. 21:15 2Sam. 3:29

châçêr (חָצֵר) [pronounced <i>khaw-SAYR</i>]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
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638. **Masculine_noun:** Strong's #2642 BDB #341.
639. **Masculine_noun:** mach^eçôwr (מַחְכֹּחַ) [pronounced *mahkh-SOHR*], which means *need, something needed, poverty, lack*. Strong's #4270 BDB #341. Judges 18:10 19:19, 20 Psalm 34:9

mach ^e çôwr (מַחְכֹּחַ) [pronounced <i>mahkh-BOHR</i>]	<i>need, something needed, poverty, lack</i>	masculine singular noun	Strong's #4270 BDB #341
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640. **Verb:** which means *to do secretly; to cover*. Strong's #2644 BDB #341.
641. **Verb:** châphâh (חָפָה) [pronounced *khaw-FAW*], which means *to cover, to overlay; to veil*. Strong's #2645 BDB #341. 2Sam. 15:30 Psalm 68:13

châphâh (חָפָה) [pronounced <i>khaw-FAW</i>]	<i>to cover, to overlay; to veil</i>	3 rd person masculine singular, Qal imperfect	Strong's #2645 BDB #341
châphâh (חָפָה) [pronounced <i>khaw-FAW</i>]	<i>covering, overlaying; veiling</i>	Qal active participle	Strong's #2645 BDB #341

châphâh (נָפַח) [pronounced <i>khaw-FAW</i>]	<i>being covered, being overlain; being veiled</i>	Qal passive participle	Strong's #2645 BDB #341
châphâh (נָפַח) [pronounced <i>khaw-FAW</i>]	<i>to overlay [with silver, gold, wood]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2645 BDB #341
châphâh (נָפַח) [pronounced <i>khaw-FAW</i>]	<i>to be covered; to be protected, to protect</i>	3 rd person masculine singular, Pual imperfect	Strong's #2645 BDB #341
châphâh (נָפַח) [pronounced <i>khaw-FAW</i>]	<i>to be overlaid [with gold, silver, wood]; to be covered [with]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2645 BDB #341

642. **Verb:** châphaz (נָפַז) [pronounced *khaw-fahz*], which means *to run away in fear, to retreat in alarm, to move away from out of trepidation*. This is why the KJV renders this as *hasten* and as *tremble*. Qal: Deut. 20:3 2Sam. 4:4 2Kings 7:15 Job 40:23 Psalm 31:32 116:11* Niphal: 1Sam. 23:26 Psalm 48:5 104:7.* Strong's #2648 BDB #342. Deut. 20:3 1Sam. 23:26 2Sam. 4:4 Psalm 104:7

châphaz (נָפַז) [pronounced <i>khaw-fahz</i>]	<i>to run away in fear, to retreat in alarm, to flee in haste, to flee in fright; to move away from because of trepidation; to make haste</i>	3 rd person masculine singular, Qal imperfect	Strong's #2648 BDB #342
châphaz (נָפַז) [pronounced <i>khaw-fahz</i>]	<i>to flee, to make haste</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2648 BDB #342

643. **Masculine_noun:** which means *trepidation, hurried flight*. Strong's #2649 BDB #342.
644. **Verb:** which means *to take with both hands, to fill the hands with*. Strong's #none BDB #342.
645. **Masculine_noun:** which means *hollow of the hand*. Strong's #2651 BDB #342.
646. **Masculine_proper_noun:** Châph^enîy (חֲפִנִי) [pronounced *khawf-NEE*], which means *hollow of hand* and is transliterated *Hophni*. Strong's #2652 BDB #342. 1Sam. 1:3 2:34

Châph ^e nîy (חֲפִנִי) [pronounced <i>chaff-NEE</i>]	<i>hollow of hand? and is transliterated Hophni</i>	masculine singular proper noun	Strong's #2652 BDB #342
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647. **Verb:** which means *to enclose, to surround, to cover*. Strong's #2653 BDB #342.

648. **Masculine_noun:** chôwph (חֹוֹף) [pronounced *khohf*], which means *sea shore, shore, coast; [sheltered] cove*. Strong's #2348 BDB #342. Deut. 1:7 Judges 5:17

chôwph (חֹוֹף) [pronounced <i>khohf</i>]	<i>sea shore, shore, coast; [sheltered] cove</i>	masculine singular construct	Strong's #2348 BDB #342
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649. **Feminine_noun:** which means *canopy, chamber, covering, enclosing*. Strong's #2846 BDB #342.

650. **Masculine_proper_noun:** which means ; transliterated . Strong's #2547 BDB #342.

651. **Masculine_proper_noun:** which means ; transliterated . Strong's #2650 BDB #342.

652. **Verb:** which means *to rub, to cleanse [particularly the head]*. Strong's #none BDB #342.

653. **Adjective:** which means *clean*. Strong's #2643 BDB #342.

654. **Verb:** châphêts (חָפֵּט) [pronounced *khaw-FATES*], which means *to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to*. It means *to incline, to be favorable* (intransitive meanings), *to will, to desire, to favor one, to delight in one, to love someone* (when the verb is directed towards a person). Strong's #2654 BDB #342. The Doctrine of Fasting (Isa. 58:2) Gen. 34:19 Deut. 21:14 Judges 13:23 1Sam. 2:25 18:22 19:2 2Sam. 20:11 22:20 24:3 Job 9:3 13:3 21:14 Psalm 41:11 51:6 73:25

châphêts (חָפֵּט) [pronounced <i>khaw-FATES</i>]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
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655. **Adjective/verb:** which means *delighting in, having pleasure in*. Strong's #2655 BDB #343.

656. **Masculine_noun:** chêphets (חֵפֶּט) [pronounced *KHAY-fets*], which means *a delight, a pleasure*. Strong's #2656 BDB #343. The Doctrine of Fasting (Isa. 58:3) 1Sam. 15:22 18:25 2Sam. 23:5 Job 21:21 Psalm 34:12 Prov. 3:15

chêphets (חֵפֶּט) [pronounced <i>KHAY-fets</i>]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun	Strong's #2656 BDB #343
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chăphâtsîym (חִפְּצִים) [pronounced <i>khuh-FAWTS-eem</i>]	<i>precious things; delightful things, pleasures; desires; pursuit, affairs; matters</i>	masculine plural noun	Strong's #2656 BDB #343
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657. **Feminine_proper_noun:** which means *my delight is in her*; transliterated . Strong's #2657 BDB #343.

658. **Verb:** which means *to bend down*. Strong's #2654 BDB #343.

659. **Verb:** châphar (חָפַר) [pronounced *chaw-FAHR*], and it means *to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore*. BDB does list a third meaning as *to look around you*, but only allows that for Job 11:17. However, this could be applied to Joshua 2:2; the two spies came to *look around* the land. Strong's #2658 BDB #343. Gen. 21:30 26:15, 18 Deut. 1:22 Joshua 2:2 Job 3:21 6:20 11:18 Psalm 7:15

châphar (חָפַר) [pronounced <i>chaw-FAHR</i>]	<i>to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2658 BDB #343
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660. **Masculine_proper_noun:** Chêpher (חֶפֶר) [pronounced *KHAY-fer*], which means *a pit, a well [from the word "to dig"]*; transliterated *Hepher, Chefer*. Strong's #2660 BDB #343. 1Chron. 11:36

Chêpher (חֶפֶר) [pronounced <i>KHAY-fer</i>]	<i>a pit, a well [from the word "to dig"]; transliterated <i>Hepher, Chefer</i></i>	masculine singular proper noun	Strong's #2660 BDB #343
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661. **Gentilic_adjective:** which means , transliterated . Strong's #2662 BDB #343.

662. **Proper_noun/location:** which means ; transliterated . See above. Strong's #2660 BDB #343.

663. **Proper_noun/location:** which means ; transliterated . Strong's #2663 BDB #343.

664. **Feminine_noun:** which means *mole [as a digger]*. Strong's #2661 BDB #344.

665. **Verb:** châphêr (חָפַהַר) [pronounced *khaw-FAIR*], which means *to be ashamed, to be bashful, to blush*. The idea is that you blush because you are ashamed of yourself. This is another word which is translated *ashamed, confused* or *confounded* by the KJV. This word occurs much less often in Scripture, and only in poetry. You may wonder how in the heck do we have two words in the same verse which are translated both *ashamed* and *confound*? The key is the English—the archaic (old) meaning of the word *confound* was *to make ashamed*. Gesenius gives the means as *shame mostly arising from disappointed hope*. In the Hiphil, the meaning is given

by Gesenius as *put to shame, to cause dishonour*. Strong's #2659 BDB #344.
Job 6:20 Psalm 34:5 83:17

châphêr (חָפַר) [pronounced <i>khaw-FAIR</i>]	<i>to be ashamed, to feel shame [from a disappointing hope]; to be bashful, to blush</i>	3 rd person masculine plural, Qal imperfect, pausal form	Strong's #2659 BDB #344
châphêr (חָפַר) [pronounced <i>khaw-FAIR</i>]	<i>to put to shame, to cause dishonor; to blush, to be ashamed</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2659 BDB #344

666. **Verb:** châphas (חָפַשׁ) [pronounced *khaw-FAHS*], which means *to search, to search for, to seek*. Strong's #2664 BDB #344. Gen. 31:35 1Sam. 23:23 28:8 Psalm 64:6 Prov. 2:4

châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to search, to search for, to seek</i>	3 rd person masculine singular, Qal imperfect	Strong's #2664 BDB #344
châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to be sought out, to be sought for</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2664 BDB #344
châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to search, to search for, to seek, to search through</i>	3 rd person masculine singular, Piel imperfect	Strong's #2664 BDB #344
châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to be sought out, to be sought for, to let oneself be searched for; to be hidden, to hide oneself; to be devised</i>	3 rd person masculine singular, Pual imperfect	Strong's #2664 BDB #344
châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to allow oneself to be sought for; to hide oneself; to pretend to be someone else, to disguise oneself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2664 BDB #344

667. **Masculine_noun:** chêphes (חֵפֶשׁ) [pronounced *KHAY-fehs*], which means *a shrew device, a plot; a counsel*. Strong's #2665 BDB #344. Psalm 64:6*

chêphes (חֵפֶשׁ) [pronounced <i>KHAY-fehs</i>]	<i>a shrew device, a plot; a counsel</i>	masculine singular noun	Strong's #2665 BDB #344
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668. **Verb:** which means *to be free*. Strong's #2666 BDB #344.

669. **Masculine_noun:** which means *wide-spread garments for riding*. meaning dubious. Strong's #2667 BDB #344.

670. **Feminine_noun:** which means *freedom*. Strong's #2668 BDB #344.
671. **Adjective:** chop^hshîy (חֹפְשִׁי) [pronounced *khof-SHEE*], which means *free [from slavery]; free [from taxes, obligations]*. This adjective is used again and again for the freeing of slaves (see Ex. 21:2, 5 26:27 Deut. 15:12–13 Jer. 34:9–11, 14, 16). Strong's #2670 BDB #344. The Doctrine of Fasting (Isa. 58:6) 1Sam. 17:25 Job 3:19

chop ^h shîy (חֹפְשִׁי) [pronounced <i>khof-SHEE</i>]	<i>free [from slavery]; free [from taxes, obligations]</i>	adjective	Strong's #2670 BDB #344
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672. **Feminine_noun:** which means *freedom, separateness*. Strong's #2669 BDB #345.

673. **Verb:** châtsêb (חָטַב) [pronounced *khaw-TSAY^BV*], which means *to hew, to hew out, to cleave; to send out divided [flames of fire]; [figuratively] to destroy, to slay*. Strong's #2672 BDB #345. Psalm 29:7

châtsêb (חָטַב) [pronounced <i>khaw-TSAY^BV</i>]	<i>to hew, to hew out, to cleave; to send out divided [flames of fire]; [figuratively] to destroy, to slay</i>	Qal active participle	Strong's #2672 BDB #345
châtsêb (חָטַב) [pronounced <i>khaw-TSAY^BV</i>]	<i>to be graven [on stones]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2672 BDB #345
châtsêb (חָטַב) [pronounced <i>khaw-TSAY^BV</i>]	<i>to be hewed out, to be formed</i>	3 rd person masculine singular, Pual imperfect	Strong's #2672 BDB #345
châtsêb (חָטַב) [pronounced <i>khaw-TSAY^BV</i>]	<i>to destroy, to slay</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2672 BDB #345

674. **Masculine_noun:** which means *a hewing*. Strong's #4274 BDB #345.

675. **Verb:** châtsâh (חָטַח) [pronounced *khaw-TSAW*], which means *to divide [in half], to cut in half [two], to halve; metaphorically to live half of one's life*. Strong's #2673 BDB #345. Gen. 32:7 33:1 Psalm 55:23

châtsâh (חָטַח) [pronounced <i>khaw-TSAW</i>]	<i>to divide [in half], to cut in half [two], to halve; metaphorically to live half of one's life</i>	3 rd person masculine singular, Qal imperfect	Strong's #2673 BDB #345
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châtsâh (חָצַה) [pronounced <i>khaw-TSAW</i>]	<i>to be divided [in half], to be cut in half [two]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2673 BDB #345
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676. **Feminine_noun:** which means *a division, middle*. Strong's #2676 BDB #345.

677. **Masculine_singular_noun:** châtsîy (חָצִי) [pronounced *khuh-TSEE*], which means *half, middle*. When affixed to the word *night*, it means the half-way point of night, and the two words can be then rendered as *midnight* (Owen, NASB, Rotherham). Strong's #2677 BDB #345. Joshua 8:33 16:3 Ruth 3:8 1Sam. 14:14 2Sam. 10:4 18:3 19:40 1Chron. 12:31

châtsîy (חָצִי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun (with the definite article)	Strong's #2677 BDB #345
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678. **Masculine_proper_noun:** m^enûchôwth (מְנוּחֹוֹת) [pronounced *m^enoo-KHOHTH*], a form of which is found in Gen. 36:23 1Chron. 1:40 (Strong's #4506) and this passage. Strong's #2679 BDB #345. 1Chron. 2:52

679. **Masculine_noun:** chêtsîy (חֵצֵי) [pronounced *khay-TZEE*], which means *arrow*. Strong's #2678 BDB #345. 1Sam. 20:36

chêtsîy (חֵצֵי) [pronounced <i>khay-TZEE</i>]	<i>arrow</i>	masculine singular noun	Strong's #2678 BDB #345
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680. **Feminine_noun:** which means *half of spoils*. Num. 31:36, 43. Strong's #4275 BDB #345.

681. **Feminine_noun:** which means *half, middle*. Strong's #4276 BDB #345.

682. **Masculine_noun:** which means *bosom of a garment*. Strong's #2683 BDB #346.

683. **Masculine_noun:** which means *bosom*. Strong's #2684 BDB #346.

684. **Verb:** châtsats (חָצַט) [pronounced *khaw-tsahts*], which means *to sing; to shout, to yell; to spread out; to cut up; to divide; to set free, to liberate*. is said to mean *to divide*. In the Piel participle, we have the possible renderings *dividers [or spoil], sharpeners, archers*. This word is found only in three places, and in each case it is a different stem. In Prov. 30:27, it is the Qal participle; in Judges 5:11, it is the Piel participle; and in Job 21:21, it is a Pual perfect. This also has a noun cognate, which is also found but three times in Scripture (Strong's #2687 BDB #346), once rendered *arrows* (Psalm 77:17) and once rendered *gravel* or *gravel stones* (Prov. 20:17 Lam. 3:16). In the Pual, it is said by Gesenius to mean *to cut off, to be finished, to be ended*. There seems to be a lot of agreement for this, even though this is the only time (Job 21:21) that this occurs in the Pual stem (which is the passive, intensive stem; it is also a stem which indicates completed action). Strong's #2686 BDB #346. Judges 5:11 Job 21:21

Psalm 77:17	Poured out waters have thick clouds; the skies have given forth a noise. And, Your [plural noun] go up and down	arrows	arrows	arrows	arrows	arrows
Proverbs 20:17	Sweet to a man is the bread of falsehood and afterwards his mouth is filled [with] [singular noun]	[verse missing]	gravel	gravel	gravel	gravel
Lam. 3:16	And He breaks my teeth with [plural noun], He has covered me with ashes	gravel	gravel	gravel	gravel-stones	gravel

What we have here is pretty obvious; the translators agree amongst each other, probably a combination of going back to the Greek translation and deference to the KJV. Let me offer an entirely different translation, suggested in part by the NRSV and by Young: the verb means *to sing*; and the noun means *song*. Whereas, I am not enthralled by these renderings, and perhaps someone, in studying these verse, can come up with a better rendering. My translation does violence to the interpretation of Prov. 20:17 (in my opinion, it is unacceptable in that case). In re-examination, perhaps *shouting* or *yelling* would work for the verb; and *shout* or *yell* for the noun. The third possibility is that this means *to cut up*, *to divide* for the verb and the noun is the result of what has been cut up or divided, which would be *arrows*, *stones*, or *gravel*.

685. **Masculine_noun:** which means *gravel* [because it is rock that has been divided]. Strong's #2687 BDB #346.

686. **Masculine_noun:** chêts (נַי) [pronounced *khayts*], which means *arrow*. Is it possible that this means *arrows* in the plural and spear shaft in the singular? Strong's #2671 BDB #346. 1Sam. 17:7 20:20 2Sam. 22:15 1Chron. 12:2 Job (16:13) Psalm 7:13 57:4 64:3

chêts (נַי) [pronounced <i>khayts</i>]	<i>arrow; a wound</i> [inflicted by an arrow]; a <i>spear shaft</i>	masculine singular noun	Strong's #2671 BDB #346
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687. **Proper_noun_location:** Strong's #2688 BDB #346. Gen. 14:7

Chats ^e tsôn (נַיִן) [pronounced <i>khats- tsohn</i>]	<i>to sing; to shout, to yell; to prune; transliterated Hazazon, Hazezon</i>	possibly a form of the verb châtsats (נַיִן) [pronounced <i>khaw-tsahts</i>]; Strong's #2686 BDB #346	Strong's #2688 BDB #346
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Tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i>]	<i>palm-tree, date-palm</i> and is transliterated <i>Tamar</i>	feminine singular proper noun	Strong's #8559 BDB #1071
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Together, these words refer to a singular location, which means *division [dividing] of the palm tree; pruning of the palm tree*. There are two slightly different spellings for the first name. BDB says this city is probably Engedi.¹²²

688. **Verb:** which means *archers, those dividing the spoil*. Piel only. Strong's #2686 BDB #346.
689. **Verb:** which means *to encompass, to surround*. Strong's #2689? BDB #346.
690. **Masculine/feminine_noun1:** châtsêr (חָצֵר) [pronounced *khaw-TZahr*], which means *enclosure, court; castle; settled abode; settlement, village, town*. Strong's #2691ઋ BDB #346. Gen. 25:16 Deut. 2:23 2Sam. 17:18 Psalm 96:8

châtsêr (חָצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine/feminine singular noun	Strong's #2691 & #2699 BDB #346
chatsêrîym (חֲצֵרִים) [pronounced <i>khah-tzah-REEM</i>]	<i>enclosures, courts; settlements, villages, towns</i>	masculine plural noun	Strong's #2691 & #2699 BDB #346

This refers to the few settlements which are scattered around a city.

This may refer to the proper noun *Hazerim*.

chatsêrîym (חֲצֵרִים) [pronounced <i>khah-tzah-REEM</i>]	<i>enclosures, courts; settlements, villages, towns; transliterated Hazerim</i>	masculine plural proper noun	Strong's #2699 & #2691 BDB #346
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691. **Verb2:** which means *to settle, to dwell*. Strong's #none BDB #347.
692. **Masculine_noun2:** châtsêr (חָצֵר) [pronounced *khaw-TZahr*], which means *settled abode, settlement, village*. See above. Strong's #2691ઋ BDB #347. 1Chron. 6:56 Psalm 10:8
693. **Proper_noun_location:** which means *settled abode, settlement; and is transliterated*. Strong's #2693 BDB #347.
694. **Proper_noun_location:** which means *settled abode, settlement; and is transliterated*. Strong's #2701–2702 BDB #347.

¹²² The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2688.

695. **Proper_noun_location:** which means *settled abode, settlement*; and is transliterated . Strong's #2703–2704 BDB #347.
696. **Proper_noun_location:** which means *settled abode, settlement*; and is transliterated . Strong's #2705 BDB #347.
697. **Proper_noun_location:** which means *settled abode, settlement*; and is transliterated . Strong's #2694 BDB #347.
698. **Proper_noun/location:** Châtsôr (חָצוֹר or חָצֵר) [pronounced *khaw-TSOHR*], which means comes from

a Hebrew word meaning *enclosure, court, settled abode, settlement, village*; therefore, we should expect to see this particular name in several places referring to several different cities, which is the way the find it; transliterated *Hazor*. Strong's #2674 BDB #347. Joshua 11:1 Judges 4:2, 17 1Sam. 12:9

Châtsôr (חָצוֹר or חָצֵר) [pronounced <i>khaw-SOHR</i>]	<i>enclosure, court, settled abode, settlement, village</i> ; transliterated <i>Hazor</i>	proper noun; location	Strong's #2674 BDB #347
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Châtsôr comes from a Hebrew word meaning *enclosure, court, settled abode, settlement, village*; therefore, we should expect to see this particular name in several places referring to several different cities, which is the way the find it; transliterated *Hazor*

699. **Proper_noun_location:** which means *settled abode, settlement*; and is transliterated . Strong's #2675 BDB #347.
700. **Masculine_noun:** which means *settled abode, haunt*. Strong's #2681 BDB #347.
701. **Masculine_proper_noun:** Chets^erôw (חֶזְרוֹ) [pronounced *khehts-ROW*], which means *settled places; settlements* and is transliterated *Hezro*. Strong's #2695 BDB #347. 2Sam. 23:34 1Chron. 11:37

Chets ^e rôw (חֶזְרוֹ) [pronounced <i>khehts-ROW</i>]	<i>settled places; settlements</i> and is transliterated <i>Hezrai, Hezro</i>	masculine singular proper noun	Strong's #2695 BDB #347
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Also spelled Chets^eray (חֶזְרַי) [pronounced *khets-RAY*].

702. **Proper_noun_location:** Strong's #2696 BDB #348.
703. **Gentilic_adjective:** which means , transliterated . Strong's #2697 BDB #348.
704. **Proper_noun/location:** Châtsêrôwth (חֲצֵרֹוֹת) [pronounced *khats-ay-ROWTH*], which means *settlement, villages; palaces* transliterated *Hazeroth; Chazeroth*. Strong's #2698 BDB #348. Deut. 1:1

Chätsêrôwth (תֹּמְרֹת) [pronounced <i>khats-ay-ROWTH</i>]	<i>settlement, villages; palaces transliterated Hazeroth; Chazeroth</i>	proper singular noun/location	Strong's #2698 BDB #348
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705. **Masculine_proper_noun:** Chätsar^emâveth (תֹּמְרֶצֶת) [pronounced *khats-ahr-MAW-vehth*], which means *village of death*; transliterated *Hazarmaveth*. Strong's #2700 BDB #348. Gen. 10:26

Chätsar ^e mâveth (תֹּמְרֶצֶת) [pronounced <i>khats-ahr-MAW-vehth</i>]	<i>village of death; transliterated Hazarmaveth</i>	masculine singular proper noun	Strong's #2700 BDB #348
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706. **Masculine_noun:** châtsîyr (תַּצִּיר) [pronounced *khaw-TSEER*], which means *green grass, herbage*; in Isa. 34:13 35:7, it is said to mean *fence* (according to Gesenius) and hence, a *dwelling area, dwelling place*. BDB flat out renders it *settled abode, haunt*. The Arabic root of this word means *green*. It would make sense for this word to come into usage in two ways and develop two different meanings. Here, it is introduced in the book of Job and therefore, being Scripture, it finds itself as being a part of the Hebrew language. Strong's #2682 BDB #348. Job 8:12 Psalm 103:15 157:8

châtsîyr (תַּצִּיר) [pronounced <i>khaw-TSEER</i>]	<i>grass, green grass, herbage; fence; dwelling, dwelling area; settled abode</i>	masculine singular noun	Strong's #2682 BDB #348
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707. **Feminine_noun:** chätsôts^erâh (הַרְצֹצָה or הַרְצָצָה) [pronounced *khuts-oh-ts^er-AW*], which means *clarion, trumpet*. Strong's #2689 BDB #348. 1Chron. 13:8 15:24 16:6

chätsôts ^e râh (הַרְצֹצָה or הַרְצָצָה) [pronounced <i>khuts-oh-ts^er-AW</i>]	<i>clarion, trumpet</i>	feminine plural noun	Strong's #2689 BDB #348
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708. **Verb:** chätsôtsêr (הַרְצִיעַ) [pronounced *khuts-oh-RAIR*], which means *to blow a trumpet, to sound a clarion*. Strong's #2690 BDB #348. 1Chron. 15:24

chätsôtsêr (הַרְצִיעַ) [pronounced <i>khuts-oh-RAIR</i>]	<i>blowing [sounding] a trumpet, sounding a clarion; those blowing [sounding] trumpets</i>	masculine plural, Hiphil participle	Strong's #2690 BDB #348
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chätsôtsêr (חֲצֹטְסֵר) [pronounced <i>khuts-oh-RAIR</i>]	<i>trumpet or clarion players; blowing [sounding] a trumpet, sounding a clarion</i>	masculine plural, Piel participle	Strong's #2690 BDB #348
<p>709. Verb: châqâh (חָקַח) [pronounced <i>khaw-KAWH</i>], which means <i>to carve, to cut</i>. Strong's #2707 BDB #348. Ex. Or Lev.? Job 13:27</p> <p>710. Masculine_proper_noun: which means ; transliterated . Strong's #2709 BDB #349.</p> <p>711. Verb: châqâq (חָקַק) [pronounced <i>khaw-KAK</i>], which means <i>to cut in, to decree, to inscribe</i>. It is found here in the Po'el participle, which does not seem to be any different in meaning than the Piel stem (in fact, Zodhiates does not even mention the Poel stem and identifies this as a Piel; and two Hebrew language books do not even mention the Poel stem. This verb is listed in my Hebrew concordance as occurring in the Poel, but not in the Piel. In any case, this would be the intensive active use of this verb. This verb is clearly related to making an official decree, as it could mean to <i>engrave [in stone]</i>; however, it is never used that way in Scripture. We have seen the masculine and feminine noun forms of this verb, translating the masculine as <i>decree, that which is decreed</i> and the feminine as <i>ordinances</i>. We find this word in the Poel participle consistently translated in the KJV as <i>lawgiver</i> (Gen. 49:10 Deut. 33:21 Judges 5:14 Psalm 60:7 108:8 Isa. 33:22). The NASB renders this <i>ruler's staff</i> in Genesis, <i>scepter</i> in Numbers, <i>ruler</i> in Deuteronomy. I am going to cautiously suggest that in the Poel participle, this be rendered <i>the act of decreeing</i> or <i>the one making a decree</i>. In Judges 5:9, the verb is the Qal active participle, so it would mean <i>those who do the decreeing</i>. It is an interesting use here, as this would refer to the <i>lawmakers, lawgivers</i>, and very loosely to mean the <i>leaders or governors</i> of Israel. It's use as a <i>lawgiver</i> is unusual here because (1) God gave Israel the Law; and (2) Israel is not governing herself but is being governed by Jabin and that is enforced by Sisera. The key is that these are the men who would have a position of leadership, if they were not under the rule of Jabin. In the Hophal, this means <i>to engrave, to inscribe</i>. It does not mean to be <i>printed</i> (as per the KJV) in the way that we understand it. The kindred word in Arabic, <i>shafar</i>, means <i>to scratch, to scrape</i>; and hence, <i>to engrave, to write, to record</i>, but with engraving tools more than with the writing tools with which we are familiar. It refers more to the process of cutting into something or engraving something with an engraving tool, as one would engrave letters on a tablet or lead or stone. Strong's #2710 BDB #349. I still need to spend more time with all of this word. Gen. 49:10 Num. 21:18 Judges 5:9, 14 Job 19:23 Psalm 60:7</p>			
châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>to cut in, to carve out, to inscribe; to hack; to delineate; to decree, to ordain, to determine; to appoint; to describe</i>	3 rd person masculine singular, Qal imperfect	Strong's #2710 BDB #349

châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>lawgivers; those who carve out; those who cut up [their enemies in battle]; engravers, scribes; painters; those who ordain or make decrees</i>	masculine plural, Qal active participle	Strong's #2710 BDB #349
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Given the variety of Qal meanings, any of these are possible. In the KJV, we primarily see the participle rendered as *lawgivers, governors*. Zodhiates seems to think that we may understand this, in the participle, to mean *ruler, lawgiver, leader, commander*. Given the variety of things that this could mean, we are probably safe with one of those three renderings.

châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>what is decreed, what has been determined [or, ordained]</i>	Pual participle	Strong's #2710 BDB #349
châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>to cut in, to engrave, to inscribe</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2710 BDB #349
châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>to decree, to ordain, to determine</i>	3 rd person masculine singular, Poel imperfect	Strong's #2710 BDB #349
châqâq (חָקַק) [pronounced <i>khaw-KAK</i>]	<i>lawgiver, lawmaker; leader, governor; scribe [engraver]; a scepter</i>	masculine plural, Poel participle	Strong's #2710 BDB #349

712. **Masculine_noun:** chôq (חֶקֶל) [pronounced *khoke*], which means *decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*. It is the masculine noun whose meanings are given as *something prescribed, a statute, due*; (BDB) and is translated also *portion* (Gen. 47:22), *law* (Gen. 47:26), *task* (Ex. 5:14), *ordinance* (Ex. 12:24), *statute* (Ex. 15:25)—those were just the first six occurrences in Scripture. From thereon in, it is almost consistently translated *statutes* with an occasional rendering of *decree, law, ordinance, custom, commandment* and even *ordinary* (Ezek. 16:27) and *measure* (Isa. 5:14). There is also the feminine form of this noun, chuqqâh (חֻקָּה) [pronounced *khook-KAWH*]. BDB gives its meanings as *something prescribed, enactment, statute*. The KJV gives the renderings *statutes, ordinances, manners* (Lev. 20:23). With rare exceptions (like Gen. 47:22 Ezek. 46:14), both words are generally found in the plural. My instinct is to translate the masculine by the words *decrees, that which is decreed* and the feminine as the softer *ordinances*. I may change this opinion later. Gesenius tends to be quite organized in this regard, so let me give you his renderings: ❶ *an appointed portion of labor, a task* (Ex. 5:14 Prov. 31:15); or of food (Prov. 30:8); ❷ *a defined limit, a bound* (Job 26:10 Prov. 8:29 Isa. 5:14); ❸ *an*

appointed time (Job 14:13 38:26); ④ *an appointed law, a statute, an ordinance* (Gen. 47:26 Ex. 12:24). In Job 14:5, I will go with *decreed boundaries*. Strong's #2706 BDB #349. Lev. 10:13 Num. 18:8, **but this should be dealt with earlier** Judges 11:39 1Sam. 30:25 Job 14:5, 13 Psalm 2:7 99:7 148:6

chôq (חֹק) [pronounced kholek]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349
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The key concept here is the setting of a boundary or a limit.

713. **Feminine_noun:** chuqqâh (חֻקָּה) [pronounced *khoo-KAWH*], which means *that which is established or defined; statute, ordinance, law*. It is the feminine of chôk and both have the verb cognate châqâq. Strong's #2708 BDB #349. Gen. 26:5 2Sam. 22:23 1Kings 2:3 Psalm 89:31

chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law</i>	feminine plural noun	Strong's #2708 BDB #349
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This word occurs 106 time in the Bible, mostly in the Torah; and is principally rendered *statute, ordinance*; but BDB and Gesenius also offer the translations: *enactment; practice, custom; limit; right, privilege*.

714. **Masculine_noun:** chêqeq (חֶקֶק) [pronounced *CHAY-kek*], which means *personal decree, individual resolve [after a great deal of thought], statute, action prescribed*. From a verb which means *to cut, to engrave, to decree*. It is only found in Judges 5:15 and Isa. 10:1. However, it has several cognates; the verb means This would refer to personal decrees or things determined after a great amount of thought. This is only found in the plural construct. Strong's #2711 BDB #349. Judges 5:15

chêqeq (חֶקֶק) [pronounced CHAY-kek]	<i>personal decree, individual resolve [after a great deal of thought], statute, action prescribed</i>	masculine plural construct	Strong's #2711 BDB #349
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715. **Verb:** châqar (חָקַר) [pronounced *khaw-KAHR*], which means *to search out, to search for, to investigate, to thoroughly investigate*. Strong's #2713 BDB #350. Judges 18:2 1Sam. 20:12 2Sam. 10:5 Job 5:27 13:9 Psalm 44:21 (95:4)

châqar (חָקַר) [pronounced <i>khaw-KAHR</i>]	<i>to search out, to search for, to investigate, to thoroughly investigate</i>	3 rd person masculine singular, Qal imperfect	Strong's #2713 BDB #350
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châqar (חָקַר) [pronounced <i>khaw- KAHR</i>]	<i>to be search out [for]; to be found out; to be [thoroughly] investigated [ascertained, examined]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2713 BDB #350
châqar (חָקַר) [pronounced <i>khaw- KAHR</i>]	<i>to search out [for], to seek out [for], to [thoroughly] investigate [explore]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2713 BDB #350

716. **Masculine_noun:** chêqer (חֵקֶר) [pronounced *KHAY-ker*], which means *a careful investigation, a searching out or a searching for, an investigation, research, investigation, inquisition, study, examination, survey*. There is the very similar word châqar (חָקַר) [pronounced *khaw-KAHR*], which means *to search* (Strong's #2713 BDB #350) and its noun cognate is this word. I used to think that this might have mean *a thing searched out or searched for*. Barnes points out that the searching implied is done by digging or boring into the earth; the portion of the earth which lies outside of man's ordinary observation.¹²³ Unfortunately, there does not appear to be a simple, one-word modern translation, although we are probably close with the renderings *research, investigation, inquisition, study, examination, survey*. When used with the negative, this becomes an interesting study. Many of the miracles which are done by God do not have to conflict with the laws of nature. As we have discussed, many of the miracles which were performed in Egypt were mighty uses of the laws of nature (which God Himself decreed in the first place). They are called unsearchable because the observers cannot find out how they were done. This does not mean that these miracles were illusionary; they were real miracles, but often with natural, but unsearchable, causes. With the negative construct, this means *unsearchable*. A point which Keil and Delitzsch make concerning this word is that this word purposes to uncover that which is hidden or unseen, and therefore that which is immaterial or unknown. In this context, the desire is to know the nature thoughts or plans of God. When this word is translated *the hidden depths* or *the deep things*, we get the feeling that Zophar is referring to exotic and exceptionally confusing doctrines and divine truths. Quite the contrary—we are only speaking here of knowing that which they do not know and do not have any written revelation concerning. Strong's #2714 BDB #350. Judges 5:16 Job 5:9 8:8 9:10 11:7 Psalm (95:4)

¹²³ Barnes' Notes, Vol. IV, book 3, p. 37.

chêqer (חֶקֶר) [pronounced KHAY-ker]	<i>a careful investigation, a searching out or a searching for, an investigation, research, investigation, inquisition, study, examination, survey</i>	masculine plural construct	Strong's #2714 BDB #350
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717. **Masculine_noun:** mech^eqâr (מֶחְקָר) [pronounced *mehkh^e-KAWR*], which means *range, space, field*. Strong's #4278 BDB #350. Psalm 95:4

mech ^e qâr (מֶחְקָר) [pronounced <i>mehkh^e-KAWR</i>]	<i>range, space, field; a recess</i>	masculine plural construct	Strong's #4278 BDB #350
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It is found only here in the Hebrew Bible. It is rendered *hidden resources* (Rotherham), *range (as a place to be explored)* (BDB), *depths* (NASB, NIV, NRSV and Owens), *deep places* (*The Amplified Bible* and Young).

718. **Verb:** chârêb (חָרַב) [pronounced *khaw-RAW^BV*], which means *to be dry, to be dried up*. It also means *to waste, to lay waste, to be desolate*. The idea is that when a land goes without water, it both dries up and is desolate. In the Hiphil, with a human subject, it means *to lay waste, to make desolate*. As a participle, it is sort of like Samson's occupation, and it would be rendered *devastator, destroyer, exterminator, terminator, annihilator, ravager*. Strong's #2717 BDB #351. [BDB presents this word as a homonym which means, on the one hand, *to be desolate* and on the other *to be dry*]. Gen. 6:13 Judges 16:7, 24 Job 14:11 Psalm 106:9

chârêb (חָרַב) [pronounced <i>khaw-RAW^BV</i>]	<i>to be dry, to be dried up; to waste, to lay waste, to be desolate</i>	3 rd person masculine singular, Qal imperfect	Strong's #2717 BDB #351
chârêb (חָרַב) [pronounced <i>khaw-RAW^BV</i>]	<i>devastator, destroyer, exterminator, terminator, annihilator, ravager</i>	participle	Strong's #2717 BDB #351
chârêb (חָרַב) [pronounced <i>khaw-RAW^BV</i>]	<i>with a human subject, it means to lay waste, to make desolate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2717 BDB #351

719. **Masculine_noun:** which means *dung, shit*. Used for dove turds. Strong's #2716 BDB #351.

720. **Feminine_noun:** which means *draught house*. Say what? 2Kings 10:27.* Strong's #4280 BDB #351.

721. **Verb1:** chârâb (חָרַב) [pronounced *KHAW-rahb^V*], which means *to be dry, to be dried up; to be [make] wasted; to be [make] desolate*. Strong's #2717 BDB #351.

722. **Adjective:** chârêᵇᵛ (חָרֵב) [pronounced *khaw-RABV*], and it means *waste, desolation*. Strong's #2720 BDB #351. Job 5:15
723. **Masculine_noun:** chôreb (חֹרֵב) [pronounced *khoh-RE^BV*], which means *extreme dryness, drought, heat*. This word is used for *dryness* as in the absence of dew. It is used of a physical ailment in Job 30:30. Strong's #2721 BDB #351. [The word *sword* is chereᵇᵛ (חֶרֶב) [pronounced *khe-RE^BV*] (see **Strong's #2719 BDB #352**). However, there is a very similar word:] As you will recall, the original text was written without vowels, so these would have been the same words in the original text (chrᵇᵛ). This is also the opinion of BDB and the Vulgate and Samaritan codices that this is the proper rendering. Deut. 28:22 Joshua 3:18 4:18 Job 5:15
724. **Feminine_noun:** chârâbâh (חֲרָבָה) [pronounced *khaw-raw-BAW*], which means *dry land, dry ground*. Strong's #2724 BDB #351. Gen. 7:22

chârâbâh (חֲרָבָה) [pronounced <i>khaw-raw-BAW</i>]	<i>dry land, dry ground</i>	feminine singular noun	Strong's #2724 BDB #351
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725. **Masculine_noun:** charᵇbôwnêy (יְנוּבָרָה) [pronounced *khahr-bohn-AY*], which means *drought, heat*. Strong's #2725 BDB #351. Psalm 32:4*

charᵇbôwnêy (יְנוּבָרָה) [pronounced <i>khahr-bohn-AY</i>]	<i>drought, heat</i>	masculine plural construct	Strong's #2725 BDB #351
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726. **Verb2:** which means *to be desolate, to be wasted*. Strong's #2717 BDB #351. See above.
727. **Adjective:** chârêb (חָרֵב) [pronounced *khaw-RABE*], which means *wasted, desolate, dry*. Strong's #2720 BDB #351.
728. **Masculine_noun:** chôreb (חֹרֵב) [pronounced *KHOH-rehb*], which means *dryness, desolation, drought, heat; parching heat*. Strong's #2721 BDB #351. Gen. 31:40

chôreb (חֹרֵב) [pronounced <i>KHOH-rehb</i>]	<i>dryness, desolation, drought, heat; parching heat</i>	masculine singular noun	Strong's #2721 BDB #351
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729. **Masculine_proper_noun:** Chôrêb (חֹרֵב) [pronounced *khoh-RE^BV*], which means *waste, desert* and is transliterated *Horeb*. Strong's #2722 BDB #352. Deut. 1:2 Psalm 106:19

Chôrêb (חֹרֵב) [pronounced <i>khoh-RE^BV</i>]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352
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730. **Feminine_noun:** chorᵇbâh (חֲרָבָה) [pronounced *khohrᵇ-VAW*], which means *waste, desolation*. In the plural, this means *waste places, desolated places, ruins*,

destroyed areas. Strong's #2723 BDB #352. Job 3:14 The Doctrine of Fasting (Isa. 58:12)

chor ^e bâh (חֶרֶבָה) [pronounced khohr ^b -VAW]	waste, desolation	feminine singular noun	Strong's #2723 BDB #352
ch ^o râbôwth (חֲרוּבוֹת) [pronounced khoh- raw-BOHTH]	waste places, desolated places, ruins, destroyed areas	feminine plural noun	Strong's #2723 BDB #352

731. **Verb3:** which means *to attack, to strike down*. Strong's # BDB #352.

732. **Feminine_noun:** chereb (חֶרֶב) [pronounced khe-RE^BV], which means *sword*. Strong's #2719 BDB #352. Gen. 3:24 27:40 31:26 34:25 Judges 1:8 Deut. 20:13 1Sam. 13:19 14:20 15:8 17:39 18:4 21:8 22:10 25:13 31:4 2Sam. 1:12 12:9 15:14 18:8 20:8 23:10 24:9 1Kings 1:51 2:8 Job 1:15 Psalm 7:12 57:4 59:7 63:10 64:3 89:43 149:6

chereb (חֶרֶב) [pronounced khe- RE ^B V]	sword, knife, dagger; any sharp tool	feminine singular noun	Strong's #2719 BDB #352
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733. **Masculine_proper_noun:** Strong's #2726 BDB #353.

734. **Verb:** chârag (גָּרַח) [pronounced khaw-RAHG], which means *to shake from fear, to tremble, to quake*. Strong's #2727 BDB #353. 2Sam. 22:46

chârag (גָּרַח) [pronounced khaw- RAHG]	to shake from fear, to tremble, to quake	3 rd person masculine singular, Qal imperfect	Strong's #2727 BDB #353
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735. **Masculine_noun:** which means *kind of a locust*. Strong's #2728 BDB #353.

736. **Verb:** chârâd (דָּרַח) [pronounced chaw-rahd], and it means *to tremble, to be terrified, to be frightened*. My original thinking was that this verb might allow for someone to simply shake, as if cold. However, all the other uses of this verb indicate fear of some sort. Strong's #2729 BDB #353. Gen. 27:33 Judges 8:12 Ruth 3:8 1Sam. 13:7 14:15 16:4 21:1 28:5 2Sam. 17:2 1Kings 1:49 Job 11:19

chârâd (דָּרַח) [pronounced chaw- RAHD]	to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful	3 rd person masculine singular, Qal imperfect	Strong's #2729 BDB #353
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Followed by a preposition: *to fear for anyone; to take care of someone; to follow someone trembling; to go or come trembling.*

chârad (דָּרַח) [pronounced <i>chaw-RAHD</i>]	<i>to make tremble, to cause to be terrified, to make frightened; to drive [away, out]; to rout [an army]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2729 BDB #353
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737. **Adjective/verb:** chârêd (דָּרַד) [pronounced *khaw-RAYD*], which means *trembling, fearful, afraid*. Strong's #2730 BDB #353. 1Sam. 4:13

chârêd (דָּרַד) [pronounced <i>khaw-RAYD</i>]	<i>trembling, fearful, afraid</i>	masculine singular Adjective (also used as a verb)	Strong's #2730 BDB #353
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738. **Proper_noun_location:** Strong's #5878 BDB #353.

739. **Gentilic_adjective:** Chărôfîy (יְרוֹרָה) [pronounced *khuhr-oh-EE*], which means *mountaineer; trembling; quaking*, transliterated . Strong's #2033 & 2733 BDB #353. 2Sam. 23:25 1Chron. 11:27

Hărôwrîy (יְרוֹרָה) [pronounced <i>huh-row-REE</i>]	<i>mountaineer; transliterated Harorite</i>	gentilic singular adjective for a location; with the definite article	Strong's #2033 BDB #353
Chărôwdîy (יְרוֹרָה) [pronounced <i>khuhr-ohd-EE</i>]	<i>trembling; quaking, transliterated Harodite</i>	gentilic singular adjective for a location; with the definite article	Strong's #2733 BDB #353

Strong's identifies this, along with BDB as Hărôwrîy (יְרוֹרָה) [pronounced *huh-row-REE*], which is how this is spelled in 1Chron. 11:27. Strong's #2033 BDB #353. However, this is read (with the definite article), as hahărôwdîy (יְרוֹרָה) [pronounced *hah-huh-roh-dee*], given that the rho (ר) and dâleth (ד) are often confounded with one another. What we find in 2Sam. 23:25 is hachărôwdîy (יְרוֹרָה) [pronounced *hah-khuh-roh-dee*]. Strong's #2733 BDB #353.

740. **Feminine_noun:** chăradâh (דָּרַחָה) [pronounced *khuh-raw-DAW*], which means *trembling, fear, anxiety*. Strong's #2731 BDB #353. Gen. 27:33 1Sam. 14:15

chăradâh (דָּרַחָה) [pronounced <i>khuh-raw-DAW</i>]	<i>trembling, fear, anxiety</i>	feminine singular noun	Strong's #2731 BDB #353
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741. **Verb:** chârâh (דָּרַח) [pronounced *khaw-RAWH*], which means *to kindle, to become angry*. This is obviously an anthropopathism—God does not get angry; but the picture here is God sees this, and he gets a little mad; He thinks about it, and He gets a little more angry; He thinks about it some more, and He begins to seethe and burn with anger. Just as I learned in the cub scouts, you begin a fire with some paper, which ignites some small twigs, which ignites some larger branches, which

ignites the logs. This verb obviously must be in the imperfect, as this is a continued action of one's anger building up. But again, let me emphasize, this is an anthropopathism; God's character does not allow for Him to seethe with anger; this is language of accommodation so that we can have a human understanding of God's actions. We have all been upset over a situation that, when given time to reflect upon it, have become more and more angry. Every time we think about it some more, we get angrier. That is the meaning of this verb—it is just like kindling a fire. Strong's #2734 BDB #354. Gen. 4:5 18:30 30:2 31:35 34:7 Num. **11:1** Judges 2:14 **6:39** 1Sam. 11:6 15:11 17:28 18:8 20:7 2Sam. 3:8 12:5 13:21 19:42 22:8 24:1 Job **19:11** Psalm 106:40

chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
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The preposition which follows this verb often determines or colors its meaning.¹²⁴

When followed by the bēyth preposition, this means *to burn with anger against [someone]*. If following by *in his eyes*, the emphasis is upon the gaze of the person who is angered. Similarly used, but found less often, 'el (אֵל) [pronounced *ehl*] and 'al (אֲלֵ) [pronounced *gahl*].

The lâmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled.

chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to be angry with, to be incensed with [by]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2734 BDB #354
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to make burn; to kindle [anger]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2734 BDB #354
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to fret oneself; to be angry</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2734 BDB #354
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to emulate, to rival</i>	3 rd person masculine singular, Tiph'al (?) imperfect	Strong's #2734 BDB #354

742. **Masculine noun:** chârôwn (חֲרוֹן) [pronounced *khaw-ROHN*], which means *heat, burning; a burning [of anger], the heat of anger, anger*. Strong's #2740 BDB #354. 1Sam. 28:18 Job 20:23 Psalm 2:5

¹²⁴ See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 303.

chârôwn (חַרְוֹן) [pronounced <i>khaw-ROHN</i>]	<i>heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage</i>	masculine singular noun	Strong's #2740 BDB #354
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743. **Masculine_noun:** chôrîy (חֹרִי) [pronounced *khô-REE*], which means *a burning, heat; fierce; great*. Strong's #2750 BDB #354. 1Sam. 20:34

chôrîy (חֹרִי) [pronounced <i>khô-REE</i>]	<i>a burning, heat; fierce; great</i>	masculine singular construct	Strong's #2750 BDB #354
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744. **Masculine_noun:** which means *a string of beads*. Only found in plural. Strong's #2737 BDB #354.

745. **Verb :** which means *to cut, to scratch, to tear*. Strong's #none BDB #354.

746. **Masculine_noun:** which means *an engraving tool, a stylus*. Strong's #2747 BDB #354.

747. **Masculine_noun:** which means *an engraver, a writer*. This word can also be used of one familiar with the black arts (diviner, astrologer, magician). Strong's #2748 BDB #355.

748. **Masculine_noun:** which means *bag, purse*. Strong's #2754 BDB #355.

749. **Verb:** which means *to set in motion, to start*. Strong's #2760 BDB #355.

750. **Masculine_plural_noun:** which means *lattice [or some opening through which one might look]*. Strong's #2762 BDB #355.

751. **Masculine_noun:** which means *a weed, perhaps chick pea*. Strong's #2738 BDB #355.

752. **Verb1:** châram (חָרַם) [pronounced *khaw-RAHM*], which means *completely devoted to, devoted to, or completely destroyed*. The complete set of meanings are: ❶ *to shut in, to draw in*; ❷ *to contract the nose, to depress the nose*; ❸ *to prohibit [something being used for common use], to consecrate [to God], to devote [to God]*; ❹ *to completely and utterly destroy, to extirpate*. Found in the Hiphil almost 50 times; once in the Qal. The connection between the latter two is that whatever is devoted to God is completely removed, either from man's use or from the planet earth. Strong's #2763 BDB #355. **The Doctrine of Devoting to God** Lev. 21:18 (see above and below) Deut. 2:34 7:2 20:17 Joshua 2:10 6:18 8:26 10:1 11:11, 20 21:11 Judges 1:17 1Sam. 15:3

châram (חָרַם) [pronounced <i>khaw-RAHM</i>]	<i>to completely devote to, to devote to, to devote to God via complete and total annihilation, to utterly destroy, to dedicate to destruction</i>	2 nd person masculine plural, Hiphil perfect	Strong's #2763 BDB #355
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753. **Masculine_noun:** chêrem (חֶרֶם) [pronounced *KHĀ-rem*], which means *something completed devoted [to God], the act of completely devoting something to God,*

something dedicated to destruction, the curse, the ban, or something completely in God's possession, whether good or bad. Part of what is implied is a *separation* of some sort. In fact, the Arabic word, *harem*, comes from this. *Harem* is a living area set aside for women. The complete meanings are: ❶ *a net* (Habak. 1:16–17); ❷ *something devoted entirely to God (implying that it is to be completely destroyed)* (Lev. 27:21 Deut. 7:26); ❸ *the act of completely devoting something to God, the ban* (Zech. 14:11 Mal. 3:24). Some things that were taken in battle were designated *chêrem*—they were not to be taken or used or sold by the Jews—these things were destroyed or burned. They completely belonged to God. When used in a negative sense, this word is often rendered *cursed thing*. (Deut. 7:26 13:17 Joshua 6:17–18 1Sam. 15:21). In Lev. 27:21, 28–29 Num. 18:14, *chêrem* is used in the good sense of something which has been set aside for God's exclusive ownership. If memory serves, this was later called *corban* (*qorbân*) and some would place their possessions under *corban* so that they would not have to share them with their needy parents. The corresponding verb means *to utterly destroy* (see above). It appears to have a completely different meaning in Mic. 1:2 and Hab. 1:15–17, where it is translated *net*. Strong's #2764 BDB #356. Lev. **27:21** Joshua **6:18** 7:1, 12 **The Doctrine of Devoting to God** 1Sam. 15:(3), 21

chêrem (כֶּרֶם) [pronounced KHĀ-rem]	<i>something completed devoted [to God], the act of completely devoting something to God, something dedicated to destruction, the curse, a cursed thing, the ban, or something completely in God's possession, whether good or bad; net</i>	masculine singular noun with the definite article	Strong's #2764 BDB #356
754. Proper_noun_location: which means <i>sacred</i> ; and is transliterated . Strong's #2765 BDB #356.			
755. Masculine_proper_noun: which means <i>consecrated</i> and is transliterated . Strong's #2766 BDB #356.			
756. Proper_noun_location: Chor ^e mâh (חֹרֵם) [pronounced khor ^e -MAW], which means <i>devoted [to God]; dedicated to destruction; cursed thing</i> ; and it is transliterated <i>Hormah</i> . It is taken from the Hebrew word for <i>devoted</i> or <i>devoted to destruction</i> , which is <i>chêrem</i> (Strong's #2764 BDB #356). This possibly means <i>asylum</i> . Strong's #2767 BDB #356. Deut. 1:44 Judges 1:17 1Sam. 30:30			
Chor ^e mâh (חֹרֵם) [pronounced khor ^e -MAW]	<i>devoted [to God]; dedicated to destruction; cursed thing; and it is transliterated Hormah</i>	proper noun; location	Strong's #2767 BDB #356

Chor^emâh can be taken in a positive or negative way.

757. **Proper_noun_mountain:** cher^emôwn (חֶרְמוֹן) [pronounced *Hermon*], which means *sacred [mountain]*; and is transliterated *Hermon*. Strong's #2768 BDB #356. Judges 3:3 Psalm 133:3 89:12

Cher ^e môwn (חֶרְמוֹן) [pronounced <i>khehr^e-MOHN</i>]	<i>sanctuary; sacred [mountain]; and is transliterated Hermon</i>	proper noun mountain	Strong's #2768 BDB #356
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758. **Verb:** which means *slit, mutilate*. Strong's #2763 BDB #356.
759. **Masculine_noun:** which means *net, perforated, something perforated; maker of nets, hunter's net, fisherman's net*. Strong's #2764 BDB #357.
760. **Proper_noun_location:** which means *road, path*; and is transliterated . **See below** Strong's #2771 BDB #351.
761. **Masculine_proper_noun:** Chârân (חָרָן) [pronounced *khaw-RAWN*], which means *parched; mountaineer*; transliterated *Haran, Charan*. Strong's #2771 BDB #357. Gen. 11:31, 32 12:4 27:43 28:10 29:4

Chârân (חָרָן) [pronounced <i>khaw-RAWN</i>]	<i>parched; mountaineer; road, path transliterated Haran, Charan</i>	masculine singular proper noun/location	Strong's #2771 BDB #357
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762. **Proper_noun_location:** which means *two hollows, caves, ravines*; and is transliterated . Strong's #2773 BDB #357.
763. **Masculine_proper_noun:** which means and is transliterated . Strong's #2774 BDB #357.
764. **Masculine_noun:** which means *sun*. Strong's #2775 BDB #357.
765. **Verb2:** châram (חָרַם) [pronounced *khaw-RAM*] which has the diverse meanings *ban, devote and exterminate*. However, here, BDB lists it separately on another page as meaning *slit*. It might mean *to facially scar*. The other uses of this verb, whether it is a homonym or no, are never in the Qal. All we can be certain of is that there is some kind of disfigurement. Strong's #2763 BDB #356 (& #355) Lev. 21:18
766. **Masculine_noun2:** which means *net [something perforated]*. Strong's #2764 BDB #357.
767. **Masculine_noun:** which means *sickle*. Strong's #2770 BDB #357.
768. **Masculine_proper_noun:** cheres (חֶרֶס) [pronounced *KHEH-res*], and it means *sun*; and possibly *itch, [red] rash, a sun-related epidermal problem*. (see Judges 8:13 14:18 Job 9:7; it is only found elsewhere in Deut. 28:27* for possibly a *sun* related epidermal problem). If the *ascent of Heres* is a particular place, this is the only time we hear of it in the Bible. Such a thing would not be unheard of since we are in the land controlled by the Midianites (although this is on the border between Gad and east Manasseh) and this will be the last showdown between Israel and Midian. Barnes suggests that it is probably a mountain pass. We have a mountain named Mount Heres in Judges 1:35 where the Amorites lived, having been too strong for the house of Joseph, but this is apparently in the territory of Dan

where Dan, west Manasseh and Ephraim all meet (compare Joshua 19:41–42 and Judges 1:34–36). Since *Heres* means *sun*, it is not unlikely that two different mountain regions could be called *Heres*. In Isa. 19:18, we will come across the *city of the sun* (i.e., Heliopolis). Strong's #2775 & #2776 BDB #357. Judges 1:35 (in conjunction with the word *har*) 2:9 8:13

cheres (חֶרֶס) [pronounced KHEH-res]	<i>sun</i> ; transliterated <i>Heres</i>	masculine singular proper noun	Strong's #2775 & #2776 BDB #357
cheres (חֶרֶס) [pronounced KHEH-res]	<i>sun</i> ; and possibly <i>itch</i> , [red] <i>rash</i> , a <i>sun-related</i> <i>epidermal problem</i>	masculine singular noun	Strong's #2775 & #2776 BDB #357

769. **Proper_noun_location:** which means ; and is transliterated . Strong's #2776 BDB #357.

770. **Verb:** which means *to be clever, to be shrew, to invent, to originate, to split*. Strong's #none BDB #357.

771. **Masculine_proper_noun:** which means and is transliterated . Strong's #8475 BDB #357.

772. **Verb:** chârâph (חָרַף) [pronounced *khah-RAHF*], which means *to defy, to reproach*. In the Piel, it means *to scorn, to reproach, to scornfully defy*. We might have a better understanding of this if we think of it as *they jeopardized their souls*. Before even discussing its definition, spend a little time and look this word up in 1Sam. 17:10, 26, 36 Psalm 42:10 57:3 74:18 Isa. 37:4 and see if you can even figure out what English word corresponds to chârâph. Only because there are so many passages listed would you be able to see that this word is consistently translated either *defy* or *reproach*. Chârâph is found 39 times in the Bible and it is consistently translated *defy* or *reproach* 37 times.¹²⁵ Its noun cognate is found over 75 times in the Hebrew translated **every single time** as a form of *reproach*. There are times when one word is so close to another that just a slight slip of the pen can affect its meaning. That is not the case here. A reproach to oneself, one's own family or one's inner circle, is to bring disgrace and dishonor upon yourself and/or them. When you reproach someone else, you defy, discredit, shame, or rebuke them; when someone reproaches you, they defy, discredit, shame or rebuke you. The Niphal is the passive stem, so the woman has been shamed or discredited. Strong's #2778 BDB #357 & #358. Lev. 19:20 Judges 5:18 8:15 1Sam. 17:10 2Sam. 21:21 23:9 Psalm 44:16 55:12 57:3 89:51

chârâph (חָרַף) [pronounced <i>khah-RAHF</i>]	<i>to scorn, to reproach; to defy</i>	3 rd person masculine singular, Qal imperfect	Strong's #2778 BDB #357 & #358
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¹²⁵ The other exception is Isa 18:6, which reads: ...beast of the earth *shall winter* upon them...

châraph (חָרַף) [pronounced <i>khah-RAHF</i>]	<i>to defy, to reproach, to scorn, to reproach, to scornfully defy; to discredit [taunt, shame, rebuke]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2778 BDB #357 & #358
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773. **Feminine_noun:** cher^epâh (חֶרֶפָה) [pronounced *kher-PAW*], which means *a reproach, a taunt, scorn, shame, disgrace*. Strong's #2781 BDB #357. Gen. 30:23 34:14 Joshua 5:9 1Sam. 11:2 17:26 25:39 2Sam. 13:13 Job 16:10 19:5 Psalm 15:3 44:13 89:41

cherp ^e âh (חֶרֶפָה) [pronounced <i>kher-PAW</i>]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun	Strong's #2781 BDB #357
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774. **Verb2:** which means *to gather fruit, to pluck*. Strong's #none BDB #358.

775. **Masculine_noun:** chôreph (חֹרֶף) [pronounced *KHOH-rehf*], which means *harvest time, autumn; winter*. Strong's #2779 BDB #358. Gen. 8:22

chôreph (חֹרֶף) [pronounced <i>KHOH-rehf</i>]	<i>harvest time, autumn; winter</i>	masculine singular noun	Strong's #2779 BDB #358
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776. **Verb3:** which means *to remain in harvest time; to winter*. Isa. 18:6.* Why distinguish between this and Verb2 above? Strong's #2778 BDB #357.

777. **Masculine_proper_noun:** which means *harvest; reproach*; transliterated . Strong's #2780 BDB #358.

778. **Masculine_proper_noun:** which means *autumn*; transliterated . Strong's #2756 BDB #358.

779. **Gentilic_adjective:** Chăřîypîy (חֲרִיפִי) [pronounced *khuh-ree-FEE*], which means *harvest; reproach*, transliterated *Haruphite*. Strong's #2741 BDB #358. 1Chron. 12:5*

Chăřîypîy (חֲרִיפִי) [pronounced <i>khuh-ree-FEE</i>]	<i>harvest; reproach, transliterated Haruphite</i>	gentilic adjective	Strong's #2741 BDB #358
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You will notice a big difference between the pronunciation and the transliteration. That is because there are a couple of letters in question; one manuscript has one spelling, another, a different spelling. If my spelling is correct, then these would be related to the Hariph clan, mentioned in Neh. 7:24 (Strong's #2756).

780. **Verb4:** which means *to acquire, to gain*. Strong's #2778 BDB #357.

781. **Verb1:** chârats (חָרַט) [pronounced *khaw-RATS*], which means *to cut, to cut into; to mutilate; to sharpen* [used metaphorically for the tongue]; figuratively used to mean *to decide, to determine, to decree*. Strong's #2782 BDB #358. Joshua 10:21 2Sam. 5:24 Job 14:5

chârats (חַרַּט) [pronounced <i>khaw-RATS</i>]	<i>to cut, to cut into; to mutilate; to sharpen</i> [used metaphorically for the tongue]; figuratively used to mean <i>to decide, to determine, to decree</i>	2 nd person masculine singular, Qal imperfect	Strong's #2782 BDB #358
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Barnes gives the meaning as *fixed, settled*. I believe the connection is that when something is cut into stone, it is permanently decreed.

782. **Adjective1:** which means *sharp, diligent*. Strong's #2742 BDB #358.

chârûwts (חַרְוֹט) [pronounce <i>khaw-ROOTS</i>]	<i>sharpened, sharp-pointed; sharp; diligent</i>	masculine singular adjective; also used as a substantive	Strong's #2742 BDB #359
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This word also means *strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)*. This meaning seems to be the basic meaning of this noun, upon which the other meanings are based. For instance, gold seems to come from the idea that *gold* is a *sharp, bright* color.

783. **Masculine_noun2:** which means *strict decision*. Joel 4:14.* Strong's #2742 BDB #358.

chârûwts (חַרְוֹט) [pronounce <i>khaw-ROOTS</i>]	<i>strict decision; something decided [upon]; a judgment</i>	masculine singular noun	Strong's #2742 BDB #359
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This word also means *sharp-pointed, sharp, diligent (adjective); trench, moat, ditch (masculine noun); gold (used in poetry)*. The meaning of a *strict decision* seems to come from the idea that the *decision* is a *sharp, diligent* concept.

784. **Masculine noun3:** which means *trench, moat*. Strong's #2742 BDB #358.

chârûwts (חַרְוֹט) [pronounce <i>khaw-ROOTS</i>]	<i>a trench, moat, ditch</i>	masculine singular noun	Strong's #2742 BDB #359
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This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); gold (used in poetry)*. The meaning of *trench, moat, ditch* seems to come from the idea that a *trench [moat, ditch]* is dug with a *sharp* implement.

785. **Masculine_proper_noun:** which means *strict decision; trench, moat; transliterated*. Strong's #2743 BDB #358.

chârûwts (חַרְוֹט) [pronounce <i>khaw-ROOTS</i>]	<i>gold (used in poetry)</i>	masculine singular noun	Strong's #2742 BDB #359
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This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)*. The meaning of gold seems to come from the idea that *gold* is a *sharp, bright* color.

786. **Masculine_noun:** chârîyts (חַיִּיץ) [pronounced *khaw-REETZ*], which means *a thing cut, a cut, a sharp instrument*. Strong's #2757 BDB #358. 1Sam. 17:18 2Sam. 12:31

chârîyts (חַיִּיץ) [pronounced <i>khaw-REETZ</i>]	<i>a cutting, a piece (thing) cut (off); a cut; a sharp instrument; sharpened</i>	masculine plural construct	Strong's #2757 BDB #358
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787. **Masculine_plural_noun:** which means *grape kernels, grape stones*. Huh? Strong's #2785 BDB #359.

788. **Verb2:** which means *to be yellow*. Strong's #none BDB #359.

789. **Masculine_noun5:** chârûwts (חַוֵּץ) [pronounced *khaw-ROOTS*], which means *gold (used in poetry)*. Strong's #2742 BDB #359. Psalm 68:13 Prov. 3:14

chârûwts (חַוֵּץ) [pronounce <i>khaw-ROOTS</i>]	<i>gold (used in poetry)</i>	masculine singular noun	Strong's #2742 BDB #359
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This word also means *sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun)*. The meaning of gold seems to come from the idea that *gold* is a *sharp, bright* color.

790. **Verb:** which means *to bind, to twist powerfully*. Strong's #none BDB #359.

791. **Feminine_noun:** char^etsûbbôwth (חַרְצוּבָּוֶת) [pronounced *khar-tzoob-BOHTH*], which means *bond, fetter, pang*. The problem with defining this word is that it only occurs in Psalm 73:4 and Isa. 58:6.* By the latter use, it appears as though it is some kind of a *band* or *restraining device*. There is an unused verb form which may mean *to bind, to twist powerfully* which appears to be its cognate. However, the key word is *unused*. We have no cognates nearby in BDB to help us out. However, Keil and Delitzsch tie its unused verb, char^etsô^bv (חַרְצוּבָּ) [pronounced *khahr-TZOH^BV*], to chatstsô^bv (חַצְטְסוּבָּ) [pronounced *khahtz-TZOH^BV*], which they tie to its cognate, which means pain (*châtsa^bv* means *to hew, to cut into pieces*; and the cognate which they tie chastsô^bv to is 'âtsa^bv, which means *pain*; anyway, it's a long way to Tipperary). Apparently, the Latin used is *tormenta*, which is taken from *torquere*, two words that most of us probably recognize, and from that we can get the word *pain*. Strong's #2784 BDB #359. The Doctrine of Fasting (Isa. 58:6) Psalm **73:4**

792. **Verb:** which means *to gnash, to grind [the teeth]*. Strong's #2786 BDB #359.

793. **Verb1:** which means *to be hot, to be scorched, to burn*. Strong's #2787 BDB #359.

794. **Masculine_noun:** which means *parched place*. Jer. 17:6.* Strong's #2788 BDB #359.
795. **Masculine_noun:** which means *violent heat, fever*. Deut. 28:22.* Strong's #2746 BDB #359.
796. **Masculine_proper_noun:** which means *violent heat, fever*; transliterated . Strong's #2744 BDB #359.
797. **Verb2:** which means *to become free, to be freeborn*. Strong's #none BDB #359.
798. **Masculine_noun2:** which means *noble*. Late word. Strong's #2715 BDB #359.
799. **Verb3:** which means *to bore, to pierce*. Strong's #none BDB #359.
800. **Masculine_noun3:** chûwr (חור) [pronounced *khoor*], which means *hole*. Strong's #2356 BDB #359. 1Sam. 14:11

chûwr (חור) [pronounced <i>khoor</i>]	<i>hole</i>	masculine plural noun (with the definite article)	Strong's #2356 BDB #359
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801. **Masculine collective noun:** which means *hiding places of men, hole to hide in*. Strong's #2352 BDB #359.
802. **Adjective:** chôrîy (יֵרֹחַ) [pronounced *khoh-REE*], which means *cave-dweller, troglodyte*. Strong's #2752 BDB #362.
803. **Adjective_gentis:** Chôrîy (יֵרֹחַ) [pronounced *khoh-REE*], which means *cave-dweller, troglodyte*; transliterated *Horites*. Same as above. Strong's #2752 BDB #362. Gen. 14:5 Deut. 2:12

Chôrîy (יֵרֹחַ) [pronounced <i>khoh-REE</i>]	<i>cave-dweller, troglodyte; transliterated Horites</i>	adjective gentis; proper noun	Strong's #2752 BDB #362
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Probably the aboriginal Idumaeans. Used to generally identify the inhabitants of Mount Seir.

804. **Masculine_noun:** cheres (שֶׁרָחַ) [pronounced *KHEH-rehs*], which means *earthenware, earthen vessel, sherd, potsherd*. Strong's #2789 BDB #360. Job 2:8

cheres (שֶׁרָחַ) [pronounced <i>KHEH-rehs</i>]	<i>earthenware, earthen vessel, sherd, potsherd</i>	masculine singular noun	Strong's #2789 BDB #360
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805. **Masculine_noun3:** which means *an eruptive disease, an itch*. Strong's #2775 BDB #360.
806. **Feminine_collective_noun:** which means *potsherd*. Strong's #2777 BDB #360.

807. **Verb1:** chârash (שָׁרַח) [pronounced *chaw-RAHASH*], which means *to cut in, to engrave, to inscribe; to fabricate [out of wood or metal]; to fabricate, devise or plot [evil]; to plough (cutting furrows)*. Strong's #2790 BDB #360. [Equivalent to chârash below (**Strong's #2790 BDB #361**); spelled chârêsh by BDB]. Gen. 4:22 Deut. 22:10 1Sam. 8:12 23:9 Job 1:14 Prov. 3:29

chârash (שָׁרַח) [pronounced <i>chaw-RAHASH</i>]	<i>to cut in, to engrave, to inscribe; to fabricate [out of wood or metal]; to fabricate, devise or plot [evil]; to plough (cutting furrows)</i>	3 rd person masculine singular, Qal imperfect	Strong's #2790 BDB #360
chârash (שָׁרַח) [pronounced <i>chaw-RAHASH</i>]	<i>cutting in, engraving, inscribing; fabricating [out of wood or metal]; fabricating, devising or plotting [evil]; ploughing (cutting furrows)</i>	Qal active participle	Strong's #2790 BDB #360
chârash (שָׁרַח) [pronounced <i>chaw-RAHASH</i>]	<i>craftsman [of metal]; engraver, fabricator [out of wood or metal]; fabricator, deviser or plotter [of evil]; a ploughman (one cutting furrows)</i>	masculine singular, Qal active participle	Strong's #2790 (& Strong's #2794) BDB #360
chârash (שָׁרַח) [pronounced <i>chaw-RAHASH</i>]	<i>tools, weapons, instruments; craftsman [of metal]; engraver, fabricator [out of wood or metal]</i>	Qal active participle, construct form	Strong's #2790 (& Strong's #2794) BDB #360

This form of the verb is found only here and given its own meaning by Strong.

chârash (שָׁרַח) [pronounced <i>chaw-RAHASH</i>]	properly: <i>to fabricate [out of wood or metal];</i> metaphorically: <i>to fabricate, devise or plot [evil]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2790 BDB #360
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There is a another usage of this verb which is very different, generally found in poetry, but sometimes in narrative as well. See Strong's #2790 BDB #361. BDB treats these as homonyms and Gesenius gathers up the definitions under one verb.

808. **Masculine_noun:** chârâsh (שָׂרַח) [pronounced *khaw-RAWSH*], which means *graver, engraver, artificer, metal worker*. I have translated *craftsman*, following Owen's

lead, is a man who can work with metal (1Sam. 13:19 Jer. 10:9), wood (2Sam. 5:11 Jer. 10:3), stone (2Sam. 5:11) and an engraver of stone (Ex. 28:11). It comes from the verb *chârash* (חָרַשׁ) [pronounced *khaw-RAHSH*] which means *cut, engrave, plough*. BDB #360 Strong's #2796. Ex. 38:23 1Sam. 13:19 2Sam. 5:11

chârâsh (חָרַשׁ) [pronounced <i>khaw-RAHSH</i>]	graver, engraver, artificer, metal worker, blacksmith; artisan, craftsman	masculine singular noun	Strong's #2796 BDB #360
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809. **Feminine_noun:** which means *carving, working, skillful working*. Strong's #2799 BDB #360.

810. **Masculine_noun:** chârîysh (חָרִישׁ) [pronounced *khaw-REESH*], which means *plowing, plowing-time*. Strong's #2758 BDB #361. 1Sam. 8:12

chârîysh (חָרִישׁ) [pronounced <i>khaw-REESH</i>]	plowing, plowing-time	masculine singular noun	Strong's #2758 BDB #361
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811. **Feminine_noun:** machârêshâh (מַחֲרֶשֶׁה) [pronounced *mah-khuh-ray-SHAW*], which means *ploughshare*. Strong's #4281 BDB #361. 1Sam. 13:20, 21

machârêshâh (מַחֲרֶשֶׁה) [pronounced <i>mah-khuh-ray-SHAW</i>]	ploughshare; possibly a sickle	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #4281 BDB #361
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machârêshâh (מַחֲרֶשֶׁה) [pronounced <i>mah-khuh-ray-SHAW</i>]	ploughshare; possibly the plural for scythes and sickles	feminine plural noun (with a definite article)	Strong's #4281 , 4282 BDB #361
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812. **Feminine_noun:** machâresheth (מַחֲרֶשֶׁת) [pronounced *mah-khuh-REH-sheth*], which means *ploughshare*. Strong's #4282 BDB #361. 1Sam. 13:20

machâresheth (מַחֲרֶשֶׁת) [pronounced <i>mah-khuh-REH-sheth</i>]	ploughshare; possibly a scythe	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #4282 BDB #361
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813. **Verb2:** chârash (חָרַשׁ) [pronounced *chaw-RAHSH*], which means *to be silent, to exhibit silence, to keep silent; to be deaf, to be dumb*. I should mention that this is the poetic use of this word; its use in prose is quite different (it means *to cut in, to engrave, to plough*). However, it could not be used that way in 1Sam. 10:27. Strong's #2790 BDB #361. (See **Strong's #2790 #360**). **Much more to do here!** Gen. 24:21 34:5 Judges 14:18 16:2 18:19 1Sam. 7:8 10:27 2Sam. 13:20 19:9 Job 6:24 11:3 13:5, 13, 19 Psalm 32:3 83:1

chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>to be silent, to exhibit silence, to keep silent; to be deaf, to be dumb</i>	3 rd person masculine singular, Qal imperfect	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>being silent, exhibiting silence, keeping silent; causing to be silent; bearing silently; holding one's peace</i>	Hiphil participle	Strong's #2790 BDB #361
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>to keep oneself quiet</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2790 BDB #361

Perhaps the tie of this verb to Strong's #2790 BDB #360 is this means *to cut off speech [speaking or hearing]*.

814. **Adjective:** which means *deaf*. Strong's #2795 BDB #361.
815. **Adverb:** cheresh (שָׁרֵשׁ) [pronounced *KHEH-res*], which means, as an adverb, *silently, secretly, surreptitiously*. This is confirmed by the verbal cognate. However, this is also found as a noun in 1Chron. 4:14 Neh. 11:35 Isa. 3:3. Strong's #2791 BDB #361. Joshua 2:1
816. **Verb3:** which means not known. Strong's #none BDB #361.
817. **Masculine_noun:** chôresh (שָׁרֵשׁ) [pronounced *KHOH-res*], which means *wood, wooded, height*. Sometimes transliterated *Horesh*. Strong's #2793 BDB #361. 1Sam. 23:15

chôresh (שָׁרֵשׁ) [pronounced <i>KHOH-res</i>]	<i>wood, wooded, a thick wood, a thicket of trees; sometimes transliterated Horesh</i>	masculine singular noun (sometimes taken for a proper noun)	Strong's #2793 BDB #361
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818. **Verb4:** which means not known. Strong's #none BDB #361.
819. **Masculine_noun2:** which means *magic art, magic drug*. Strong's #2791 BDB #361.
820. **Masculine_proper_noun:** which means *magic art, magic drug*; transliterated . Same word as above. Strong's #2792 BDB #361.
821. **Masculine_proper_noun:** which means *magic art, magic drug*; transliterated . Strong's #2797 BDB #361.

822. **Proper_noun/location:** Chărôsheth (חֲרוֹשֶׁת) [pronounced *khuh-roh-SHETH*], which means *woodland; magic drug, magic art*; transliterated *Harosheth*. Strong's #2800 BDB #361. Judges 4:2

Chărôsheth (חֲרוֹשֶׁת) [pronounced <i>khuh-roh-SHETH</i>]	<i>woodland; magic drug, magic art</i> ; transliterated <i>Harosheth</i>	proper singular noun/location	Strong's #2800 BDB #361
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823. **Adjective:** which means *autumn, silent, sultry*. Applied to a hot eastern wind. Strong's #2759 BDB #362.

824. **Verb:** chârath (חָרַת) [pronounced *khaw-RAHTH*], which means *to grave, to engrave*. Strong's #2801 BDB #362.

825. **Proper_noun_location:** Châreth (חָרֶת) [pronounced *KHAW-reth*], which means *to engrave*; and is transliterated *Hereth*. Strong's #2802 BDB #362. 1Sam. 22:5*

Châreth (חָרֶת) [pronounced <i>KHAW-reth</i>]	<i>to engrave</i> ; and is transliterated <i>Hereth</i>	Proper_noun/location	Strong's #2802 BDB #362
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826. **Verb:** châsak^e (חָשַׁק) [pronounced *khaw-SAHK^e*], which means *to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain*. Strong's #2820 BDB #362. The Doctrine of Fasting (Isa. 58:1) Gen. 20:6 22:12 1Sam. 25:39 2Sam. 18:16 Job 7:11 16:5, 6 21:30 Psalm 19:13

châsak ^e (חָשַׁק) [pronounced <i>khaw-SAHK^e</i>]	<i>to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain</i>	3 rd person masculine singular, Qal imperfect	Strong's #2820 BDB #362
châsak ^e (חָשַׁק) [pronounced <i>khaw-SAHK^e</i>]	<i>to assuage, to be spared [preserved]; to be restrained, to be reserved [for anything]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2820 BDB #362

827. **Verb:** châsaph (חָשַׁף) [pronounced *khaw-SAHF*], which means *to strip off, to strip off [bark from a tree]; to make bare [or, naked], to make [a tree] bare [of leaves]; to draw [water from the surface]*. Strong's #2834 BDB #362. Psalm 29:9

châsaph (חָשַׁף) [pronounced <i>khaw-SAHF</i>]	<i>to strip off, to strip off [bark from a tree]; to make bare [or, naked], to make [a tree] bare [of leaves]; to draw [water from the surface]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2834 BDB #362
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828. **Masculine_noun:** Strong's #2836 BDB #362.

829. **Masculine_proper_noun:** which means ; transliterated . Strong's #2817 BDB #362.

830. **Masculine_noun:** mach^esôph (מַחֲסֹף) [pronounced *mahkh-SOHF*], which means *exposing, revealing; a laying bare, a stripping or peeling off [of bark]*. Strong's #4286 BDB #362. Gen. 30:37

mach ^e sôph (מַחֲסֹף) [pronounced <i>mahkh-SOHF</i>]	<i>exposing, revealing; a laying bare, a stripping or peeling off [of bark]</i>	masculine singular noun	Strong's #4286 BDB #362
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831. **Verb:** châshab (חָשַׁב) [pronounced *khaw-SHAHBV*], which means *to think, to regard, to account, to count, to determine, to calculate*. It is translated a myriad of ways in the KJV; among them: *thought* (Gen. 50:20), *meant* (Gen. 50:20), *devise* (1Sam. 18:25), *think* (Neh., 6:6), *cunning* (Ex. 35:35), *purposed* (Jer. 49:20), *conceived* (Jer. 49:30), *reckon* (Lev. 25:50), *count* (Lev. 25:52), *impute* (Lev. 17:4), *accounted* (1Kings 10:21). It occurs over 150 times in the Old Testament and is rendered in over ten different ways. In any case, this is a verb of *thinking and planning*. After spending sometime in my thesaurus, I am going to go with an *intelligent designer* for the Qal active participle. In the **Piel**, it means *to compute, to reckon, to consider, to think about, to mediate upon*. The **Niphal** is simply the passive stem, so châsha^bv would be rendered *to be computed, to be reckoned, to be taken for*. When the Niphal is followed by the kaph preposition (as we have here), it can mean *to be taken for, to be made equal to someone*. Strong's #2803 BDB #362. Gen. 15:6 31:15 Ex. 38:23 Deut. 2:11 Joshua 13:3 1Sam. 1:13 18:25 2Sam. 4:2 14:13, 14 19:19 Job 6:26 13:24 18:2, 3 19:11, 15 Psalm 10:2 32:2 41:7 44:22 73:16 106:31

châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal imperfect	Strong's #2803 BDB #362
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 rd person feminine singular, Niphal imperfect	Strong's #2803 BDB #362
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to compute, to reckon, to consider, to think about, to mediate upon</i>	3 rd person feminine singular, Piel imperfect	Strong's #2803 BDB #362

832. **Masculine_noun:** which means *ingenious work*. Strong's #2805 BDB #363.
833. **Masculine_proper_noun:** which means *consideration*; transliterated . Strong's #2807 BDB #363.
834. **Masculine_proper_noun:** which means *consideration*; transliterated . Strong's #2815 BDB #363.

835. **Masculine_noun:** which means *a reckoning, an account*. Strong's #2808 BDB #363.

836. **Proper_noun/location:** Chesh^ebôwn (חֶשְׁבֹּן) [pronounced *khesh-BOHN*], which means *stronghold*; transliterated *Heshbon, Cheshbon*. Strong's #2809 BDB #363. Deut. 1:4 2:24

Chesh ^e bôwn (חֶשְׁבֹּן) [pronounced <i>khesh-BOHN</i>]	<i>stronghold</i> ; transliterated <i>Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363
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Masculine_noun: chishshâbôwn (חִשְׁשָׁבֹן) [pronounced *cheesh-shaw-BOWN*], which means *a device [for war], wartime invention*. Strong's #2810 BDB #364. Psalm 51:5

837. **Feminine_noun:** mach^eshâbâh (מַחֲשָׁבָה) [pronounced *mahkh-SHAW^e-vawth*] [or, *mah-KHĀSHEH-veth*], New Englishman's Concordance; or, *makh-ash-EH-beth*, Strong's]; which means *thought, device, plan, purpose*. This is from whence (I think) we derive the word *machinations*. It is this which is frustrated in Job 5:12. Strong's #4284 BDB #364. 2Sam. 14:14 Job 5:12 21:27 Psalm 33:10 56:5

mach ^e shâbâh (מַחֲשָׁבָה) [pronounced <i>mahkh-SHAW^e-vawth</i>]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine singular noun	Strong's #4284 BDB #364
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[Alternate pronunciations (which could involved a difference in vowel points): *mah-KHĀSHEH-veth*, New Englishman's Concordance; or, *makh-ash-EH-beth*, Strong's].

838. **Verb:** châshâh (חָשָׂה) [pronounced *chaw-SHAW*], which means *to be silent, to be inactive, to be still*. In the Hiphil, it means *to exhibit silence, to be silent, to be inactive, to do nothing, to make still, to cause to be quiet*. Strong's #2814 BDB #364. Judges 18:9

839. **Verb:** châshak^e (חָשַׁק) [pronounced *khaw-SHAHK^e*], which means *to make dark, cause to be dark, to hide, conceal, to obscure, confuse (figuratively) to grow dark, to be dark*. Strong's #2821 BDB #364. Job 3:9 18:6 Psalm 105:28

châshak ^e (חָשַׁק) [pronounced <i>khaw-SHAHK^e</i>]	<i>to be dark, to be darkened, to surround with darkness; to grow dim; to be black (or a dark color); to be hidden; to obscure, confuse (figuratively)</i>	3 rd person masculine singular, Qal imperfect	Strong's #2821 BDB #364
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châshak ^e (חַשַׁק) [pronounced <i>khaw-SHAHK^e</i>]	<i>to darken, to make dark, cause to be dark, to b dark; to hide, conceal, to obscure, confuse (figuratively)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2821 BDB #364
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840. **Masculine_noun:** chôshek^e (חֹשֶׁק) [pronounced *KHOH-shek^e*], which means *darkness, obscurity, extraordinary [extreme] darkness*. and I would take issue with some of them (I didn't look them all up). In this passage, we would refer to a darkness of perplexity and distress. Strong's #2822 BDB #365. Gen. 1:2 1Sam. 2:9 2Sam. 22:12 Job 3:4, 5 10:21 15:21, 30 19:8 20:26 Psalm 105:28 Prov. 2:13

chôshek ^e (חֹשֶׁק) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365
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The idea of *extreme darkness* can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.

841. **Adjective:** which means *obscure, low*. Strong's #2823 BDB #365.

842. **Feminine_noun:** chăshêkâh (חַשְׁהָא) [pronounced *khuhsh-ay-KAW*], which means *darkness; figuratively for misery*. Strong's #2825 BDB #365. Gen. 15:20

chăshêkâh (חַשְׁהָא) [pronounced <i>khuhsh-ay-KAW</i>]	<i>darkness; figuratively for misery</i>	feminine singular noun	Strong's #2825 BDB #365
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843. **Masculine_noun:** which means *dark place*. Strong's #4285 BDB #365.

844. **Verb:** which means *to shatter*. Strong's #2826 BDB #365.

845. **Masculine_noun:** which means *amber*. Origin and exact meanings are dubious. Strong's #2830 BDB #365.

846. **Masculine_plural_noun:** which means *ambassadors, nobles, magistrates, officials*. Strong's #2831 BDB #365. Psalm 68:31

chash ^e man (חֲשֹׁמָן) [pronounced khahsh-MAHN]	<i>those who are fat; [rich] nobles, ambassadors, magistrates, officials; bronze [Owen]</i>	masculine plural noun	Strong's #2831 BDB #365
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*The word rendered "princes" here - chashmaniyim - occurs nowhere else in the Scriptures. It means, according to Gesenius (Lexicon), the fat; then, the rich; the opulent; nobles. It is the word from which the name "Hasmonean" (or Asmonean), which was given by the Jews to the Maccabees, or Jewish princes in the time of the Jewish history between the Old and New Testaments, is supposed to have been derived. The Septuagint, the Vulgate, and the Syriac, render it "legates" or "ambassadors." Luther renders it "princes." The reference is undoubtedly to men of station or rank.*¹²⁶

Jamieson, Fausset and Brown write: *literally, "fat ones," the most eminent from the most wealthy, and the most distant nation, represent the universal subjection.*¹²⁷

On the other hand, the NET Bible® renders this portion of the verse: **They come with red cloth from Egypt,...** and they write: *This noun, which occurs only here in the OT, apparently means "red cloth" or "bronze articles" (see HALOT 362 s.v. cf. חֲשֹׁמָן NEB "tribute"). Traditionally the word has been taken to refer to "nobles" (see BDB 365 s.v. חֲשֹׁמָן cf. NIV "envoys"). Another option would be to emend the text to hashmannim, "the robust ones," i.e., leaders.*¹²⁸

The Updated Bible has *bronze* being brought from Egypt, the idea being that this is tribute from Egypt.

847. **Masculine_noun:** which means *breast-piece, sacred pouch*. Strong's #2833 BDB #365.
848. **Verb:** chāshaq (חֲשַׁק) [pronounced *khaw-SHAHK*], which means *be attached to, to long for; to love*. It is also translated *to set his love, delighted, attached*. This is always used with the bēyth preposition and an object of the preposition. The prefixed preposition bēyth means *in, into, at, by, with, against*; proximity is implied. We find it used this way in the Qal stem in Gen. 34:8 Deut. 7:7 10:15 21:11 Psalm 91:14 (Isa. 38:17 is likely a misreading). However, there is no bēyth preposition in 1Kings 9:19 or 2Chron. 8:6. We find this same word used with respect to constructing the tabernacle in Ex. 27:17 38:17, 28.* Although I am not entirely convinced, I think that the word *attached* basically covers the meaning of this word and that there are different ways of attaching things, the method corresponding to the preposition given. When used in a non-construction sense, the idea of attachment is still very much a part of the meaning, although it may have

¹²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 68:31.

¹²⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 68:31.

¹²⁸ *The Net Bible®*; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 68:31.

to be implied until I can find a suitable rendering. Right now I am going to go with *placed his love in, set his love with* (taking into account the preposition which follows). Without that preposition, I would go with the rendering *desire*. Strong's #2836 BDB #365. Gen. 34:8 Deut. 7:7 10:15 21:11

châshaq (חַשָּׂק) [pronounced <i>khaw-SHAHK</i>]	<i>to join together, to cleave to; to be attached to, to long for, to burn in love for; to love</i>	3 rd person masculine singular, Qal imperfect	Strong's #2836 BDB #365
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It's use in Deut. 21:11 suggests that this is a superficial desire rather than a deep love.

Often followed by the bêyth preposition.

When followed by the gerund, it means *to like to do [something]*.

châshaq (חַשָּׂק) [pronounced <i>khaw-SHAHK</i>]	<i>to join together; to cleave to</i>	3 rd person masculine singular, Piel imperfect	Strong's #2836 BDB #365
châshaq (חַשָּׂק) [pronounced <i>khaw-SHAHK</i>]	<i>to join together</i>	3 rd person masculine singular, Pual imperfect	Strong's #2836 BDB #365

849. **Masculine_noun:** which means *desire, thing desired*. Strong's #2837 BDB #366.

850. **Masculine_noun:** which means *fillet, ring clasping, ring binding*. Strong's #2838 BDB #366.

851. **Verb:** which means *to furnish with fillets, to furnish with rings*. Strong's #2836 BDB #366.

852. **Masculine_noun:** which means *spoke of a wheel*. Strong's #2839 BDB #366.

853. **Feminine_noun:** chash^êrâh (חַשְׁרָה) [pronounced *skahsh-RAW*], which means *a collection, a mass; an accumulation*. 2Sam. 22:12 Psalm 18:12.* Strong's #2841 BDB #366. 2Sam. 22:12

chash ^ê râh (חַשְׁרָה) [pronounced <i>skahsh-RAW</i>]	<i>a collection, a mass; an accumulation</i>	feminine plural construct	Strong's #2841 BDB #366
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854. **Masculine_noun:** which means *nave, hub of a wheel*. Strong's #2840 BDB #366.

855. **Verb:** which means *to hasten, to hurry*. Strong's #none BDB #366.

856. **Masculine_noun:** which means *chaff*. Strong's #2842 BDB #366.

857. **Masculine_proper_noun:** Cheth (חֵת) [pronounced *khayth*], which is transliterated *Hittites*. (and #2844 & #2847?) Strong's #2845 BDB #366. Gen. 10:15 23:3 27:46

Cheth (חֶת) [pronounced <i>khayth</i>]	transliterated <i>Heth; Hittite</i>	masculine proper noun	Strong's #2845 BDB #366
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858. **Gentilic_adjective:** Chittîy (חִתִּי) [pronounced *khiht-TEE*], which is transliterated *Hittite*. Strong's #2850 BDB #366. Gen. 15:18 23:10 25:9 26:34 Deut. 20:17 Judges 1:26 3:3 1Sam. 26:6 11:41 2Sam. 11:3 12:9 23:39

Chittîy (חִתִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
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859. **Verb:** châthâh (חָתַח) [pronounced *khaw-THAW*], which means *to take, to take a hold of, to seize; to snatch up, to take away from*. Only in the Qal. Strong's #2846 BDB #367. Psalm 52:5

châthâh (חָתַח) [pronounced <i>khaw-THAW</i>]	<i>to take, to take a hold of, to seize; to snatch up, to take away from</i>	3 rd person masculine singular, Qal imperfect	Strong's #2846 BDB #367
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860. **Feminine_noun:** which means *a fire holder, a censer, a snuff-dish*. Strong's #4289 BDB #367.

861. **Verb:** which means *to divide, to determine*. Strong's #2852 BDB #367.

862. **Verb:** which means *to entwine, to enwrap*. Strong's #2853 BDB #367.

863. **Feminine_noun:** which means *swaddling-band*. Strong's #2854 BDB #367.

864. **Masculine_noun:** which means *bandage*. Strong's #2848 BDB #367.

865. **Verb:** which means *to seal, to affix a seal, to seal up*. Barnes to explain the verb *seal*: *The word seal in the Scriptures...is used with considerable latitude of signification. It is employed in the sense of shutting, closing, making fast—as when any thing was sealed, it was shut up or made fast. The Hebrews often used a seal where we would use a lock, and depended on the protection derived from the belief that one would not break open that which was sealed, where we are obliged to rely on the security of the lock against force. If there were honour and honesty among men everywhere, a seal would be as secure as a lock—as in a virtuous community a sealed letter is as secure as a merchant's iron "safe." To seal up the stars, means so to shut them up in the heavens, as to prevent their shining; to hide them from the view. They are concealed, hidden, made close—as the contents of a letter, a package, or a room are by a seal, indicating that no one is to examine them, and concealing them from the view. So God hides from our view the stars by the interposition of clouds.*¹²⁹ Strong's #2856 BDB #367. Job 9:7

866. **Masculine_noun:** which means *a seal, a signet ring*. Strong's #2368 BDB #368.

¹²⁹ Barnes' Notes, Baker Books, ©1996; Vol. III, pp. 210–211.

867. **Masculine_proper_noun:** Chôwthâm (חֹתָם) [pronounced *khoh-THAWM*], which means *seal, signet-ring*; transliterated *Hotham, Chotham*. Strong's #2369 BDB #368. 1Chron. 11:44

Chôwthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>seal, signet-ring</i> ; transliterated <i>Hotham, Chotham</i>	masculine singular proper noun	Strong's #2369 BDB #368
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868. **Feminine_noun:** which means *a signet ring*. Gen. 38:25.* Strong's #2858 BDB #368.

869. **Verb:** which means *to circumcise*. Strong's #none BDB #368.

870. **Masculine_noun:** chôthên (חֹתֵן) [pronounced *khoh-THAIN*], which means *father-in-law*. Owen calls it a masculine singular construct and The Englishman's Hebrew Concordance of the Old Testament calls it a verb—in particular, the Qal participle of the verb. It also gives the Hithpael infinitive of the same word as meaning *son-in-law*. Strong's #2859 BDB #368. Judges 1:16 4:11 19:4

chôthên (חֹתֵן) [pronounced <i>khoh-THAIN</i>]	<i>father-in-law</i>	masculine singular construct	Strong's #2859 BDB #368
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871. **Masculine_noun:** châthân (חָתָן) [pronounced *khaw-THAWN*], which means *son-in-law, a daughter's husband, a bridegroom*. Strong's #2860 BDB #368. Gen. 19:12 1Sam. 18:18 22:14

châthân (חָתָן) [pronounced <i>khaw-THAWN</i>]	<i>son-in-law, a daughter's husband, a bridegroom, husband</i>	masculine singular noun	Strong's #2860 BDB #368
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872. **Verb:** châthan (חָתַן) [pronounced *khaw-THAHN*], which means *to be a son-in-law, to make oneself a daughter's husband*. In the Qal participle, it means *father-in-law* (see Ex. 3:1 4:18). Only found as a Qal participle and in various forms of the Hithpael. Strong's #2859 BDB #368. Gen. 34:9 1Sam. 18:21

châthan (חָתַן) [pronounced <i>khaw-THAHN</i>]	<i>to give one's daughter in marriage</i>	3 rd person masculine singular, Qal imperfect (recek)	Strong's #2859 BDB #368
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châthan (חָתַן) [pronounced <i>khaw-THAHN</i>]	<i>wife's father, wife's mother, father-in-law, mother-in-law</i>	masculine singular, Qal active participle	Strong's #2859 BDB #368
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Should I put this up above?

châthan (חָתַן) [pronounced <i>khaw-THAHN</i>]	<i>to be a son-in-law, to make oneself a daughter's husband</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2859 BDB #368
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châthan (חָתָן) [pronounced <i>khaw-THAHN</i>]	<i>be a son-in-law, make oneself a daughter's husband</i>	2 nd person masculine singular, Hithpael imperative	Strong's #2859 BDB #368
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873. **Feminine_noun:** which means *a marriage, a wedding*. Strong's #2861 BDB #368.

874. **Verb:** which means *to seize, to snatch away*. The first verb, translated *snatches away, seizes forcibly, taketh away, hurries on*, is found only in this passage and there is only one cognate which would help us with this meaning, and that appears to be found only in one passage. Strong's #2862 BDB #368. [See noun cognate below]. Job 9:12*

875. **Masculine_noun:** (Prov. 23:28*—translated as both *prey* and *robber*). Strong's #2863 BDB #369.

876. **Verb:** which means *to dig, to row*. Strong's #2864 BDB #369.

877. **Masculine_noun:** which means *breaking in, burglary*. Strong's #4290 BDB #369.

878. **Verb:** châthath (חָתַח) [pronounced *khaw-THAHTH*], which means *dismay, discourage* and, on occasion, *broken in pieces* and even *to be afraid*. The Qal does have a passive meaning, which is equivalent to the Niphal. Strong's #2865 BDB #369. Joshua 1:9 8:1 10:25 1Sam. 2:10 17:11

châthath (חָתַח) [pronounced <i>khaw-THAHTH</i>]	<i>to break; to be broken, to be broken down [with fear], to be confounded</i>	3 rd person masculine singular, Qal imperfect	Strong's #2865 BDB #369
châthath (חָתַח) [pronounced <i>khaw-THAHTH</i>]	<i>to be dismayed, discouraged; broken in pieces; to be afraid</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2865 BDB #369
châthath (חָתַח) [pronounced <i>khaw-THAHTH</i>]	<i>To be broken, to frighten</i>	3 rd person masculine plural, Piel imperfect	Strong's #2865 BDB #369
châthath (חָתַח) [pronounced <i>khaw-THAHTH</i>]	<i>to break, to break into pieces; to frighten, to put to shame</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2865 BDB #369

879. **Noun/Adjective:** chath (חָת) [pronounced *khahth*], which means *broken, shattered; fearful, dismayed, confounded*. Why isn't this identical to the noun above? Strong's #2844 BDB #369. Gen. 9:2 1Sam. 2:4

chath (חָת) [pronounced <i>khahth</i>]	<i>broken, shattered; fearful, dismayed, confounded</i>	masculine singular adjective (also a noun)	Strong's #2844 BDB #369
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chath (חַת) [pronounced <i>khahth</i>]	<i>fear, alarm; that which is broken or shattered</i>	masculine singular noun (also an adjective)	Strong's #2844 BDB #369
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As a noun, this also means *fear, alarm*; as an adjective, this also means *broken, shattered; fearful, dismayed, confounded*.

880. **Feminine_noun:** chittâh (חִתָּה) [pronounced *khiht-TAW*], which means *terror, fear*. Strong's #2847 BDB #369. Gen. 35:5*

chittâh (חִתָּה) [pronounced <i>khiht-TAW</i>]	<i>terror, fear</i>	feminine singular construct	Strong's #2847 BDB #369
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881. **Masculine_noun:** chāthath (חָתַת) [pronounced *khuh-THAHTH*], and this word occurs only here in the Old Testament. However, this comes from the verb chāthath (חָתַת) [pronounced *khaw-THAHTH*], which is generally translated *dismay, discourage* and, on occasion, *broken in pieces* and even *to be afraid*. So rather than going with *casting down, terror, or downfall*, we will go with *discouragement*. Noun: Strong's #2866 BDB #369. Verb and noun: Job 6:21

882. **Masculine_proper_noun:** which means *terror*; transliterated . Strong's #2867 BDB #369.

883. **Masculine_noun:** which means *terror*. Only plural and Eccles. 12:5.* Strong's #2849 BDB #369.

884. **Feminine_noun:** which means *terror*. Found only in Ezekiel. Strong's #2851 BDB #369.

885. **Feminine_noun:** m^echittâh (מִחִתָּה) [pronounced *m^ech-ihht-TAW*], which means *a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror*. Strong's #4288 BDB #369. Psalm 89:40

m ^e chittâh (מִחִתָּה) [pronounced <i>m^ech-ihht-TAW</i>]	<i>a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror</i>	feminine singular noun	Strong's #4288 BDB #369
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886. **End**

9. ט têt̥yth [pronounced *tayth*] Written and spoken *t*

1. **Letter:** têt̥yth, which is the 9th letter and the numeral 9. Strong's #none BDB #370.
2. **Verb:** which means *to sweep?*. Hell if I know. Pilpel. Isa. 14:23.* Strong's #2894 BDB #370.
3. **Masculine_noun:** which means *bosom*. Isa. 14:23.* Strong's #4292 BDB #370.

4. **Masculine_proper_noun:** which means *God is good; God is wise*; transliterated . Strong's #2870 BDB #370.
5. **Masculine_proper_noun:** which means *good for nothing*; transliterated . Pointed differently than above, giving it a very different meaning. Strong's #2870 BDB #370.
6. **Verb:** ṭā^bvach (טַבַּח) [pronounced *tawb-VAHKH*], which means *to slaughter, to butcher, to slay [animals]*. It can be used figuratively or poetically *to slaughter ruthlessly and without compassion*. Strong's #2873 BDB #370. 1Sam. 25:11

ṭā ^b vach (טַבַּח) [pronounced <i>tawb-VAHKH</i>]	<i>to kill or slaughter [cattle], to butcher [animals]; to kill or slay [men]; used figuratively to slaughter ruthlessly and without compassion</i>	1 st person singular, Qal perfect	Strong's #2873 BDB #370
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7. **Masculine_noun:** which means *a slaughtering, a slaughter*. Strong's #2874 BDB #370.
8. **Masculine_proper_noun:** Ṭebach (טֶבַח) [pronounced *teh-BAKH*], which means *a slaughter, murder, butchery; guarding of the body, a cook*; transliterated *Tebah*. Son of Nahor. Strong's #2875 BDB #370. Gen. 22:24*

Ṭebach (טֶבַח) [pronounced <i>the-BAKH</i>]	<i>a slaughter, murder, butchery; guarding of the body, a cook; transliterated <i>Tebah</i></i>	masculine singular proper noun	Strong's #2875 BDB #370
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Feminine_noun: ṭī^bv^echâh (טִבְּחָה) [pronounced *tī^bv-KHAW*], which means *a thing slaughtered, a slaughter, a slaughtered meat*. Strong's #2878 BDB #370. 1Sam. 25:11 Psalm 44:22

ṭī ^b v ^e châh (טִבְּחָה) [pronounced <i>tī^bv-KHAW</i>]	<i>a slaying of cattle; a slaughterhouse; a thing slaughtered, a slaughter, a slaughtered meat</i>	feminine singular noun with the 1 st person singular suffix	Strong's #2878 BDB #370
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9. **Masculine_noun:** ṭabbâch (טַבָּח) [pronounced *tahb-BAWKH*], which means *cook, guard, bodyguard, executioner*. Strong's #2876 BDB #371. 1Sam. 9:23

ṭabbâch (טַבָּח) [pronounced <i>tahb-BAWKH</i>]	<i>cook, guard, bodyguard, executioner</i>	masculine singular noun	Strong's #2876 BDB #371
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These meanings may seem incongruous, but the word comes from a verb which means *to slaughter [animals]* as well *to slaughter*. Therefore, a cognate could refer both to *an executioner* or *an armed guard* as well as a *cook*, as such a one would have to slaughter animals in order to cook.

10. **Feminine_noun:** ṭabbâchâh (טַבָּחָה) [pronounced *tahb-baw-KHAW*], which means *female cook*. Strong's #2879 BDB #371. 1Sam. 8:13*

ṭabbâchâh (טַבָּחָה) [pronounced <i>tahb-baw-KHAW</i>]	<i>female cook</i>	feminine singular noun	Strong's #2879 BDB #371
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11. **Masculine_noun:** which means *a slaughtering place*. Strong's #4293 BDB #371.

12. **Proper_noun/location:** Ṭib^echath (תִּיבְחַת) [pronounced *tihb-KHAHTH*], which means *extension*; transliterated *Tibhath*. A Syrian city. Strong's #2880 BDB #371. 1Chron. 18:8*

Ṭib ^e chath (תִּיבְחַת) [pronounced <i>tihb-KHAHTH</i>]	<i>extension</i> ; transliterated <i>Tibhath</i>	proper masculine singular noun/location	Strong's #2880 BDB #371
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13. **Verb1:** ṭâbal (טָבַל) [pronounced *taw^b-VAHL*], which means *to dip, to moisten, to place partway into blood*. Strong's #2881 BDB #371.

14. **Masculine_proper_noun:** which means *has dipped; purified*; transliterated . Strong's #2882 BDB #371.

15. **Verb2:** which means *to wrap around, to wind about, to wrap up*. Strong's #none BDB #371.

16. **Masculine_noun:** which means *turban*. Strong's #2871 BDB #371.

17. **Verb:** ṭâba^c (טָבַע) [pronounced *taw^b-VAWG*], which means *to sink, to sink down*. Strong's #2883 BDB #371. 1Sam. 17:49

ṭâba ^c (טָבַע) [pronounced <i>taw^b-VAWG</i>]	<i>to sink, to sink down</i>	3 rd person feminine singular, Qal imperfect	Strong's #2883 BDB #371
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18. **Feminine_noun:** which means *signet, signet-ring, ring*. Strong's #2885 BDB #371.

19. **Masculine_proper_noun:** which means ; transliterated . A family name among the eNethinim. Strong's #2884 BDB #371.

20. **Masculine_noun:** ṭabbûwr (טַבּוּר) [pronounced *tahb-BOOR*], which means *navel*; which has come to mean *the center, the most prominent part, the highest part*. Strong's #2872 BDB #371. Judges 9:37

21. **Masculine_proper_noun:** which means *is good; is wise*; transliterated . Strong's #2886 BDB #372.

22. **Masculine_noun:** which means *10th month*. Might not be masculine? Strong's #2887 BDB #372.

23. **Proper_noun/location:** which means *none*; transliterated . Strong's #2888 BDB #372.

24. **Verb:** *ṭâhêr* (טָהַר) [pronounced *taw-HAIR*] which means *to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean*. In the Qal stem, it does not seem to have the force of an active voice, but is almost passive (Lev. 11:32 12:7); and in the Piel stem, it has more of an active force (Num. 8:6, 15 Neh. 13:30 Jer. 33:8), but not always is it the act of cleansing, but the act of *pronouncing* one cleansed (Lev. 13:6, 13, 17, 23). Strong's #2891 BDB #372. Genn. 35:2 Lev. 13:23 Job 4:17 Psalm 51:2, 7

<i>ṭâhêr</i> (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 rd person masculine singular, Qal imperfect	Strong's #2891 BDB #372
<i>ṭâhêr</i> (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>to cleanse [clean] [physically, ceremonially, morally]; to purify; to pronounce [declare] clean; to perform a ritual ceremony of cleansing</i>	3 rd person masculine singular, Piel imperfect	Strong's #2891 BDB #372
<i>ṭâhêr</i> (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>cleanse [clean] [physically, ceremonially, morally]; purify; pronounce [declare] clean; perform a ritual ceremony of cleansing</i>	3 rd person masculine singular, Piel imperative	Strong's #2891 BDB #372
<i>ṭâhêr</i> (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>to be cleansed [purified]; to be made clean; to be pronounced [declared] clean</i>	3 rd person masculine singular, Pual imperfect	Strong's #2891 BDB #372
<i>ṭâhêr</i> (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>to cleanse oneself [physically, of disease; ceremonially, of uncleanness]; to purify oneself [ceremonially, morally]; to present oneself for purification [rites]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2891 BDB #372

<p>ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i>]</p>	<p><i>cleansed yourself [physically, of disease; ceremonially, of uncleanness]; purify yourself [ceremonially, morally]; present yourself for purification [rites]</i></p>	<p>2nd person masculine singular, Hithpael imperative</p>	<p>Strong's #2891 BDB #372</p>
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25. **Masculine_noun:** which means *purity, purifying*. Strong's #2892 BDB #372.

26. **Masculine_noun:** ṭôhâr (טֹהַר) [pronounced *TOH-hawr*], which means *splendor, majesty; brightness, clearness, luster*. Strong's #2892 BDB #372. Psalm 89:44

<p>ṭôhâr (טֹהַר) [pronounced <i>TOH-hawr</i>]</p>	<p><i>splendor, majesty; brightness, clearness, luster</i></p>	<p>masculine singular noun</p>	<p>Strong's #2892 BDB #372</p>
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27. **Feminine_noun:** which means *a purifying, a cleansing*. Strong's #2893 BDB #372.

28. **Adjective:** ṭâhôwr (טָהוֹר) [pronounced *taw-HOHR*], which means *clean, ceremonially clean; pure, physically pure* (like pure gold). Strong's #2889&2890 BDB #373. Gen. 7:2 8:20 1Sam. 20:26 2Sam. 22:27 Job 14:4 17:9 Psalm 12:6 19:9 41:10

<p>ṭâhôwr (טָהוֹר) [pronounced <i>taw-BOHR</i>]</p>	<p><i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i></p>	<p>masculine singular adjective</p>	<p>Strong's #2889 & #2890 BDB #373</p>
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29. **Verb:** ṭôwb (טוּב) [pronounced *tow^bv*], which means *to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right*. Even BDB has a difficult time with its usage in Judges 11:25 and presents this verb as a case by itself, meaning *are you really better than Barak?* Strong's #2895 BDB #373. Gen. 1:4 Judges 11:25 16:25 1Sam. 2:26(?) 2Sam. 3:19, 36 14:32 15:26 1Chron. 13:2

<p>ṭôwb (טוּב) [pronounced <i>tow^bv</i>]</p>	<p><i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i></p>	<p>3rd person masculine singular, Qal perfect (or a Qal participle)</p>	<p>Strong's #2895 BDB #373</p>
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Apparently, the 3rd person masculine singular, Qal perfect is identical to the Qal participle and to the masculine singular adjective as well (which is Strong's #2896 BDB #373). The masculine singular adjective means *pleasant, pleasing, agreeable, good, better; approved*.

<p>טֹבַב (טֹבַב) [pronounced tow^bv]</p>	<p><i>to do well; to do right [rightly]; to do good [to someone], to confer benefits [to someone]; to make attractive, to adorn; to make cheerful</i></p>	<p>3rd person masculine singular, Hiphil perfect</p>	<p>Strong's #2895 BDB #373</p>
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30. **Adjective:** טֹבַב (טֹבַב) [pronounced toe^bv], which means *pleasant, pleasing, agreeable, good, better*. It has several applications, but here it refers to that which is *pleasing, agreeable, or good* to someone (in this case, to God). It is used ❶ to describe that which is *good*; ❷ *the goodness and kindness* of God (Psalm 65:12); ❸ *Goods, wealth* (Neh. 5:10); and, ❹ *welfare, happiness* (Psalm 16:2 106:5). Here it refers to the inherent goodness of God. Scofield uses *handsome* here. Strong's #2896 BDB #373. Gen. 1:4 (?) 2:9 3:5 6:2 15:15 16:6 18:7 19:8 24:16 25:8 26:7, 29 27:9 29:19 30:20 31:24, 29 Deut. 1:14, 25 Joshua 7:21 9:25 Judges 8:2, 32 9:2, 11 15:2 18:19 Ruth 4:15 1Sam. 1:8, 23 (2:26) 3:18 8:14 9:2, 10 11:10 12:23 14:36 15:22 16:12, 23 19:4 20:7 24:17 25:3 26:16 27:1 29:6 2Sam. 3:13 10:6 13:22 14:17 15:3 16:12 17:7, 14 18:3 19:18, 35 24:22 1Kings 1:6, 42 2:18 Job 2:10 10:3 13:9 Psalm 34:8, 10 52:3 54:6 63:3 73:1 106:1 118:1 133:1 **136:1** Prov. 2:9, 20 3:4

<p>טֹבַב (טֹבַב) [pronounced toh^bv]</p>	<p><i>pleasant, pleasing, agreeable, good, better; approved</i></p>	<p>masculine feminine singular adjective which can act like a substantive</p>	<p>Strong's #2896 BDB #373</p>
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As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this very well in 1Kings 2:18.

The complete BDB listing for the meanings of this word is: 1) *good, pleasant, agreeable (adjective)*; 1a) *pleasant, agreeable (to the senses)*; 1b) *pleasant (to the higher nature)*; 1c) *good, excellent (of its kind)*; 1d) *good, rich, valuable in estimation*; 1e) *good, appropriate, becoming*; 1f) *better (comparative)*; 1g) *glad, happy, prosperous (of man's sensuous nature)*; 1h) *good understanding (of man's intellectual nature)*; 1i) *good, kind, benign*; 1j) *good, right (ethical)*; 2) *a good thing, benefit, welfare (noun masculine)*; 2a) *welfare, prosperity, happiness*; 2b) *good things (collective)*; 2c) *good, benefit*; 2d) *moral good*; 3) *welfare, benefit, good things (noun feminine)*; 3a) *welfare, prosperity, happiness*; 3b) *good things (collective)*; 3c) *bounty*.

31. **Masculine_noun:** טֹבַב (טֹבַב) [pronounced too^bv], which means *good things, goodness, prosperity, well-being, beauty*. The Latin used in Job 21:13 is *bonis* and

the Greek is *agathos* (ἀγαθός), both of which mean *good*. Strong's #2898 BDB #375. Gen. 24:10 1Sam. 3:18 15:9 Job 7:7 20:21 21:13, 16 Psalm 23:6 52:9 103:5

טוֹבָה (בוט) [pronounced <i>too^bv</i>]	<i>good things, goodness, prosperity, well-being, beauty</i>	masculine singular noun with the definite article	Strong's #2898 BDB #375
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32. **Feminine_noun:** *ṭōwbâh* (הַבוט) [pronounced *TOWB-vaw*], which means *welfare, benefit, good, good things*. Strong's does not differentiate between the masculine and feminine forms of this word; and, although BDB does, it does not really give us a substantially different definition. Further differentiation would be difficult, as the *New Englishman's Hebrew Concordance* groups these words together. Strong's #2896 BDB #375. Gen. 20:15 Judges 9:16 Job 21:25 1Sam. 2:24 2Sam. 2:6 16:12 Psalm 106:5 Prov. 3:27

טוֹבָה (הַבוט) [pronounced <i>TOH^B-vaw</i>]	<i>welfare, benefit, good, good things</i>	feminine singular construct	Strong's #2896 BDB #375
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33. **Proper_noun/location:** Strong's #2897 BDB #376.
 34. **Verb:** which means *to spin*. Strong's #2901 BDB #376.
 35. **Masculine_noun:** which means *that which is spun, yard*. Ex. 35:35. Strong's #4299 BDB #376.
 36. **Verb:** which means *over-spread, over-lay, coat*. Strong's #2902 BDB #376.
 37. **Masculine_noun:** which means *a coating*. Strong's #2915 BDB #376.
 38. **Feminine_plural_noun:** *ṭūchōwth* (תּוּחַוּת) [pronounced *too-KHOATH*], which means *inward parts, inner regions, hidden recesses; reins*. Strong's #2910 BDB #376. Psalm 51:6

טוּחַוּת (תּוּחַוּת) [pronounced <i>too-KHOATH</i>]	<i>inner being; inward parts, inner regions, hidden recesses; reins</i>	feminine plural noun with the definite article	Strong's #2910 BDB #376
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39. **Masculine_noun:** *ṭîyṭ* (טִיט) [pronounced *teef*], which means *mud, mire, clay*. Strong's #2916 BDB #376.

טִיט (טִיט) [pronounced <i>teef</i>]	<i>mud, mire, clay, damp dirt</i>	masculine singular noun	Strong's #2916 BDB #376
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40. **Verb:** *ṭûwl* (טוּל) [pronounced *too/*], which means *to hurl, to cast, to throw; to cast out [of a country]; to throw down at length, to prostrate*. Gesenius says the *Pilpel* is the same as the *Hiphil*. Strong's #2904 BDB #376. 1Sam. 18:11 20:33

טוּל (טוּל) [pronounced <i>tool</i>]	<i>to hurl, to cast, to throw; to cast out [of a country]; to throw down at length, to prostrate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2904 BDB #376
טוּל (טוּל) [pronounced <i>tool</i>]	<i>to be prostrated; to be cast [as a lot]</i>	3 rd person masculine singular, Hophal imperfect	Strong's #2904 BDB #376
טוּל (טוּל) [pronounced <i>tool</i>]	<i>to prostrate; to cast forth, to cast out</i>	3 rd person masculine singular, Pilpel imperfect	Strong's #2904 BDB #376

41. **Feminine_noun:** which means *a hurling*. Strong's #2925 BDB #376.
42. **Masculine_noun:** which means *row*. Strong's #2905 BDB #377.
43. **Feminine_noun:** תַּיְרָה (תַּיְרָה) [pronounced *tee-RAW*], which means *encampment, tent camp; walled dwelling places, battlement (metaphorically); row (of stones) walls, fences, hedges, enclosures*. Strong's #2918 BDB #377. Gen. 25:16 1Chron. 6:54

תַּיְרָה (תַּיְרָה) [pronounced <i>tee-RAW</i>]	<i>encampment, tent camp; walled dwelling places, battlement (metaphorically); row (of stones) walls, fences, hedges, enclosures</i>	feminine singular noun	Strong's #2918 BDB #377
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44. **Masculine_proper_noun:** יֶטֶר (יֶטֶר) [pronounced *yeht-OOR*], which means *enclosed, encircled; transliterated Jetur*. Strong's #3195 BDB #377. Gen. 25:15

יֶטֶר (יֶטֶר) [pronounced <i>yeht-OOR</i>]	<i>enclosed, encircled; transliterated Jetur</i>	masculine singular proper noun; also used as a gentilic adjective	Strong's #3195 BDB #377
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45. **Verb:** which means *to rush, to dart*. Strong's #2907 BDB #377.
46. **Verb:** תַּחַח (תַּחַח) [pronounced *taw-KHAW*], which means *to hurl, to shoot; to stretch out, to extend*. Strong's #2909 BDB #377. Gen. 21:16*

תַּחַח (תַּחַח) [pronounced <i>taw-KHAW</i>]	<i>to hurl, to shoot; to stretch out, to extend</i>	general meaning of this verb stem	Strong's #2909 BDB #377
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ṭāchâh (טַחָה) [pronounced <i>taw-KHAW</i>]	<i>archers, those who draw the bow</i>	masculine plural Piel (Pilpel?) participle; construct form	Strong's #2909 BDB #377
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47. **Verb:** which means *to be besmeared*. Strong's #2902 BDB #377.
48. **Verb:** ṭāchan (טָחַן) [pronounced *taw-KHAHN*], which means *to grind, to crush*. Grinding small amounts of grain was considered women's work in the ancient world, and grinding larger amounts between millstones was assigned to animals or to slaves—in either case, it was doubly demeaning to Samson (see also Ex. 11:5 Isa. 47:2 Lam. 5:13). Strong's #2912 BDB #377. Judges 16:21
49. **Masculine_noun:** which means *grinding mill*. Strong's #2911 BDB #377.
50. **Feminine_noun:** which means *mill*. Strong's #2913 BDB #377.
51. **Masculine_noun:** ṭēchôwrîym (טְחוּרִים) [pronounced *tē-khoh-REEM*], which means *tumors, emerods*. Plural only. Strong's #2914 BDB #377. [synonym: Strong's #6076 BDB #779? See 1Sam. 6:11 for a comparison chart]. 1Sam. 6:11, 17

ṭēchôwrîym (טְחוּרִים) [pronounced <i>tē-khoh-REEM</i>]	<i>tumors, emerods</i>	masculine plural noun	Strong's #2914 BDB #377
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52. **Feminine_plural_noun:** which means *bands*. Strong's #2903 BDB #377.
53. **Verb:** ṭâlâ' (טָלָא) [pronounced *taw-LAW*], which means, *patched, variegated; spotted*. and it has been generally found in the Qal participle to refer to the *patched* or *variagated* markings of a sheep or goat (Gen. 30:32–33). Here, in the Pual participle, it means *patched*. Strong's #2921 BDB #378. Gen. 30:32 Joshua 9:5

ṭâlâ' (טָלָא) [pronounced <i>taw-LAW</i>]	<i>to patch, to variegate; to spot</i>	3 rd person masculine singular, Qal imperfect	Strong's #2921 BDB #378
ṭâlâ' (טָלָא) [pronounced <i>taw-LAW</i>]	<i>patched, variegated; spotted</i>	Qal passive participle	Strong's #2921 BDB #378
ṭâlâ' (טָלָא) [pronounced <i>taw-LAW</i>]	<i>to be patched, to be variegated; to be spotted</i>	3 rd person masculine singular, Pual imperfect	Strong's #2921 BDB #378

54. **Proper_noun_location:** ṭēlâ'îym (טְלַאיִם) [pronounced *tēlaw-EEM*], which means *nothing* and is transliterated *Telaim*. Probably equivalent to *Telem*. Strong's #2923 BDB #378. 1Sam. 15:4*

תֵּלַיִם (תֵּלַיִם) [pronounced <i>tēlaw-EEM</i>], which	transliterated <i>Telaim</i> ; probably equivalent to <i>Telem</i> ; possibly means <i>place of lambs</i>	proper noun, location	Strong's #2923 BDB #378
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Many suggest that this is equivalent to Telem (תֵּלַם) [pronounced *TEH-lem*], which means *lambs*, probably because of all the flocks in that area. It is found only in Joshua 15:24. Strong's #2928 BDB #378.

55. **Proper_noun_location:** Telem (תֵּלַם) [pronounced *TEH-lem*], which means *lambs*, probably because of all the flocks in that area. It is found only in Joshua 15:24. Strong's #2928 BDB #378. (1Sam. 15:4)
56. **Verb:** which means *to tie a lamb to a stake, to confine*. Strong's #none BDB #378.
57. **Masculine_noun:** t̄âleh (תֵּלֶה) [pronounced *TAW-leh*], which means *lamb*. This word is surprisingly found only twice in Scripture—1Sam. 7:9 and Isa. 65:25.* Its plural is found once in Isa. 40:11 (Strong gives the plural a separate number). Strong's #2924(#2922for plural) BDB #378. 1Sam. 7:9

t̄âleh (תֵּלֶה) [pronounced <i>TAW-leh</i>]	<i>lamb</i>	masculine singular noun	Strong's #2924 (#2922 for plural) BDB #378
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58. **Verb1:** which means *to rain lightly, to mist upon*. Strong's #none BDB #378.
59. **Masculine_noun:** t̄al (טַל) [pronounced *tahl*], which means *night mist, mist, dew*. Strong's #2919 BDB #378. Gen. 27:28 2Sam. 1:21 17:12 Psalm 110:3 133:3 Prov. 3:20

t̄al (טַל) [pronounced <i>tahl</i>]	<i>night mist, mist, dew</i>	masculine singular noun	Strong's #2919 BDB #378
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60. **Verb2:** which means *to cover over, to put a roof on, to roof*. Strong's #2926 BDB #378.
61. **Verb:** which means *to oppress, to injure*. Strong's #none BDB #378.
62. **Verb:** t̄âmê' (טַמֵּא) [pronounced *taw-MAY*], which means *to make unclean, to be unclean, to defile*; in the Piel, it generally means *to declare or to pronounce unclean*. BDBD only below. Strong's #2930 BDB #379. The Doctrine of Consecration Gen. 34:5 Lev. 19:31 (and before) Deut. 21:23 Psalm 106:39

t̄âmê' (טַמֵּא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine plural, Qal imperfect	Strong's #2930 BDB #379
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ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2930 BDB #379
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 rd person masculine plural, Piel imperfect	Strong's #2930 BDB #379
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to be defiled</i>	3 rd person masculine plural, Pual imperfect	Strong's #2930 BDB #379
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to be unclean</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #2930 BDB #379
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to be defiled</i>	3 rd person masculine plural, Hothpael imperfect	Strong's #2930 BDB #379

63. **Adjective:** ṭâmê' (טָמֵא) [pronounced *taw-MAY*], which means *unclean*. Strong's #2931 BDB #379. Judges 13:4 Job 14:4

64. **Feminine_noun:** ṭum^oâh (טֻמְאָה) [pronounced *toom-AW*], which means *uncleanness (sexual; of filthy mass; ethical and religious; ritual; local (of nations))*. Strong's #2932 BDB #380. 2Sam. 11:4

ṭum ^o âh (טֻמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun	Strong's #2932 BDB #380
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65. **Feminine_noun:** ṭâm^oâh (טָמְאָה) [pronounced *taw-MAW*], which means *uncleanness of an ethical kind*. Strong's #2930 BDB #380.

66. **Verb:** ṭâmâh (טָמָה) [pronounced *taw-MAW*], which means *to be stopped up, to be stupid, to be regarded as unclean*. Niphal only. Given its only other use in Lev. 11:43, I think that we should go with *to be defiled, to be unclean*. Strong's #2933 BDB #380. Job 18:3

67. **Verb:** ṭâman (טָמַן) [pronounced *taw-MAHN*], which means *to hide, to conceal; to bury*. In the Qal passive participle, this acts as a verbal adjective and should be

rendered *hidden, hiding, concealed*. Strong's #2934 BDB #380. Gen. 35:4 Joshua 2:6 Job 3:16 18:10 20:26 Psalm 64:5 142:3

ṭāman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>to hide, to conceal; to bury</i>	3 rd person masculine singular, Qal perfect	Strong's #2934 BDB #380
ṭāman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>hidden, concealed; buried</i>	Qal passive participle	Strong's #2934 BDB #380
ṭāman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>to hide oneself, to conceal oneself; to be hidden, to be concealed; to be buried</i>	3 rd person masculine singular, Niphal perfect	Strong's #2934 BDB #380
ṭāman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>to hide, to conceal; to bury; to cause to be hidden or conceal; to cause to be buried</i>	3 rd person plural, Hiphil perfect	Strong's #2934 BDB #380

68. **Masculine_noun:** maṭēmôwn (מַטְעָמוֹן) [pronounced *maht-MOWN*], which means *hidden [in an underground storage]; hidden treasure, treasure*. Strong's #4301 BDB #380. Job 3:21 Prov. 2:4

maṭēmôwn (מַטְעָמוֹן) [pronounced <i>maht-MOWN</i>]	<i>hidden [in an underground storage]; hidden treasure, treasure</i>	masculine singular noun	Strong's #4301 BDB #380
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Also spelled maṭēmūn (מַטְעָמוֹן) [pronounced *maht-MOON*].

69. **Masculine_noun:** which means *basket*. Strong's #2935 BDB #380.
 70. **Verb:** which means *soil, defile*. Strong's #2936 BDB #380.
 71. **Verb:** which means *to wander, to stray*. Strong's #2937 BDB #380.
 72. **Verb:** ṭā'am (טָעַם) [pronounced *taw-ḠAHM*], which means *to taste; to perceive*. Strong's #2938 BDB #380. 2Sam. 3:35 19:35 Psalm 34:8

ṭā'am (טָעַם) [pronounced <i>taw-ḠAHM</i>]	<i>to taste; to perceive; to eat</i>	3 rd person masculine singular, Qal imperfect	Strong's #2938 BDB #380
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73. **Masculine_noun:** ṭā'am (טָעַם) [pronounced *TAH-ḡahm*], which means *taste, flavor of food; taste [in the sense of personal judgment], discretion; sentence of a king, a royal decree, behavior*. *Taste* (Ex. 16:31 Num. 11:8), *discretion* (Psalm 119:66 Prov. 11:22), *behavior* (1Sam. 21:13 Psalm 34:0). We have a similar use of the word *taste* in English; a person can have good taste in clothing, for example. My guess is that this is a word which changed slightly in its meaning over the centuries of use from the earlier times of Job and Moses to the later times of David.

Strong's #2940 BDB #381. 1Sam. 21:13 25:33 Job 6:6 12:20
Psalm 34 inscription

ṭa'am (טעם) [pronounced TAH- gahm]	<i>taste, flavor of food; taste</i> [in the sense of <i>personal</i> <i>judgment</i>], <i>discretion</i> ; <i>sentence of a king, a</i> <i>royal decree, behavior</i>	masculine singular noun	Strong's #2940 BDB #381
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74. **Masculine_noun:** mat^{ec}ammîym (מַטְעַם־מֵיִם) [pronounced *maht-gahm-MEEM*], which means *tasty, savory food, a well-prepared meal*. Strong's #4303 BDB #381. Gen. 27:4

			two additional spellings; not sure as to diff between plural and singular
mat ^{ec} ammîym (מַטְעַם־מֵיִם) [pronounced <i>maht- gahm-MEEM</i>]	<i>tasty, savory food, a well- prepared meal</i>	masculine plural noun	Strong's #4303 BDB #381

75. **Verb1:** which means *to load*. Strong's #2943 BDB #381.
76. **Verb2:** which means *to pierce, to wound*. Strong's #2944 BDB #381.
77. **Verb:** which means *to extend, to spread*. Strong's #2946 BDB #381.
78. **Masculine_plural_noun:** which means *dandling*. Abstract noun. Strong's #2949 BDB #381.
79. **Masculine_noun:** which means *a span, a hand-breadth*. Strong's #2947 BDB #381.
80. **Feminine_noun:** *cloak, covering, mantle*. Found only in Ruth 3:15 Isa. 3:22.* Strong's #4304 BDB #381. Ruth 3:15
81. **Verb:** ṭâphal (טפל) [pronounced *taw-FAHL*], which I first thought meant *to smear, to plaster*. When working with drywall, there are certain imperfections—that is, where the tape is originally laid down to cover the seams. In order to cover over this imperfection, plaster (drywall mud) is smoothed over it. I am certain that in the ancient world, there was an analogous situation and they had a similar compound to cover over the imperfections found on the walls of their homes. Job's imperfection will also be covered over. I must admit having some misgivings at my first run at this word when reading Barnes, which caused me to investigate further in my word. This is found only in two other places: Job 13:4 and Psalm 119:69. We have seen those two passages rendered as *forgers* of lies (or, of a lie) in the KJV. So you know there is another interpretation of the meaning of this word, Gesenius

says it can mean *to patch, to sew together, to weave together*. In the two other verses, the use *weaving together lies* suits the context of the passages fine. Gesenius adds the figurative meaning *to frame*. It means *to smear, to plaster, to strick, to glue*; metaphorically it is used *plaster over with lies* or *to cover over with lies*. Strong's #2950 BDB #381. Job 13:4 14:17

82. **Masculine_noun:** which means *scribe, marshal*. Strong's #2951 BDB #381.
 83. **Verb:** which means *to trip, to take little steps*. Strong's #2952 BDB #381.
 84. **Masculine_singular_(collective_noun):** ṭaph (טַף) [pronounced *tahf*], which means *children, little children, little ones, young boys; young people up to the age of 20; families*. It is not found in the plural or in the construct. Strong's #2945 BDB #381. Gen. 34:29 Deut. 1:39 2:34 20:14 Judges 18:21 2Sam. 15:22

ṭaph (טַף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the definite article	Strong's #2945 BDB #381
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Although the ṭaph (טַף) [pronounced *tahf*] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).

85. **Verb:** which means *to be gross, to be stupid, to be abundant, to be large*. Strong's #2954 BDB #382.
 86. **Verb:** which means *to chase, to pursue, to be continuous*. Strong's #2956 BDB #382.
 87. **Adjective:** ṭârîy (טָרִי) [pronounced *taw-REE*], which probably means *fresh*. It is only found in two places—here and Isa. 1:6. Strong's #2961 BDB #382. Judges 15:15
 88. **Verb:** which means *to toil, to be burdened*. Strong's #2959 BDB #382.
 89. **Masculine_noun:** tôrach (טֹרַח) [pronounced *TO-rahk*], which means *load, burden*. It is a rarely used word (here and Isa. 1:14) with a rarely used verb cognate (Job 37:11); with such scant references, we will have to go with *load, burden*; although there are other Hebrew words which mean that. Strong's #2960 BDB #382. Deut. 1:12

tôrach (טֹרַח) [pronounced <i>TO-rahk</i>]	<i>weight, load, burden</i>	masculine singular noun	Strong's #2960 BDB #382
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90. **Adverb:** ṭerem (טֶרֶם) [pronounced *THE-rem*], which means *before that, previously; before the beginning, not yet*. Ṭerem is an adverb of time. Strong's #2962 (and #2958) BDB #382. Gen. 2:5 19:4 24:15 Joshua 2:8 1Sam. 3:3, 7

terem (תֶּרֶם) [pronounced TEH-rem]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
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91. **Adverb+preposition:** the bêyth preposition and the adverb of time, terem (תֶּרֶם) [pronounced TEH-rem], which means *not yet, before that*. Strong's #2962 (and #2958) BDB #382. With the bêyth preposition, it means *before, before that, previously, prior to*. Gen. 27:4 Judges 14:18 1Sam. 2:15 9:13

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
terem (תֶּרֶם) [pronounced TEH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382

With the bêyth preposition, it means *before, before that, previously, prior to*.

92. **Verb:** târaph (תָּרַף) [pronounced taw-RAHF], which means *to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off*. This means *to tear into pieces like a wild animal*. Strong's #2963 BDB #382. Job 16:9 18:4 Psalm 7:2

târaph (תָּרַף) [pronounced taw-RAHF]	<i>to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off</i>	3 rd person masculine singular, Qal imperfect	Strong's #2963 BDB #382
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93. **Adjective:** târâph (תָּרַף) [pronounced taw-RAWF], which means *freshly plucked, fresh plucked, freshly-plucked*. Strong's #2965 BDB #383. Gen. 8:11*

târâph (תָּרַף) [pronounced taw-RAWF]	<i>freshly plucked, fresh plucked, freshly-plucked</i>	masculine singular adjective	Strong's #2965 BDB #383
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94. **Masculine_noun:** which means *prey, food, leaf*. Strong's #2964 BDB #383.

95. **Feminine_noun:** tîrêphâh (תִּרְפָּה) [pronounced tehr-ay-FAW], which means *torn flesh, torn by an animal, that which is torn*. Strong's #2966 BDB #383. Gen. 31:39

tîrêphâh (תִּרְפָּה) [pronounced tehr-ay-FAW]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383
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96. **END OF ט.**

10. י yodh [pronounced yode] Written and spoken y

1. **Letter:** י (yôwdh or yodh); used as the numeral 10 in post B Hebrew. Things can be added in order for this to mean 11, 12, etc. (See BDB).
2. **Verb:** which means *to long for, to desire*. Psalm 119:131.* Strong's #2968 BDB #383.
3. **Verb:** which means *to befit, to be befitting, to be worthy, to be right*. Strong's #2969 BDB #383.
4. **Verb1:** which means *to be foolish*. Strong's #2973 BDB #383.
5. **Verb2:** yâ'al (יָאֵל) [pronounced yaw-AHL], which means *to willingly chose, to be willing to, to give ascent to*. BDB gives its meanings variously as *to show willingness, to be pleased, to determine, to undertake*. According to the New Englishman's Concordance, this is found ONLY in the Hiphil. In the Niphal, the easier version, this means *to be foolish*. However, the Hiphil is tougher to follow. We find this verb in the Hiphil perfect in Gen. 18:27 and 31, translated in the NASB *venture*, and footnoted as *undertaken*. We don't see this verb again in the Hiphil perfect until Joshua 7:7, where it is translated *willing, content*. We find this verb several times in the Hiphil imperfect in Ex. 2:21 Joshua 17:12 Judges 1:27, 35 17:11. What appears to be the case is that this is an act of free will, this is an act where a person desires to do something, but it comes not from lust but from contentment from a comfortable position; even from a relaxed mental attitude. I have translated this *willingly chose, would be willing to*. Strong's #2974 BDB #383. Gen. 18:27 Deut. 1:5 Joshua 7:7 17:12 Judges 1:27, 35 17:11 19:6 1Sam. 12:22 2Sam. 7:29 Job 6:9, 28

yâ'al (יָאֵל) [pronounced yaw-AHL]	<i>to willingly chose, to be willing to, to willingly undertake; to give ascent to; to undertake, to attempt, to try</i>	3 rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383
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6. **Masculine_noun:** y^oôr (יֹוֹר) [pronounced y^oohr], which means *stream, Nile stream, canal*. Strong's #2975 BDB #384. Psalm 78:44
7. **Verb:** yâ'ash (יָאֵשׁ) [pronounced yaw-AHSH], which means *to desist [from a person or thing]; to be void of hope, to be without hope; to be in vain. to despair, to be cast down in spirit*. Strong's #2976 BDB #384. 1Sam. 27:1

yâ'ash (יָאֵשׁ) [pronounced yaw-AHSH]	<i>to despair, to be cast down in spirit</i>	3 rd person masculine singular, Qal imperfect	Strong's #2976 BDB #384
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yâ'ash (אָשׁ) [pronounced yaw-AHSH]	<i>to desist [from a person or thing]; to be void of hope, to be without hope; to be in vain</i>	3 rd person masculine singular, Niphal perfect	Strong's #2976 BDB #384
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8. **Masculine_proper_noun:** Strong's #2979 BDB #384

9. **Verb:** yâbab (אָבַב) [pronounced yaw^b -VA^BV], which means *to cry out, to cry shrilly*, and this verb is found only here. Strong's #2980 BDB #384. Judges 5:28*

yâbab (אָבַב) [pronounced yaw	<i>to cry out, to cry shrilly</i>	3 rd person feminine singular, Piel imperfect	Strong's #2980 BDB #384
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10. **Masculine_proper_noun:** Yôwbâb (בָּבִי) [pronounced yoh-BAWB], which means *crying out loudly, a howler; a desert*; transliterated Yobab, Jobab Strong's #3103 BDB #384. Gen. 10:29

Yôwbâb (בָּבִי) [pronounced yoh-BAWB]	<i>crying out loudly, a howler; a desert; transliterated Yobab, Jobab</i>	masculine singular proper noun	Strong's #3103 BDB #384
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11. **Verb:** yabal (לָבִי) [pronounced yah^b-VAWL], which means *to carry along [often in a procession], to be borne along, to be led [often in a procession], to be led away [out of danger]*. This verb is used for God leading his people from captivity in Babylon (Isa. 55:12 Jer. 31:9). The Hophal is the passive of the Hiphil (causative stem). God is causing Job's body to be borne aloft, perhaps in a procession, from the womb to the tomb. Strong's #2986 BDB #384. Job 10:19 21:30, 32 Psalm 60:9 68:29

yabal (לָבִי) [pronounced yah ^b -VAWL]	<i>to lead, to bring, to bear, to carry, to carry along [often in a procession]; to produce, to bring forth</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #2986 BDB #384
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yabal (לָבִי) [pronounced yah ^b -VAWL]	<i>to be borne along; to be borne [to the grave]; to be brought, to be lead, to be carried</i>	3 rd person masculine plural, Hophal imperfect	Strong's #2986 BDB #384
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12. **Masculine_noun:** which means *watercourse, stream*. Strong's #2988 BDB #385.

yâbâl (לָבִי) [pronounced yaw-BAWL]	<i>a stream [of water], a flowing stream, a watercourse</i>	masculine singular noun	Strong's #2988 BDB #385
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13. **Masculine_proper_noun:** Yâbâl (לָבִי) [pronounced yaw-BAWL], which means *watercourse, stream* and is transliterated *Jabal*. Strong's #2989 BDB #385. Gen. 4:20

Yâbâl (יָבֵל) [pronounced yaw- BAWL]	<i>a stream [of water], a flowing stream, a watercourse; and is transliterated Jabal</i>	masculine singular proper noun	Strong's #2989 BDB #385
14. Masculine_noun: which means <i>stream</i> . Strong's #3105 BDB #385. Jer. 17:8*			
yûwbâl (יֻבֵּל) [pronounced yoo- BAHL]	<i>stream, river</i>	masculine singular noun	Strong's #3105 BDB #385
15. Masculine_proper_noun: Yûwbâl (יֻבֵּל) [pronounced yoo-BAWL], which means <i>stream</i> and is transliterated <i>Jubal</i> . Strong's #3106 BDB #385. Gen. 4:21			
Yûwbâl (יֻבֵּל) [pronounced yoo- BAWL]	<i>stream, river; and is transliterated Jubal</i>	masculine singular proper noun	Strong's #3106 BDB #385
16. Masculine_noun: y ^{eb} ûwl (יֹבֵל) [pronounced y ^{eb} VOOL], which means <i>produce</i> from the land. Strong's #2981 BDB #385. Judges 6:4 Job 20:29			
17. Masculine_noun: which means <i>produce, outgrowth</i> . Strong's #944 BDB #385.			
18. Masculine_substantive: yôwbêl (יֹבֵל) [pronounced yohb-VAYL], which appears to mean <i>rams</i> (Joshua 6:4–6) when plural and <i>jubilee</i> when in the singular (see Lev. 25:10–13). The exception is when this is found in the singular in Ex. 19:13 and it means <i>ram's horn</i> . However, Gesenius does not even mention the rendering of <i>ram</i> ; and my preference is to stay with as few meanings as possible for any given word. So, I will render this word <i>jubilee, jubilation(s)</i> . Yôw ^b vêl (יֹבֵל) [pronounced yoh-BALE] literally means <i>ram's horn</i> (Ex. 19:13 Joshua 6:4–6) and Rotherham footnotes this as a <i>cry of joy</i> . <i>Jubilee</i> is a transliteration from the Latin, which is a transliteration of the later Greek translations (not the Septuagint), which is a transliteration of this word. The Greek is ἰωβελ which became jobeleus/jubeleus in the Vulgate, jubile in the KJV (ZPEG suggests that it may have been dissyllabic), and, finally, jubilee in most modern translations. We will not cover this doctrine, as the remainder of Lev. 25 and a portion of 27 will be devoted to this Year of Jubilee. The Septuagint renders this word by ἄφεσις [pronounced Ah-fe-sis] and it means <i>release (from captivity) and pardon, cancellation</i> . Strong's #3104 BDB #385. Lev. 25:10 Joshua 6:4			
19. Adjective: which means <i>running, suppurating</i> . Strong's #2990 BDB #385.			
20. Masculine_noun: which means <i>stream, river</i> . Strong's #180 BDB #385.			
21. Feminine_noun: têbêl (תֵּבֵל) [pronounced tay ^b -VAYL], which means <i>the fertile and inhabited earth, the habitable globe, world</i> . This is the word often used in poetry in connection to the creation of the entire earth. Strong's #8398 BDB #385. 1Sam. 2:8 2Sam. 22:16 Job 18:18 Psalm 24:1 33:8 96:10			

têbêl (תֵּבֵל) [pronounced tay ^b - VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385
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This word is often used in poetry in connection to the creation of the entire earth.

22. **Proper_noun/location:** Yib^el^eâm (יִבְלֵאִם) [pronounced yib^e-l^e-GAWM], which means and transliterated *Ibleam*. Strong's #2991 BDB #385. Judges 1:27

Yib ^e l ^e âm (יִבְלֵאִם) [pronounced yib ^e -l ^e - GAWM]	transliterated <i>Ibleam</i>	proper singular noun; location	Strong's #2991 BDB #385
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23. **Masculine_noun:** which means *the husband's brother [in a Levirate marriage]*. Strong's #2993 BDB #386.
24. **Feminine_noun:** which means *sister-in-law*. Strong's #2994 BDB #386.
25. **Verb:** which means *do the duty of*. Perhaps take the place of a dead brother in marriage? Piel only. Strong's #2992 BDB #386.
26. **Verb:** yâbêsh (שָׁבַי) [pronounced yaw^B-VEYSH], which means *to be dry, to dry up, to wither*. Interestingly enough, this word was probably not even a part of the vocabulary of Moses. We find it used twice in Genesis (8:7, 14), several times in Job and from Joshua and onward, but never by Moses, whereas, he would be the person that you would most expect to use this word. Strong's #3001 BDB #386. Gen. 8:7, 14 Joshua 2:10 Job 14:11 15:30

yâbêsh (שָׁבַי) [pronounced yaw ^B - VEYSH]	<i>to be dry, to dry up, to wither</i>	3 rd person masculine singular, Qal imperfect	Strong's #3001 BDB #386
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27. **Adjective:** which means *dry, dried*. This might simply be the participle of the verb above? Strong's #3002 BDB #386.
28. **Proper_noun_location:** which means *dried up, withered*; and is transliterated *Jabesh-gilead*. Strong's #3003 BDB #386. 1Sam. 11:1 31:11 2Sam. 2:4 21:12

Yâbêsh (שָׁבַי) [pronounced yaw ^B - VEYSH]	<i>to be dry, dried up, withered; transliterated Jabesh</i>	cognate of verb (Strong's #3001); acts as a proper noun	Strong's #3003 BDB #386
Gal ^e êd (גִּלְעָד) [pronounced gahl ^e - GAYD]	<i>witness-pile, hill of witness; and is transliterated Gilead</i>	proper noun; location	Strong's #1567 BDB #165

Although some exegetes treat this as one noun, *Jabesh-gilead*; I think the idea is that this is the city *Jabesh* in *Gildean* (sort of like *Boston, Massachusetts*).

29. **Feminine_substantive:** yabbâshâh (יַבְשָׁה) [pronounced *yahb-^bvaw-SHAW*], which means *dry ground, dry land*; but not to the point of complete absence of moisture. This was the word used when God caused *dry land* to appear out from the water during the six days of restoration (Gen. 1:9–10); it is used in Jonah 1:9 for the shore of the sea. In other words, this is ground which may contain some moisture; this is ground which is not covered with water. Because of this word being used rather than the word for absolute absence of moisture, there may not have been a supernatural drying of the ground. Strong's #3004 BDB #387. Gen. 1:9 Joshua 4:22

yabbâshâh (יַבְשָׁה) [pronounced <i>yahb-^bvaw-SHAW</i>]	<i>dry ground, dry land</i> ; but not to the point of complete absence of moisture	feminine singular substantive:	Strong's #3004 BDB #387
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30. **Feminine_noun:** yabbesheth (יַבְשֶׁת) [pronounced *yahb-BEH-sheth*], which means *dry land, dry ground*. The is ground made by God's hands. Ex. 4:9 Psalm 95:5.* Strong's #3006 BDB #387. Psalm 95:5

yabbesheth (יַבְשֶׁת) [pronounced <i>yahb-BEH-sheth</i>]	<i>dry land, dry ground</i>	feminine singular noun	Strong's #3006 BDB #387
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31. **Verb:** which means *to be a husbandman, to till*. Strong's #3009 BDB #387.
 32. **Masculine_noun:** which means *field*. Strong's #3010 BDB #387.
 33. **Verb1:** yâgâh (יָגַה) [pronounced *yaw-GAW*], which means *to suffer*. Not found in the Qal. In the Hiphil, it means *to cause grief, to cause sorrow, to make someone suffer, to afflict, to torment*. Strong's #3013 BDB #387. Job 19:2
 34. **Masculine_noun:** which means *grief, sorrow*. Strong's #3015 BDB #387.
 35. **Feminine_noun:** which means *grief*. Found in poetry. Strong's #8424 BDB #387.
 36. **Verb:** yâgâh (יָגַה) [pronounced *yaw-GAW*], which means *to thrust away, to remove, to push away; to repel*. Strong's #3014 BDB #387. 2Sam. 20:13

yâgâh (יָגַה) [pronounced <i>yaw-GAW</i>]	<i>to thrust away, to remove, to push away; to repel</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3014 BDB #387
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37. **Feminine_noun:** which means *wine-press*. Strong's #1660 BDB #387.
 38. **Proper_noun:** Gath (גַּת) [pronounced *gath*], means *wine-press* and is transliterated *Gath*. Strong's #1661 BDB #387. The City of Gath Joshua 13:3a 1Sam. 5:8 6:17 17:4 21:10 27:2 2Sam. 1:20 15:18 21:20 1Kings 2:39 1Chron. 18:1 Psalm 56 inscription

Gath (גַּת) [pronounced <i>gath</i>]	<i>wine-press</i> and is transliterated <i>Gath</i>	masculine proper noun	Strong's #1661 BDB #387
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39. **Proper_noun/location:** which means *wine press of digging*; and is transliterated . Strong's #1662 BDB #387.
40. **Proper_noun_location:** which means *wine press of something*; and is transliterated . Strong's #1667 BDB #387.
41. **Gentilic_adjective:** Gittîy (גִּתִּי) [pronounced *git-TEE*], which means *inhabitant of Gath* and possibly *wine press*; and transliterated *Gittite*. This means that the word here refers to the people of the city of Gath (see 1Sam. 15:18), not to the city itself. Strong's #1663 BDB #388. I have no clue why it is located here in BDB (it must have to do with *wine-press*; see above). The City of Gath Joshua 13:3a 2Sam. 6:10 15:18 18:2 21:19

Gittîy (גִּתִּי) [pronounced <i>git-TEE</i>]	<i>inhabitant of Gath</i> and possibly <i>wine press</i> ; and transliterated <i>Gittite</i>	gentilic singular adjective with the definite article	Strong's #1663 BDB #388
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42. **Feminine_substantive:** The next substantive is rather obscure, occurring only in Psalms 8:intro 81:intro and 84:intro.* This word is most similar to the proper noun *Gittite*, which leaves us with very little to go on. The Septuagint and the NIV suggest that this means *winepress*. Strong's #1665 BDB #388. Psalm 8 inscription 81 inscription
43. **Proper_noun/location:** Gittâyim (גִּתַּיִם) [pronounced *ghiht-TAW-yihm*], which means *two winepresses*; transliterated *Gittaim*. Strong's #1664 BDB #388. 2Sam. 4:3

Gittâyim (גִּתַּיִם) [pronounced <i>ghiht-TAW-yihm</i>]	<i>two winepresses</i> ; transliterated <i>Gittaim</i>	proper singular noun/location; with the directional hê	Strong's #1664 BDB #388
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44. **Verb:** yâga' (יָגַע) [pronounced *yaw-GAH*], which means *to toil, to grow or to be weary, to become exhausted from toil, exertion, endurance or to become weary from same*. Strong's #3021 BDB #388. Joshua 7:3 2Sam. 23:10 Job 9:29

yâga' (יָגַע) [pronounced <i>yaw-GAH</i>]	<i>to toil, to grow or to be weary, to become exhausted from toil, exertion, endurance or to become weary from same</i>	3 rd person masculine singular, Qal imperfect	Strong's #3021 BDB #388
yâga' (יָגַע) [pronounced <i>yaw-GAH</i>]	<i>to weary, to make wear, to exhaust with toil</i>	3 rd person masculine singular, Piel imperfect	Strong's #3021 BDB #388
yâga' (יָגַע) [pronounced <i>yaw-GAH</i>]	<i>to make to toil, to cause to be weary, to make weary, to cause to become exhausted from toil</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3021 BDB #388

45. **Masculine_noun:** yâgâ' (יָגַע) [pronounced yaw-GAWG], which means *gain, the product of one's labor*. This noun is only found here, although there is a reasonable amount of cognatic support for its meaning. Strong's #3022 BDB #388. Job 20:17
46. **Adjective:** yâgêa' (יָגַעַ) [pronounced yaw-GAY-ahg], which means *[one who is] weary, tired, exhausted; wearisome*. Strong's #3023 BDB #388. 2Sam. 17:2

yâgêa' (יָגַעַ) [pronounced yaw-GAY-ahg]	<i>[one who is] weary, tired, exhausted; wearisome</i>	masculine singular adjective	Strong's #3023 BDB #388
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47. **Feminine_noun:** which means *wearying*. Strong's #3024 BDB #388.
48. **Adjective:** yâgîya' (יָגַיַ) [pronounced yaw-GEE-ahg], which means *wearied, exhausted, fatigued, tired*. This adjective is found only here in the masculine plural construct; however, there is great cognatic support for this meaning. Strong's #3019 BDB #388. Job 3:17

yâgîya' (יָגַיַ) [pronounced yaw-GEE-ahg]	<i>wearied, exhausted, fatigued, tired</i>	masculine plural adjective; construct form	Strong's #3019 BDB #388
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49. **Masculine_noun:** yêgîya' (יֵגַיַ) [pronounced yehg-EE-ag], which means *toil, work, product, product of one's toil, that which is produced; acquired property [as a result of work]*. Strong's #3018 BDB #388. Gen. 31:42

yêgîya' (יֵגַיַ) [pronounced yehg-EE-ag]	<i>toil, work, product, product of one's toil, that which is produced; acquired property [as a result of work]</i>	masculine singular construct	Strong's #3018 BDB #388
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50. **Verb:** yâgôr (יָגַר) [pronounced yaw-GOHR], which means, *to fear, to be afraid, to dread*. This only occurs 7 times in Scripture (Qal Perfect: Deut. 9:19 28:60 Job 3:25 9:28 Psalm 119:39 Qal participle: Jer. 22:25 39:17*). Unfortunately, this verb does not occur enough to determine whether it should be followed by a preposition or whether it can be followed by a substantive. Most of the time, it follows the relative particle. Strong's #3025 BDB #388. Job 3:25 9:28

yâgôr (יָגַר) [pronounced yaw-GOHR]	<i>to fear, to be afraid, to dread</i>	3 rd person masculine singular, Qal perfect	Strong's #3025 BDB #388
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Most of the time, it follows the relative particle.

51. **Adjective:** which means *fearing, fear of men*. Strong's #3016 BDB #388.
52. **Feminine_noun:** yâd (יָד) [pronounced yawd], which means *hand*. The Bible often speaks of *filling the hand* with something. This has nothing to do with liquids; when a hand is filled with a bow (2Kings 9:24), it means he caused his hand to grab or seize the bow. The hand has been filled because he cannot take up something else

in his hand (and still properly handle the bow). We saw that throughout the book of Leviticus, when a priest was installed or consecrated, often the phrase was *fill the hand*. When the hands drop down (2Sam. 4:1), a person's strength has failed them, they have grown weak or feeble. The power to deliver is related to the word hand (Ex. 13:3, 14 Num. 23 Deut. 6:21 Isa. 50:2 59:1). Here, when the word *hand* is used, it is a reference to *leadership and guidance*. In the dual, this can refer to *sides* (see Psalm 104:25). The hand is the part of the body which is involved in enterprise and labour, so the concept behind *hands* is *power, strength, ability* (Lev. 5:7 14:21 Num. 6:21 Joshua 8:20). This word is often used for being under someone's control. The way this rendering came about is that yâd originally referred to the feet of a lizard, because they are so much like human hands; however, the meaning is *hand*. Yâd is also used figuratively to mean *the side of*. Strong's #3027 BDB #388. [synonym = **Strong's #3709**] Gen. 3:22 4:11 5:29 8:9 9:2 14:20 16:9 19:10, 16 21:18 22:6 24:2 25:26 27:16 31:29 33:10 34:21 Deut. 21:6, 10 [Num. 33:1 Deut. 2:6 32:36 Joshua : Judges 1:2 8:6 18:10 1Sam. 2:13 4:13 9:16 11:7 12:3 13:22 14:10, 19, 26 15:12 16:2 17:22 18:10 20:16 21:3 22:6 23:4 24:4, 6 25:8 26:8 27:1 28:15 30:15 2Sam. 1:14 **8:3** 13:5 14:16 15:5 16:21 17:2 18:4, 18 19:43 20:9 21:20 22:21 23:6, 10 24:14 1Chron. 4:40 6:31 13:9 Job 1:10, 11 2:5 Psalm 32:4 55:20 63:10 95:5 104:25 106:10, 26 149:6 Prov. 1:24 3:27

yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun	Strong's #3027 BDB #388
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun	Strong's #3027 BDB #388

yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun	Strong's #3027 BDB #388

This plural may need some more work.

Yâd (יָד) [pronounced yawd] can connote *power, strength, ability; control; leadership, guidance*.

There are a handful of specialized uses for this noun: **a. a sign, a monument** (1Sam. 15:12 2Sam. 18:18); **b. a part, a fractional part** (Gen. 47:24 2Sam. 19:44 2Kings 11:7 Neh. 11:1); **c. time, repetition** (Gen. 43:34 Deut. 1:29).¹³⁰

53. **Feminine_noun+preposition:** Gen. 27:17 30:35 32:16 Deut. 1:27 Judges 2:14 3:3 4:9 2Sam. 10:2, 10 12:25 15:36 16:8 18:2 21:8, 22 1Kings 2:25 1Chron. 11:3 16:7 Job 2:6

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

¹³⁰ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 390.

This combination of the bêyth preposition and *hand* literally means *in a hand of*, *in [the] hand of*; and can be rendered *into the hand [s] of*; *by the hand of*; *in [under] the power [control] of*, *in the possession of*; *by the power of*; *with*; *through*, *by*, *by means of*; *before*, *in the sight of*.

54. **Feminine_noun+preposition:** Gen. 16:5 22:6 32:13 35:4 Deut. 1:25 2:24 20:13 Judges 3:10 4:7 1Sam. 9:8 2Sam. 3:8, 18 8:10 1Chron. 14:11 Job 1:12

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in my hand*; *in my power*, *under my control*; *with me*; *through me*, *by me*, *by means of me*; *at my hand* [i.e., *before me*, *in my sight*].

This combination of the bêyth preposition and *hand* means *in your hand*; *in your power*, *in your possession*; *under your control*; *with you*; *through you*, *by you*, *by means of you*; *at your hand* [i.e., *before your*, *in your sight*].

This combination of the bêyth preposition and *hand* means *in his hand*; *in his power*, *in his possession*; *under his control*; *with him*; *through him*, *by him*, *by means of him*; *at his hand* [i.e., *before him*, *in his sight*].

This combination of the bêyth preposition and *hand* means *in their hand*; *in their power*, *in his possession*; *under their control*; *with them*; *through them*, *by them*, *by means of them*; *at their hand* [i.e., *before them*, *in their sight*].

55. **Feminine_noun+preposition:** yâd (יָד) [pronounced yawd] is the Hebrew word for *hand*. As a construct and with the lamed preposition, it means *to the side of*. 1Sam. 4:18

ba'ad (בְּעַד) [pronounced BAH- gad]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

This combination might only occur here, and, according to BDB, the reading is suspect. The various translations are *by the side of, toward the, by the*.

56. **Feminine_noun+preposition:** yâd (יָד) [pronounced yawd] is the Hebrew word for *hand*. With the preposition 'el (אֶל) [pronounced el], it means *by the side of, into the custody of*. Noun = Strong's #3027 BDB #388. Preposition = Strong's #5921 BDB #752. Joshua 15:46 Judges 11:26

57. **Combo:** Deut. 2:37

kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular construct	Strong's #3027 BDB #388

These two together seem to mean *either side of*.

58. **Feminine_noun+preposition:** yâd (יָד) [pronounced yawd] is the Hebrew word for *hand*. As a construct and with the lâmed preposition, it means *to the side of*. 1Sam. 19:3 1Chron. 18:17

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

Yâd as a construct and the lâmed preposition are literally rendered *to a hand of*; together, they mean *to the side of, beside, next to*.

59. **Feminine_noun+preposition:** yâd (יָד) [pronounced yawd] is the Hebrew word for *hand*. As a construct and with the min preposition, it means *from the hand of; out of the hand of; out of the power of; from the power of*. Gen. 32:11 33:19 Judges 2:16, 18 2Sam. 3:18 Psalm 89:48

min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

Yâd as a construct and the min preposition are literally rendered *from a hand of*; together, they can also mean *out of the hand of; out of the power of; from the power of*.

60. **Combination:** 2Sam. 15:18 Job 1:14

‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
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Together, these mean *upon his hand, on [at] his hand; under his hand; under [at] his guidance; at his side, along side.*

yâdôwth (יָדוֹת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
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Together, these mean *upon their hand, on [at] their hand; under their hand; under [at] their guidance; at their side, along side.*

61. **Location:** In Zebulun. Strong's #3030 BDB #591.
62. **Verb1:** which means *to cast a lot*. Strong's #3032 BDB #391.
63. **Verb2:** which means *to love*. Reference to *loved one, friend*. Strong's #3032 BDB #391.
64. **Adjective:** yedîyd (יְדִיד) [pronounced yehd-EED], which means *beloved; lovely*. Strong's #3039 BDB #391. Psalm 60:5

yedîyd (יְדִיד) [pronounced yehd-EED]	<i>beloved; lovely</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #3039 BDB #391
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65. **Feminine_noun:** which means *object of love, beloved, loved*. Strong's #3033 BDB #392.
66. **Feminine_proper_noun:** which means *beloved; transliterated* . Strong's #3040 BDB #392.

67. **Masculine_proper_noun:** Y^edîyd^eyâh (יְדִידְיָהּ) [pronounced *yed-ee-deh-YAW*], which means *beloved of Yah*; transliterated *Jedidiah*. Strong's #3041 BDB #392. 2Sam. 12:25*

Y ^e dîyd ^e yâh (יְדִידְיָהּ) [pronounced <i>yed-ee-deh-YAW</i>]	<i>beloved of Yah</i> ; transliterated <i>Jedidiah</i>	masculine singular proper noun	Strong's #3041 BDB #392
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68. **Masculine_proper_noun:** which means ; transliterated . Strong's #3035 BDB #392.
69. **Masculine_proper_noun:** which means ; transliterated . Strong's #4312
70. **Verb:** yâdâh (יָדָה) [pronounced *yaw-DAWH*], which means *to give thanks*. It actually has several meanings. ❶ It primarily means *to cast* or *throw* (Zech. 1:21 Lam. 3:53), a use actually not found too often in the Bible. ❷ In the Qal and the Hiphil, it means *to profess*, *to confess*. When you throw something, your hand is extended. Gesenius suggests that this looks as though you are pointing at something, so here you are pointing something out (Psalm 32:5). It is either followed by an accusative, as in Psalm 28:13; or by the preposition 'al (עַל) [pronounced *a*], which means *concerning*. ❸ The primary meaning of yâdâh is *to give thanks, to praise, to celebrate*; since these things naturally follow the acknowledgment or confession of benefits received. It is used in this way and followed by an accusative in Gen. 29:35 49:8 Psalm 7:18; and when followed by the lamed prefixed preposition, as in Psalm 75:2 1Chron. 29:13 Ezra 3:11. It is used to praise the name of Y^ehowah in 1Kings 8:33 Psalm 54:8. ❹ In the Hithpael, it means *to confess, to show oneself as guilty* (Dan. 9:4). It can also mean *to praise, to celebrate* in the Hithpael (2Chron. 30:2). Verb: yâdâh (יָדָה) [pronounced *yaw-DAWH*], which seems to have three different meanings. It means *to cast* or *throw* (Zech. 1:21 Lam. 3:53), a use not found too often in the Bible; it means, in the Hiphil, *to give thanks* (1Chron. 16:4, 7 23:30), and, in the Hithpael, *to confess* in terms of naming one's transgressions (Lev. 5:5 16:21 Prov. 28:13). Confess is the Hithpael perfect of yâdâh (יָדָה) [pronounced *yaw-DAWH*]. This word is used sparingly to cast or throw when found in the Qal or the Piel;¹³¹ in the Hiphil, the causative stem, it is used to give thanks (1Chron. 16:4 23:30 Psalm 106:47) and occasionally *to confess* (1Kings 8:33, 35 Job 40:14—this is usually the infinitive and the imperative), and *to praise* (Psalm 54:6 76:10 99:3—this is usually in the imperfect tense). Finally, in the Hithpael, which is the reflexive intensive (the reflexive of the Piel stem), it means *confess* (Lev. 5:5 2Chron. 30:22 Ezra 10:1). The relationship between the meanings is that something is thrown or cast before God. In the Hiphil, the causative stem, a strong case could be made for there to first be motivation, which comes from God's Word in the soul. Strong's #3034 BDB #392. Gen. 29:35 Lev. 5:5 Num. 4:7 2Sam. 22:50 1Chron. 16:8, 41 Psalm 7:17 32:5 33:2 44:8 52:9 54:6 57:9 99:3 105:1 106:1, 47 118:1, 19, 29

¹³¹ It is only used three times this way—Jer. 50:14 Lam. 3:53 and Zech. 1:21

136:1 see below and Gesenius p. 332 (I left out a couple things for the Hithpael) 142:7

yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to throw, to cast</i>	2 nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3034 BDB #392
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>give thanks, praise, celebrate; confess</i>	2 nd person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to confess, to show oneself as guilty; to object, to cast against; to praise, to celebrate</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #3034 BDB #392

71. **Feminine_noun:** tôwdâh (תֹּדָה) [pronounced toe-DAW], which means *thanksgiving; praise; a giving of praise to; a thanksgiving choir, procession, line*. Gesenius offers that this also means *confession*, noting both this passage and Ezra 10:11, and I didn't buy that at first, but the verb cognate seems to mean *to confess, to give praise* (the key to distinguishing these seems to be if the verb is followed by a preposition or not). This is a very tough word, because as soon as you allow both meanings, you allow a myriad of verses to be interpreted in two very different ways. For instance, is the offering in Lev. 7:12–15 an offering of thanksgiving or of confession? Ditto for 2Chron. 29:31–33:16. One of the nice things about the 1997 edition of *The Englishman's Hebrew Concordance of the Old Testament* is that in the back it has the English words and how many different Hebrew words match them. What I was expecting to find was several different Hebrew words for *thanksgiving* or for *confession*, but we do not. In fact, this is the word used for both of them and there are no other Hebrew words given (which surprised me). I think that with a longer time spent with the cognate verb, we could allow for both meanings, which, in turn, allows for both meanings here. In the Septuagint, the corresponding Greek word means *to confess* in this passage, so we will go with that. In this passage, the rendering of *confession* appears to be the more apropos. I need to do a word study of this noun and its cognate verbs. Strong's #8426 BDB #392. Joshua 7:19 Psalm 56:12 95:2 147:7

tôwdâh (תֹּדָה) [pronounced toe- DAW]	<i>thanksgiving; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine plural noun	Strong's #8426 BDB #392
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This is a very difficult word, because as soon as you allow for the two basic meanings—a *confession* or *thanksgiving*—you allow for certain passages to be interpreted in two very different ways. For instance, is Lev. 7:12–15 (or 2Chron. 29:31 33:16 Psalm 56:12) about offering thanks, or is it a confession of sin? One of the nice things about the 1997 edition of *The Englishman's Hebrew Concordance of the Old Testament* is that in the back it has the English words and how many different Hebrew words match them. What I was expecting to find was several different Hebrew words for *thanksgiving* or for *confession*, but I did not. In fact, this is the word used for both of them. For *thanksgiving*, there is one additional Hebrew noun offered up, which is used but one time in Scripture; and the Hiphil of a verb is translated *thanksgiving* at least once. This is the *only* noun translated *confession*. This surprised me. The cognate verb allows for both meanings, which, in turn, allows for both meanings here. In the Septuagint, the corresponding Greek word means *to confess* in Joshua 7:19, but it means *praise, thanksgiving* in this passage. *Thanksgiving* appears to be the primary meaning, however.

72. **Proper_masculine_noun:** Yêdûwthûwn (יוֹדוּתִין) [pronounced yed-oo-THOON], which means *praising; transliterated Jeduthun*. Strong's #3038 BDB #393. 1Chron. 16:37 Psalm 62 inscription

Yêdûwthûwn (יוֹדוּתִין) [pronounced yed- oo-THOON]	<i>praising; transliterated Jeduthun</i>	proper masculine singular noun	Strong's #3038 BDB #393
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Also spelled Yêdûthûwn (יוֹדוּתִין) [pronounced yed-oo-THOON] and yêdîythun (יוֹדִיתִין) [pronounced yed-ee-THOON].

73. **Proper_masculine_noun:** Yidêlâph (יִדְלָף) [pronounced yihd-LAWF], which means *weeping, he weeps; he distills water; and is transliterated Jidlaph, Yidlaph*. Strong's #3044 BDB #393. Gen. 22:22

Yidêlâph (יִדְלָף) [pronounced yihd- LAWF]	<i>weeping, he weeps; he distills water; and is transliterated Jidlaph, Yidlaph</i>	proper singular masculine noun	Strong's #3044 BDB #393
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74. **Verb:** yâda' (יָדָעַ) [pronounced yaw-DAHG], which means *to know*. In the Hiphil, it means *to cause to know, to make one know, to instruct, to teach*. It is found 1000 times in the Old Testament. In the Niphal, it means *to be revealed, to be discovered, to be known, to make yourself known*. As a masculine plural participle,

this stands in for the people that Job knows; the 1st person suffix makes certain that this is personalized. *Ones I know* is a reasonable rendering; *acquaintances* appears to be the literal rendering of choice. Strong's #3045 BDB #393. Gen. 3:5, 7 4:1 8:11 9:24 12:11 15:8 18:19 19:5 20:6 21:26 22:12 24:14 25:27 27:2 28:16 29:5 30:26 31:6 33:13 Deut. 1:13, 39 2:6 20:20 21:1 22:2 Joshua 2:9 4:21, 24 Judges 2:10 3:1 8:16 16:9b, 20 18:14 19:22, 25 21:11 Ruth 3:3, 14 1Sam. 1:19 2:12 6:2, 3 10:8 12:17 14:3, 12 16:3, 16 17:28 18:28 20:3, 7 21:2 22:3, 6 23:9, 23 24:20 26:12 28:1, 15 2Sam. 1:5 7:20, 21 12:22 14:1 15:11 17:8, 10, 19 18:29 19:6 22:44 24:2, 13 1Kings 1:4, 27 2:5, 37 1Chron. 12:32 16:8 Job 5:27 8:9 10:1 13:2 14:21 18:21 19:13 25:11 26:4 Psalm 32:5 41:11 51:6 55:13 56:9 59:13 73:16 81:5 .83:18 89:1 90:12 95:10 103:7, 14 105:1 106:8 142:3 Prov. 1:2, 23 3:6

yâda' (עָדָה) [pronounced yaw- DAHḤ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
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BDB also has these Qal meanings: . *to find out and discern; to discriminate, distinguish; to consider; to be (come) acquainted with; to know (a person carnally); to know how, be skillful in; to have knowledge, be wise.*

yâda' (עָדָה) [pronounced yaw- DAHḤ]	<i>know; see; perceive, acquire knowledge, become acquainted, know by experience, have a knowledge of something; recognize, admit, acknowledge, confess</i>	2 nd person masculine singular, Qal imperative	Strong's #3045 BDB #393
yâda' (עָדָה) [pronounced yaw- DAHḤ]	<i>knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging</i>	Qal active participle	Strong's #3045 BDB #393

yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>knowing, knowing by experience [or practice]; skilled; seeing; known, recognized</i>	Qal passive participle	Strong's #3045 BDB #393
Clark: <i>Known [is the Qal passive participle] יָדְעוּ yeduim, persons practiced in the operations of nature, capable of performing curious and important works.</i> ¹³²			
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to cause to know, to make one know, to instruct, to teach</i>	3 rd person masculine singular, Hiphil imperfect; with a voluntative hê	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to be made known</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to make oneself (be) known; to reveal onself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to make one know, to show</i>	1 st person plural, Piel imperfect (with a voluntative hê)	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to make one know, to show</i>	1 st person plural, Poel imperfect (with a voluntative hê)	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>to be known</i>	3 rd person masculine singular, Pual imperfect	Strong's #3045 BDB #393
yâda' (יָדָע) [pronounced yaw- DAHṢ]	<i>known; one who is known; an acquaintance</i>	Pual participle	Strong's #3045 BDB #393

¹³² Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

75. **Feminine_noun:** da'ath (דַּא'ת) [pronounced *DAH-ahth*], which means *knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom*. However, in this passage and elsewhere, it is obvious that the manslayer realizes what he has done. A manslayer does not flee if he does not realize that he has killed someone. So therefore, the bēyth preposition and the negative together with this word mean *unintentionally*. Strong's #1847 BDB #395. (this might be a little **messtup**, as it reads *masculine noun*). Gen. 2:9 Ex or Lev. 4:2? Joshua 20:3, 5 Job 13:2 21:14

da'ath (דַּא'ת) [pronounced <i>DAH-ahth</i>]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun with the definite article	Strong's #1847 BDB #395
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BDB says this is a masculine or feminine noun; not sure how or why here.

76. **Feminine_noun:** dê'âh (דֵּאָה) [pronounced *day-ĠAW*], which means *knowledge, knowing*. This is a rare word, showing up for the first time in Scripture right here (actually, it is found in Job 36:4 prior to this). Strong's #1844 BDB #395. 1Sam. 2:3

dê'âh (דֵּאָה) [pronounced <i>day-ĠAW</i>]	<i>knowledge, knowing</i>	feminine singular noun	Strong's #1844 BDB #395
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77. **Feminine_noun:** da'ath (דַּא'ת) [pronounced *DAH-ġahth*], which means *knowledge, knowing; intelligence, understanding, wisdom*. However, in this passage and elsewhere, it is obvious that the manslayer realizes what he has done. A manslayer does not flee if he does not realize that he has killed someone. So therefore, the bēyth preposition and the negative together with this word mean *unintentionally*. Strong's #1847 BDB #395. The Doctrine of Fasting (Isa. 58:2) The Doctrine of Tongues (Isa. 28:9) Job 15:2 21:22 Psalm 73:11 Prov. 1:4, 7 2:5 3:20

da'ath (דַּא'ת) [pronounced <i>DAH-ġahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
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78. **Masculine_proper_noun:** Strong's #3048 BDB #396.

79. **Masculine_proper_noun:** Strong's #3037 BDB #396.

80. **Masculine_proper_noun:** Yēdīy'ă'êl (יְדִיעֵי אֵל) [pronounced *yēdee-ġuh-ALE*], which means *knowing God; God makes known; transliterated Jediael*. Strong's #3043 BDB #396. 1Chron. 7:10 11:45 **12:20**

Yēdīy'ă'êl (יְדִיעֵי אֵל) [pronounced <i>yēdee-ġuh-ALE</i>]	<i>knowing God; God makes known; transliterated Jediael</i>	masculine singular proper noun	Strong's #3043 BDB #396
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81. **Masculine_proper_noun:** Strong's #1845B #396.

82. **Masculine_noun:** yîdd^eôñîy (יִדְדֹּעִי) [pronounced *yid-d^e-goh-NEE*], which means *demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person*. It refers to a person who is demon-possessed. The KJV uses the rendering *wizard*, but this conjures up a cartoon character in most peoples' minds. These may also speak through their host; although this demon possesses the body of its person whereas the ôwb demon only works through that person's vocal chords (some Christians who speak in tongues allow the working of the ôwb demon; this close contact with this demonic entity accounts for their trances, ecstatic behavior and, on occasion, visions). Freeman translates this *the knowing one*. Strong's #3049 BDB #396. Lev. 19:31 Deut. 18:11 1Sam. 28:3

yîdd ^e ôñîy (יִדְדֹּעִי) [pronounced <i>yid-d^e-goh-NEE</i>]	<i>demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person</i>	masculine plural noun	Strong's #3049 BDB #396
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83. **Masculine_noun:** môwda' (מֹדַעַ) [pronounced *moh-DAHg*], which is generally translated *kinsman* or *relative*. It could simply be a *near acquaintance, a close friend*. We find this word only in Ruth 2:1 Prov. 7:4* (we will find the feminine version of this noun in Ruth 3:2). It is tough to make a judgment upon the meaning of a word when it has no cognates and is found only two or three times in Scripture. However, by its use in Prov. 7:4 (*Speak to wisdom: "You [are] my sister and a close friend; you call to the understanding."* (Prov. 7:4), it is unlikely that this word means relative, but means *close acquaintance* or *close friend*. Strong's #4129 BDB #396. Ruth 2:1

84. **Feminine_noun:** môda'ath (מֹדַעַת) [pronounced *moh-DAH-gath*], which probably means *relative* and is often rendered *kinsman*. It is found only here and is the feminine version of the noun found only in Ruth 2:1 and Prov. 7:4. Strong's #4130 BDB #396. Ruth 3:2

85. **Masculine_noun:** *knowledge, thought*. Strong's #4093 BDB #396.

86. **Adverb:** maddu'a (מַדּוּעַ) [pronounced *mah-DOO-ahg*], which means *why, wherefore, on what account*, and it is probably a contraction of a word which means *what being known*. Strong's #4069 BDB #396. [Why BDB puts this with the yôwd's is a mystery to me]. Gen. 26:27 Judges 5:28 11:7, 26 1Sam. 20:2 21:1 2Sam. 3:7 11:10 12:9 13:4 16:10 18:11 19:41 24:21 1Kings 1:6 2:43 Job 3:12 18:2 21:4, 7

maddu'a (מַדּוּעַ) [pronounced <i>mah-DOO-ahg</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
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87. **Adverb/hypothetical_particle:** maddu'a (מַדּוּעַ) [pronounced *mah-DOO-ahg*], which means *why, wherefore, on what account*, and it is probably a contraction of a word

which means *what being known*. Strong's #4069 BDB #396. 'îm (אִם) [pronounced *eem*], which means *if*. 'îm = Strong's #518 BDB #49. Together, they have no special meaning, according to Gesenius, and 'îm often refers back to the hypothetical particle in the previous line and either continues the question or adds to the question; however, BDB says that maddu'a is rhetorical when we have a double question, as we do here. Job 21:4

88. **Verb:** yâhab (בָּהִי) [pronounced *yaw-HAWB^v*], which means *to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe*. Strong's #3051 BDB #396. Gen. 11:3 29:21 30:1 Deut. 1:13 Judges 1:15 20:7 Ruth 3:15 1Sam. 14:41 2Sam. 16:20 Psalm 29:1 96:7

yâhab (בָּהִי) [pronounced <i>yaw-HAWB^v</i>]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put, to set; to ascribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3051 BDB #396
yâhab (בָּהִי) [pronounced <i>yaw-HAWB^v</i>]	<i>give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe</i>	2 nd person masculine singular, Qal imperative with a voluntative hê	Strong's #3051 BDB #396
yâhab (בָּהִי) [pronounced <i>yaw-HAWB^v</i>]	<i>come! come on! come now, go to</i>	Adverbial use of verb <i>to give</i> ; an adverb of exhortation	Strong's #3051 BDB #396

The form of this verb is hâbâh (הָבָה) [pronounced *haw^b-VAW*], which, although this is said by Owen to be a 2nd person masculine singular, Qal imperative of yâhab, it is not the standard form of an imperative (which is often a shortened verb). It is used here as a stand-alone adverb of exhortation.

89. **Masculine_noun:** y^ehâb (בָּהִי) [pronounced *yeh-HAWB^v*], which means *burden; lot; that which is given [lain, placed, provided]*. Strong's #3053 BDB #396. Psalm 55:22*

y ^e hâb (בָּהִי) [pronounced <i>yeh-HAWB^v</i>]	<i>burden; lot; that which is given [lain, placed, provided]</i>	masculine singular noun	Strong's #3053 BDB #396
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This word only occurs here in Psalm 55:22, which is true of a number of words in this psalm. The meaning is almost as much traditional as anything else. However, there is a verb which seems to be the basis for this noun; and that verb means *to give, to place, to put*. So many have understood this as a *burden which has been placed upon us*.

90. **Masculine_noun:** *gift*. Strong's #1890 BDB #396.
91. **Masculine_proper_noun:** Strong's #3056 BDB #397.

92. **Proper_noun/location:** Strong's #3055 BDB #397.
93. **Masculine_proper_noun:** Strong's #3068 BDB #397.
94. **Masculine proper noun/location:** Y^ehûwdâh (יְהוּדָה) [pronounced *y^ehoo-DAW*], which means nothing and is transliterated *Judah*. Strong's #3063 BDB #397. Gen. 29:35 35:23 Judges 1:1 1Sam. 11:8 15:4 17:1 18:16 22:5 23:3 27:6, 10 30:14, 26 2Sam. 1:18 6:2 12:8 19:11 20:2 21:2 24:1 1Kings 1:9 2:32 1Chron. 12:16 Psalm 60:7 63 inscription

Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised;</i> and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
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95. **Adjective gentilic (masculine):** *Jewish, Jew*. Strong's #3064 BDB #397.
96. **Adjective gentilic (feminine):** *Jewess*. Strong's #3057 BDB #397.
97. **Adjective gentilic (feminine):** *Jewess, Jewish* (as in, *Jewish* language). Strong's #3066 BDB #397.
98. **Masculine_proper_noun:** Strong's #3065 BDB #397.
99. **Feminine_proper_noun:** Y^ehûwdîyth (תִּידוּהִי) [pronounced *heh-hoo-DEETH*], which means, *Jewess, praised;* transliterated *Judith*. Strong's #3067 BDB #397. Gen. 26:34

Y ^e hûwdîyth (תִּידוּהִי) [pronounced <i>heh-hoo-DEETH</i>]	<i>Jewess, praised;</i> transliterated <i>Judith</i>	feminine singular proper noun	Strong's #3067 BDB #397
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100. **Verb (Hithpael):** *to become a Jew*. Esther 8:17. Strong's #3054 BDB #397.
101. **Masculine_proper_noun:** Strong's #3081 BDB #397.
102. **Proper_noun/location:** Yahats (יָחַץ) [pronounced *YAH-hahts*], which means, *to stamp; threshing floor;* transliterated *Jahaz, Jahazah, Jahzah*. Strong's #3096 BDB #397. Deut. 2:32

Yahats (יָחַץ) [pronounced <i>YAH-hahts</i>]	<i>to stamp, trodden down;</i> <i>threshing</i> <i>floor;</i> transliterated <i>Jahaz,</i> <i>Jahazah, Jahzah</i>	proper singular noun/location	Strong's #3096 BDB #397
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This proper noun is also spelled Yâh^etsâh (יָחֶץ) [pronounced *YAW-tsaw*] and this word can apparently be spelled with different vowel points as well.

103. **Adjective:** yâhîyr (יָהִיר) [pronounced *yaw-heer*], which means *proud, haughty, arrogant, presumptuous*. Prov. 21:24 Habak. 2:5.* Strong's #3093 BDB #397. None
104. **Masculine_proper_noun:** which means ; transliterated . Strong's #3068 BDB #397.

105. **Masculine_proper_noun:** which means ; transliterated . Strong's #3102 BDB #397.
106. **Masculine_proper_noun:** Yôchâ' (יְחָ) [pronounced *yoh-KHAW*], which means *Jehovah gives life; whom Jehovah graciously bestows*; transliterated *Joha, Jocha, Yocha*. Strong's #3109 BDB #397. 1Chron. 11:45

Yôchâ' (יְחָ) [pronounced <i>yoh-KHAW</i>]	<i>Jehovah gives life; whom Jehovah graciously bestows; transliterated Joha, Jocha, Yocha</i>	masculine singular proper noun	Strong's #3109 BDB #397
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107. **Masculine_noun:** yôwm (יוֹם) [pronounced *yohm*], which means *day*. Its use in Judges 19 suggests that it could very easily mean *sun*. The doubling of this noun could mean *day by day, daily, each day, each and every day*. Strong's #3117 BDB #398. The Doctrine of Fasting (Isa. 58:2) Gen. 1:5, 14 2:2 3:14 4:3, 14 6:3 8:3 11:32 14:1 17:12 18:1 19:37 21:4, 34 22:4, 14 24:1, 12 25:7, 24 26:8, 32 27:2, 41, 45 29:7, 14 30:14, 32 31:22, 23 32:32 33:13 34:25 35:3, 28 Deut. 1:2, 46 2:1, 18 20:3, 19 21:12, 16 Judges 1:21 2:7 1Sam. 1:3, 4, 20 2:19 5:4 9:29 12:2, 17–18 13:8, 22 14:1, 18 15:28 16:13 17:10 19:24 20:6, 19, 26 21:5 22:4, 8 23:14 24:4 25:10 26:8 27:1, 6, 7 28:1, 18 29:3 30:1, 12 31:6, 13 2Sam. 1:1, 2 7:12 13:23 14:22 15:20 16:3, 12 18:7, 18 19:13 20:3, 4 21:1 22:1 24:8, 13 1Kings 1:1, 25 2:1, 8 1Chron. 12:22 Job 1:4, 5 2:1, 13 3:1 Psalm 2:7 7:11 23:6 32:3 41:1 52:1 55:23 56:1 59:16 61:8 103:15 110:3 118:24

yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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Repeating yôwm means *daily, each day*.

yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
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That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

108. **Preposition+noun:** This is followed by the construct phrase *in days*; which is properly rendered *in the days of, during the time of, at the time of*. The concept here refers to a *particular* time. Yâmîym = Strong's #3117 BDB #398. Bêyth has no Strong's # BDB #88. Gen. 10:35 26:1, 15 Judges 5:6 15:1 1Chron. 13:3

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398

The construct phrase is literally *in days of*; and this phrase is properly rendered *in the days of, during the time of, at the time of*. The concept here refers to a *particular* time.

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

This phrase means, literally, *in his days*. It is reasonably rendered *in his days, in his time, during his time*. This refers to a particular time period related to the person inferred by the suffix.

109. **Preposition+noun:** Gen. 3:5 5:1 21:8 31:40 2Sam. 12:18 21:12 1Kings 1:51 1Chron. 16:7 Psalm 20:9

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, these are literally translated *in the day*; however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

When followed by an infinitive, this can be rendered *in the day in which, in the day when, in the day that; when*.

110. **Preposition+noun:** Gen. 7:11 15:18 17:23 (+ an extra word) 18:11 30:35 Judges 3:30 1Sam. 3:1, 2 6:16 11:13 31:6 2Sam. 3:37 6:9 11:12 16:23 19:2 23:10 24:18 1Kings 2:26 Psalm 146:4

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bēyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
hēm (הֵם) [pronounced haym]	<i>those, these [with the definite article]</i>	masculine plural demonstrative adjective	Strong's #1992 BDB #241

These 3 words simply mean *in those days*.

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063 , 2088, 2090 BDB #260

The bēyth preposition, yôwm and hûw (with definite articles) mean *in this day, on this day; at this time*.

111. **Preposition+noun:** This is the lamed prefixed preposition the definite article and the masculine plural of yôwm (יוֹם) [pronounced *yohm*], which means *day*. Strong's #3117 BDB #398.
112. **Preposition+noun:** This is the kaph prefixed preposition the definite article and the masculine singular of yôwm (יוֹם) [pronounced *yohm*], which means *day*. Strong's #3117 BDB #398. Literally, this means *as the day*. According to Gesenius, it means *in this day, at this time, now*. Kaph = Strong's #none BDB #453. Yôwm = Strong's #3117 BDB #398. Gen. 25:31 The Doctrine of Fasting (Isa. 58:4) 1Sam. 2:16 9:27 1Kings 1:51

kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.¹³³

yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.

113. **Phrase:** Deut. 2:30

kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.¹³⁴

yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.

¹³³ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

¹³⁴ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260
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The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day*.

114. **Phrase:** 1Chron. 12:22

kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
‘êth (עֵת) [pronounced ‘gayth]	<i>time, the right time, the proper time</i>	feminine singular construct	Strong's #6256 BDB #773
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Although I could not find Gesenius' opinion on this, here is how this phrase has been translated: *For from day to day* (ESV, HNV, Rotherham, WEB); *for at the time [they came] daily* (LTHB); *For at that time [they came to David] day by day* (MKJV); *For day by day* (NASB); *From day to day* (God's Word™); *At that time, men came day after day* (HCSB); *for at that time, day by day* (Young); *indeed from day to day* (NRSV); *day in day out* (Tanakh). I would think a nice balance between the literal and the less than literal would be *For at that time, day after [upon] day*; or *For at that time...daily*.

115. **Construct_phrase:** Gen. 6:5

kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yôwm are literally rendered *all the day*; together, they can also mean *all the time, continually, every day; throughout the entire day; perpetually, always*.

116. **Construct_phrase:** kôl (כֹּל) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. When used with a plural noun, we often translate it *all of* and with a singular noun, we translate it *every*. Strong's #3605 BDB #481. It is affixed to the definite article and the masculine plural noun yâmîym (יָמִים) [pronounced *yaw-MEEM*], which means *days*. Strong's #3117 BDB #398. Together, they mean *in all time, perpetually, for ever, always*. Gen. 5:5 Joshua 4:24 Deut. 22:29 1Sam. 2:23 7:13 25:7 28:2 2Sam. 13:37 19:13 Job 1:5

kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

117. **Combo:** 1Chron. 16:37

lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Although all of these words strung together here are probably idiomatic, we do not know exactly what is meant. Various translators have offered up: *as every day's work required* (A Conservative Version, Hebrew Names Version, KJ2000, MKJV, NASB, NKJV, Updated Bible Version 2.11, WEB); *according to the matter day by day* (A Voice in the Wilderness); *as the daily work required* (God's Word™); *according to the daily requirements* (Holman Christian Standard Bible); *as each day required* (ESV, the Scriptures 1998); *as each day's work required* (The Amplified Bible); *to the matter of a day in its day* (Literal Translation of the Holy Bible); *according to each day's requirements* (NIV, NIV–UK).

118. Preposition+noun: min + y . 1Sam. 29:3 2Sam. 13:32

min (מִן) [pronounced mihn]	<i>from, off, out from, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, these mean *since, from the time [day] when, since the day (time) of, from when, when*.

119. Prepositions+noun: Psalm 96:2

min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to</i>	directional/relational preposition	No Strong's # BDB #510
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Literally, this is *from day to day*; together, these words may mean *every day, each and every day, daily*. In Psalm 96:2, this is translated variously as *from day to day* (most translations), *day by day* (BBE, LTHB), *every day* (NET Bible, NCV, GNB), *every day* (Easy English Bible); *day after day* (CEV, God's Word™, NIRV, NIV), *each day* (New Life Bible).

120. **Preposition+noun:** mîyyâmîym (מִיָּמִיַּם) [pronounced *mee-yaw-MEEM*], which is the combination of the min preposition (*from, out from*) and the plural of the word for *days*. Together, they mean *some while after, some time later*. This phrase occurs in Judges 11:11:4 14:8 15:1 1Sam. 1:3 and possibly nowhere else. There is no indication that this means more or less than a year. Min = Strong's #4480 BDB #577. Yâmîym = Strong's #3117 BDB #398. Judges 11:4 14:8 15:1 1Kings 1:6

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Literally, this is *from days*; however, together, they mean *some while after, some time later*.

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Literally, this is *from his days*; however, together, they mean *from his life, from his lifetime; while he lived*. See 1Sam. 25:28 1Kings 1:6 Job 38:12.

121. **Prepositional phrase:** mîyyâmîym yâmîymah (מִיַּיָּמַיִם וְיָמַיִם) [pronounced *mee-yaw-MEEM*], which is the combination of the min preposition (*from, out from*) and the plural of the word for *days*, followed by *days* again with the directional *hê* at the end. Literally, we have *from days to days*, but together, they mean *from year to year, each year, yearly*. We find this phrase in Ex. 13:10 Judges 11:40 21:19 1Sam. 1:3 2:19 Min = Strong's #4480 BDB #577. Yâmîym = Strong's #3117 BDB #398. 1Sam. 1:3 2:19

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the <i>hê</i> ending	Strong's #3117 BDB #398

Literally, this is *from days to days*; however, together, they mean *from year to year, each year, yearly*.

<i>In Those Days vs In That Day</i>		
The Transliteration	bayyâmîym hâhêm	bayyôm hahû'
The Hebrew	בַּיָּמִים הָהֵם (בַּיָּמִיִּם)	בַּיּוֹם הַהוּא
The Pronunciation	bay-yaw-MEEM haw-HAIM	bah-YOYM hah-HOO
The Literal Rendering	in the days the them (or, <i>these</i>)	in the day the that
What it is	We have <i>in days</i> adjoined to the masculine plural demonstrative adjective (which would, in other circumstances, be rendered <i>they, them</i>)	We have <i>in a day</i> followed by the 3 rd person singular pronoun, which is also used as an emphatic (<i>that, those</i>)

In Those Days vs In That Day

The Meaning	This phrase refers to an unspecified period of time whose duration is implied by the context		This phrase refers to a particular point in time.
The Colloquial Rendering	<i>in those days</i>	<i>in that day, at that time, one day</i>	
Strong's and BDB Numbers	Strong's #1992 BDB #241 (these) Strong's #3117 BDB #398 (days)	Strong's #1931 BDB #214 Strong's #3117 BDB #398 (day)	
Found in	1Sam. 3:1	1Sam. 3:2 4:12	

122. **Substantive/Adverb:** yômâm (יָוֶמָם) [pronounced *yoh-MAWM*], which means *daily, daytime, by day, in the daytime*. Strong's #3119 BDB #401. Deut. 1:33 Joshua 1:8 Judges 6:27 1Sam. 25:15 2Sam. 21:10 Psalm 55:10 Prov. 32:4

yômâm (יָוֶמָם) [pronounced <i>yoh-MAWM</i>]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
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123. **Feminine_noun1:** yôwnâh (יְוֹנָה) [pronounced *yoh-NAW*], which means *dove, pigeon*. Strong numbers it #3128 for Psalm 56 inscription. Strong's #3123 BDB #401. Gen. 8:8 Psalm 55:6 56 inscription 68:13

yôwnâh (יְוֹנָה) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular construct	Strong's #3123 BDB #401
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124. **Masculine_proper_noun2:** Yôwnâh (יֹנָתָן) [pronounced *yoh-naw*], which means *dove* and is transliterated *Jonah*. Strong's #3124 BDB #402. (Psalm 56 inscription)

Yôwnâh (יֹנָתָן) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i> ; transliterated <i>Jonah</i>	feminine singular construct	Strong's #3124 BDB #402
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125. **Proper_noun_location:** Yâvân (יָוָן) [pronounced *yaw-VAWN*], which means *effervescing (hot and active)*; and is transliterated *Javan*; also *Ionia, Greece*. Strong's #3120 BDB #402. Gen. 10:2

Yâvân (יָוָן) [pronounced yaw- VAWN]	<i>effervescing (hot and active); and is transliterated Javan; also Ionia, Greece</i>	proper noun singular; also a location	Strong's #3120 BDB #402
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126. **Gentilic_adjective:** which means ; transliterated . Strong's #3125 BDB #402.

127. **Masculine_proper_noun:** Y^eziw'êl (יְזִיְוֵאל) [pronounced y^ez-ihv-ALE], which means *assembly of God*; transliterated *Jeziel*. Strong's #3149 BDB #402. 1Chron. 12:3*

Y ^e ziw'êl (יְזִיְוֵאל) [pronounced y ^e z- ihv-ALE]	<i>assembly of God; transliterated Jeziel</i>	masculine singular proper noun	Strong's #3149 BDB #402
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128. **Verb:** which means *to weight, to furnish with weights*. Related to *testicles*? Strong's #2109 BDB #402.

129. **Masculine_noun:** which means *sweat*. Strong's #3154 BDB #402.

130. **Feminine_noun:** zê'âh (זַעַח) [pronounced zay-ĠAW], which means *sweat [from great physical activity]*. Strong's #2188 BDB #402. Gen. 3:19*

zê'âh (זַעַח) [pronounced zay- ĠAW]	<i>sweat [from great physical activity]</i>	feminine singular noun	Strong's #2188 BDB #402
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131. **Verb:** yâchad (יָחַד) [pronounced yaw-KHAHD], which means *to be united; to make one, to declare one, to unite*. Strong's #3161 BDB #402. Job 3:6

132. **Adjective/substantive:** yâchîyd (יָחִיד) [pronounced yaw-KHEED], which means *single, solitary, only one* [as in *only-begotten, only child*]. Strong's #3173 BDB #402. Gen. 22:2 (Deut. 6:4) Judges 11:34 (see **Strong's #259** BDB #25) **The Opposition** (Eli) Psalm 68:6

yâchîyd (יָחִיד) [pronounced yaw- KHEED]	<i>single, solitary, only one [as in only-begotten, only child]</i>	masculine plural adjective/substantiv e	Strong's #317 3 BDB #402
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133. **Masculine_noun/adverb:** yachad (יָחַד) [pronounced yah-khahd], which means *union, joined together, unitedness*. Strong's #3162 BDB #403. Gen. 13:6 22:6 Deut. 22:10 2Sam. 12:3 14:16 1Chron. 12:17 Job 3:18 Psalm 41:7

yachad (יָחַד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403
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134. **Adverb:** yachad (יָחַד) [pronounced YAH-khahd], which means *together, alike, all together*. Strong's #3162 BDB #403. Joshua 9:2 Judges 6:33 1Sam. 11:11 17:10 1Chron. 10:6 Job 6:2 10:8 16:10 19:12 21:26 30:24 31:6 2Sam. 2:13 10:15 21:9 Job 2:11 Psalm 2:2 19:9 33:15 34:3 42:9 55:14 133:1

yachad (יַחַד) [pronounced YAHKH-ahd]	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403
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There are several slightly different spellings of this adverb.

135. **Verb:** yâchal (יָחַל) [pronounced yaw-KHAHL], which means *to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in*. No Qal forms. It means *to wait* in the Niphal and *await, to expect* in the Piel. Keil and Delitzsch point out that this does not mean *to hope*. Implicit in the meaning of this verb is the idea of *trust*; one waits because he has trust in the one he is waiting for. The lâmed tells us what the subject is waiting for or expecting or hoping for. Strong's #3176 BDB #403. Gen. (8:10) 8:12 1Sam. 10:8 13:8 2Sam. 18:14 Job 6:11 13:15 14:14 Psalm 33:18, 22 147:11

yâchal (יָחַל) [pronounced yaw- KHAHL]	<i>to cause to hope; to expect, to wait for, to have trust and confidence in, to hope in, to trust in, to place confidence in</i>	3 rd person masculine singular, Piel imperfect	Strong's #3176 BDB #403
yâchal (יָחַל) [pronounced yaw- KHAHL]	<i>those who are cause to hope; the ones expecting, those who wait for, those who have trust and confidence in [hope in, trust in, place confidence in]</i>	masculine plural, Piel participle	Strong's #3176 BDB #403
yâchal (יָחַל) [pronounced yaw- KHAHL]	<i>to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3176 BDB #403
yâchal (יָחַל) [pronounced yaw- KHAHL]	<i>properly: to be caused to hope; but also: to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3176 BDB #403

I don't know that I see a lot of difference in these meanings.

136. **Adjective/verb:** *waiting*. Strong's #3175 BDB #404.
137. **Feminine_noun:** *hope*. Strong's #8431 BDB #404.
138. **Verb:** yâcham (יָחַם) [pronounced yaw-KHAHM], *to be [become] hot; to be angry; to be warm with sexual desire; to mate [of animals]*. In Piel: *to conceive*. Strong's #3179 BDB #404. Gen. 30:38, 41 31:10 1Kings 1:1 Psalm 51:5

yâcham (יָחַם) [pronounced yaw-KHAHM]	<i>to be [become] warm (or, hot); to be angry; to be warm with sexual desire; to mate [of animals]; to breed</i>	3 rd person masculine singular, Qal imperfect	Strong's #3179 BDB #404
yâcham (יָחַם) [pronounced yaw-KHAHM]	<i>to conceive (sexual); to be warm with sexual desire; to have sexual intercourse; to conceive; to be in heat (used of animals)</i>	3 rd person masculine singular, Piel imperfect	Strong's #3179 BDB #404

Owens translates this *mating season* as a Piel infinitive construct.

139. **Feminine_noun:** chêmâh (חֵמָה) [pronounced khay-MAW], which means *fury, rage, heated anger*. It means *hot displeasure*; that is, there is a connotation of *heat* here; however, a more modern rendering would be *fury, rage, heated anger*. In some instances this could mean *poison*. Strong's #2534 BDB #404. (see Strong's #3179) Gen. 27:44 Deut. 9:19 32:24 Job 19:29 Psalm 59:13 106:23

chêmâh (חֵמָה) [pronounced khay-MAW]	<i>anger, fury, rage, heated anger, wrath; poison</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2534 BDB #404
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140. **Adjective:** yâchêph (יָחֵף) [pronounced yaw-KAYF], which means, *barefoot, unshod*. Strong's #3182 BDB #405. 2Sam. 15:30

yâchêph (יָחֵף) [pronounced yaw-KAYF]	<i>barefoot, unshod</i>	masculine singular adjective	Strong's #3182 BDB #405
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141. **Verb:** yâchar (יָחַר) [pronounced yaw-KHAHR], which means, *to delay, to tarry, to defer*. Strong's #3186 BDB #405. 2Sam. 20:5*

yâchar (יָחַר) [pronounced yaw-KHAHR]	<i>to delay, to tarry, to defer</i>	3 rd person masculine singular, Qal imperfect	Strong's #3186 BDB #405
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This word is found only here. It may be equivalent to or a form of Strong's #310 BDB #29.

142. **Masculine_noun:** *genealogy, a book of genealogy.* Strong's #3188 BDB #405.
143. **Verb:** yâchas (יָחַשׁ) [pronounced yaw-KHAHS], which means *to cause one's name to be recorded in genealogical tables.* Most of the time, this word is found in the Hithpael infinitive. The Hithpael is the reflexive of the Piel (intensive). Translating this is rather difficult; it sort of means, with the additional suffixes, etc. in this verse: *and [the] genealogical records of them for them.* It is variously rendered ...*and they have their genealogy* (NASB); *and their genealogy* (KJV); *and these names are recorded in their family genealogy* (NLT); *and they have their genealogy* (Young); *and they had their own genealogical register* (Rotherham). Strong's #3187 BDB #405. 1Chron. 4:33 5:1, 7, 17
144. **Verb:** yâṭab (יָטַב) [pronounced yaw-TA^BV], which means *to be good, well, to be pleasing, to do good, to deal well, to make glad, to make a thing good.* In the Hiphil, it means *to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust.* Strong's #3190 BDB #405. Gen. 4:7 12:13, 16 32:9 34:18 Deut. 1:23 22:7 27:8 30:5 Joshua 22:30 24:20 Judges 17:13 19:22 Ruth 3:1, 10 1Sam. 2:23 16:17 18:5 20:13 24:4 25:31 2Sam. 3:36 18:4 1Kings 1:47 Psalm 33:3 51:19

yâṭab (יָטַב) [pronounced yaw-TA ^B V]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
yâṭab (יָטַב) [pronounced yaw-TA ^B V]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3190 BDB #405

145. **Masculine_noun:** which means *the best.* Strong's #4315 BDB #405.
146. **Masculine_noun:** yayin (יַיִן) [pronounced Yah-yin], which means *wine.* Why in two places???? See below. Strong's #3196 BDB #405. 1Sam. 1:14
147. **Masculine_noun:** mēyṭa^bv (מֵיטָב) [pronounced may-TAH^BV], which means *the best.* Used only in the construct. Strong's #4315 BDB #406. 1Sam. 15:9

mēyṭa ^b v (מֵיטָב) [pronounced may-TAH ^B V]	<i>the best</i>	masculine singular construct	Strong's #4315 BDB #406
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148. **Masculine_noun:** yayin (יַיִן) [pronounced YAH-yin], which means *wine.* It is probably a loan word. This is clearly a word associated with alcohol, as this is the word used when Noah got drunk after the flood. It is also forbidden to the Nazarite (Num. 6). Strong's #3196 BDB #406. Gen. 9:21 14:18 19:32 27:25 1Sam. 1:14, 24 10:3 16:20 25:18 2Sam. 13:28 16:1 Job 1:13 1Chron. 12:40 Psalm 60:3

yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406
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149. **Verb:** yâkach (יָכַח) [pronounced yaw-KAHK], which means *to make a cause clear*,¹³⁵ *to adjudge, to prove, to render a decision*. When there appears to be a conflict, this word is used in the resolve of that conflict, to the outcome of that conflict. When no conflict is involved, then it appears to be the rendering of a decision after thinking things out. When there are parties involved in a dispute, it means *to hammer out a decision or an agreement to resolve a conflict, to render a decision*. As a participle, this means a **mediator**, an arbitrator, an arbiter, a neutral third party, an intercessor, an intermediary, one who reconciles. However, In Job 13:10 it is used with the direct object *you*, which changes its meaning. Then it means *to correct, to rebuke, to refute, to reprove*. The best place to get a handle on its meaning is to go where it is first found in Gen. 20:16 21:25 24:14, 44 31:37, 42. We will pass over the first reference, as it is in the Niphal, and most of the occurrences of this word are in the Hiphil. In Gen. 21:25, Abraham has a disagreement with Abimelech over well water so Abraham goes directly to Abimelech and yâkach's with him. In Gen. 24:14, it is the woman who speaks to the servant of Abraham who is yâkach'ed by God for Isaac (v. 44 is a parallel verse). In Gen. 31:37, Laban and Jacob are having a dispute and Jacob says to place the matter between their respective kinsmen and let them decide (yâkach) as neutral third parties. In Gen. 31:42, God yâkach's concerning Laban and Jacob. Strong's #3198 BDB #406. Gen. 20:16 21:25 24:14 31:37, 42 Lev. 19:17 2Sam. 7:14 1Chron. 12:17 16:21 Job 6:25–26 9:33 13:10, 15 15:3 16:20 19:5 Psalm 105:14 Prov. 3:12

yâkach (יָכַח) [pronounced yaw-KAHK]	BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3198 BDB #406
yâkach (יָכַח) [pronounced yaw-KAHK]	when there is a dispute involved: <i>to hammer out a decision or an agreement to resolve a conflict, to render a decision; to argue, to dispute</i>	3 rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #3198 BDB #406

¹³⁵ This is from *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 224.

When there is no dispute involved, this word means: it means *to correct, to rebuke, to refute, to appoint; to reprove, to correct [with punishment]*.

yâkach (יָכַח) [pronounced yaw- KAHK]	when there is no dispute involved, this word means: it means <i>to correct [with punishment], to convince; to rebuke, to refute, to reprove; to punish</i>	3 rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #3198 BDB #406
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When there is a dispute involved: *to hammer out a decision or an agreement to resolve a conflict, to render a decision*

yâkach (יָכַח) [pronounced yaw- KAHK]	<i>to be corrected; to be punished [chastened]</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3198 BDB #406
yâkach (יָכַח) [pronounced yaw- KAHK]	<i>to reason, to reason together; to be argued with, to be argued down; to be reprov'd [rebuked]; to dispute</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3198 BDB #406
yâkach (יָכַח) [pronounced yaw- KAHK]	<i>to be disputed with; to argue</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3198 BDB #406

150. **Feminine noun:** which means *a rebuke, a correction*. Different spelling and slightly different meaning than below. Same Strong's number, however. See below: Strong's #8433 BDB #406.
151. **Feminine noun:** tôkachath (תִּכְחַת) [pronounced *toh-KAH-khath*], which means *the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment or correction; chastening*. It can be ❶ *the act of arguing or disagreeing*; ❷ *arguing down, contradicting, speaking in opposition*; ❸ *a rebuke with a correction*; ❹ *a punishing or chastening*. Strong's #8433 BDB #407. Job 13:6 Psalm 73:14 149:7 Prov. 1:23 3:10

tôkachath (תִּכְחַת) [pronounced <i>toh- KAH-khath</i>]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment for correction; chastening</i>	feminine singular noun	Strong's #8433 BDB #407
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In Psalm 149:7 and Hosea 4:9, this is spelled *tôkachath* (תִּכְחַת) [pronounced *toh-kay-kaw*]; and in these two passages, it takes on the more limited meanings of *punishment, correction, chastising*. This seems to be the spelling found most often?

152. **Verb:** *yâkôl* (לָכַי) [pronounced *yaw-COAL*], which means *to be able, to have the ability, to have the power to*. Strong's #3201 BDB #407. **[more work to be done!]** Gen. 13:6, 16 15:5 19:19 29:8 30:8 31:35 32:24 34:14 Deut. 1:9 7:22 21:16 22:29 Joshua 7:12–13, 19 15:63 17:12 24:19, 50 Judges 2:14 11:35 14:13 16:5 Ruth 4:6 1Sam. 3:2 4:15 6:20 17:9 26:25 2Sam. 3:11 12:23 17:17 Psalm 21:11

<i>yâkôl</i> (לָכַי) [also <i>yâkôwl</i> (לֹכִי)] [pronounced <i>yaw-</i> <i>COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
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With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to*.

153. **Verb:** *yâlad* (יָלַד) [pronounced *yaw-LAHD*], which means *to give birth, to bear, to be born, to bear, to bring forth, to beget*. With a male, and in the Hiphil, or causative stem, this would be better rendered *sired, fathered, became the father of, became the ancestor of*. This is the word translated *beget, begot*. The Pual is the passive of the Piel (intensive) stem, and in the Pual, this can be rendered *was born, was sired by*. The Pual is used continually for actual birth (Gen. 4:26 6:1 10:21 24:15 Psalm 87:4–6), meaning that the Qal usage of the verb may not require one to be the father of the other; however, the Pual usage would require that. Seeing as how the Pual is used continually for birth (Gen. 4:26 6:1 10:21 24:15 Psalm 87:4–6), the image conjured up here is one of great travail and violent contractions. NIV Study Bible correctly suggests that this could read *became the father (ancestor, predecessor, or founder) of*.¹³⁶ Strong's #3205 BDB #408. Gen. 3:16 4:1, 18, 26 5:3 6:4, 10 10:1, 8, 21 11:10 16:1, 11 17:17 18:13 19:37 20:17 21:2, 7 22:20, 23 24:15, 24 25:2, 18, 24 29:32 30:1 31:8 34:1 35:16, 17, 26 Deut. 21:15 Judges 11:1 13:2, 5 18:29 1Sam. 1:20 2:5 4:19 2Sam. 3:2, 5 5:13 12:15, 24 14:27 1Kings 1:6 1Chron. 1:10, 19 2:18 7:14 8:8, 29, 33 14:3, 4 21:8, 20 Job 1:2 3:1 11:12 15:35 Psalm 2:7 7:14 90:2 110:3 Isa. 7:14

¹³⁶ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 577.

yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>giving birth, bearing, being born, bearing, bringing forth, begetting</i>	feminine singular, Qal active participle	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>is the father of, becomes the father of, fathers, sires to give birth, to bear, to be born, to bear, to bring forth, to beget;</i>	3 rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>sired, fathered, became the father of, became the ancestor of; to became the founder of</i>	3 rd person masculine singular, Hiphil perfect (specifically with a masculine subject)	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to cause a woman to bring forth; to have children; to impregnate a woman; to make [the earth] fruitful; to create; to sire, to father</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be caused to be born, to be born</i>	3 rd person masculine singular, Hophal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to declare oneself to be born, to cause one's name to be put into the genealogical records</i>	3 rd person masculine singular, Hithpael perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be born; in the participle, being born, receiving birth</i>	3 rd person masculine singular, Niphal perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to aid a woman in giving birth</i>	3 rd person masculine singular, Piel perfect	Strong's #3205 BDB #408
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>a midwife; one giving aid to a woman in giving birth</i>	feminine singular, Piel participle	Strong's #3205 BDB #408

yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be born, to be born to; to be created</i>	3 rd person masculine singular, Pual perfect	Strong's #3205 BDB #408
154. Masculine_noun: vâlâd (וָלַד) [pronounced vaw-LAWD], which means <i>offspring, child, boy</i> . Strong's #2056 BDB #409. Gen. 11:30*			
vâlâd (וָלַד) [pronounced vaw-LAWD]	<i>offspring, child, boy</i>	masculine singular noun	Strong's #2056 BDB #409
155. Masculine_noun: yeled (יֶלֶד) [pronounced YEH-led], which means <i>child, son, boy, youth</i> . In the plural, it means <i>children, descendants</i> . Strong's #3206 BDB #409. Gen. 4:23 (11:30) 21:8, 14 30:26 32:22 33:1 1Sam. 1:2 2Sam. 6:23 12:15 Job 21:11			
yeled (יֶלֶד) [pronounced YEH-led]	<i>child, one born; son, boy, youth</i>	masculine singular noun	Strong's #3206 BDB #409
yêlâdîym (יְלָדַיִם) [pronounced yê-law-DEEM]	<i>children, descendants</i>	masculine plural noun	Strong's #3206 BDB #409
156. Feminine_noun: yalêdâh (יְלֵדָה) [pronounced yahl-DAW], which means <i>girl, damsel, young woman of a marriageable age</i> . Strong's #3207 BDB #409. Gen. 34:4			
yalêdâh (יְלֵדָה) [pronounced yahl-DAW]	<i>girl, damsel, young woman of a marriageable age</i>	feminine singular noun:	Strong's #3207 BDB #409
157. Feminine_noun: yalêdûwth (יְלֵדוּת) [pronounced yahlê-DOOTH], which means <i>childhood, youth, young men</i> . Psalm 110:3 Eccles. 11:9.* Strong's #3208 BDB #409. Psalm 110:3			
yalêdûwth (יְלֵדוּת) [pronounced yahlê-DOOTH]	<i>childhood, youth, young men</i>	feminine singular noun	Strong's #3208 BDB #409
158. Adjective: yillôwd (יּוֹלֵד) [pronounced yihl-LOHD], which means <i>born</i> . Strong's #3209 BDB #409. Gen. 14:14 17:12 2Sam. 5:14 12:14 21:16			
yâlîyd (יּוֹלֵד) [pronounced yaw-LEED]	<i>born; possibly son</i>	verbal adjective; masculine singular adjective	Strong's #3211 BDB #409
This could simply be an alternate spelling of Strong's #3209 BDB #409.			

yillôwd (יִלְוֹד) [pronounced <i>yihl-LOHD</i>]	<i>born; possibly son</i>	verbal adjective; masculine plural adjective with the definite article	Strong's #3209 BDB #409
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Apparently, this is also spelled yâlôwd (יָלֹד) [pronounced *yaw-LOHD*].

159. **Adjective:** X which means *born*. Only in the construct state. See above. Strong's #3211 BDB #409.
160. **Feminine_noun:** which means *kindred, birth, offspring*. Strong's #4138 BDB #409. Gen. 11:28 12:1 24:4, 7 31:3 32:9

môwl ^e deth (מִוְלֵדֶת) [pronounced <i>mohl^e-DETH</i>]	<i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i>	feminine singular noun	Strong's #4138 BDB #409
môwl ^e deth (מִוְלֵדֶת) [pronounced <i>mohl^e-DETH</i>]	<i>nativity, origin, offspring</i>	feminine plural noun	Strong's #4138 BDB #409

Somewhere, there appears to be a numbering problem. In the e-sword KJV+ that I have, this is listed as Strong's #4138. However, when I go to the proper BDB page, it is Strong's #4038. So I look up Strong's #4138 in the index, and I am taken to this word, on a different page, with a reference back to BDB #409! However, Gesenius has only Strong's #4138, with an entirely different word of Strong's #4038 (the same for the BDB in e-sword). Therefore, the mistake appears to be with my edition of BDB.

161. **Feminine_plural_noun:** tôwl^edôth (תּוֹלְדוֹת) [pronounced *tohl^e-DOHTH*], which means *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. This word is used a great deal in genealogies (e.g., Gen. 5:1 6:9 Ex. 6:16). Strong's #8435 BDB #410. Gen. 2:4 5:1 6:9 10:1 11:10 25:12 1Chron. 5:7 8:28

tôwl ^e dôth (תּוֹלְדוֹת) [pronounced <i>tohl^e-DOTH</i>]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural construct	Strong's #8435 BDB #410
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162. **Verb:** which means *to howl, to make a howling*. Strong's #3213 BDB #410.
163. **Masculine_noun:** which means *a howling [of beasts]*. Strong's #3214 BDB #410.
164. **Feminine_noun:** which means *a howling*. Strong's #3215 BDB #410.
165. **Feminine_noun:** which means *a scab, a scurf, an eruptive disease*. Strong's #3217 BDB #410.

166. **Masculine_noun:** yelev (יֵלֶק) [pronounced YEH-lehk], which means *young locust, caterpillar, larvae, a kind of locust*. Strong's #3218 BDB #410. Psalm 105:33

yelev (יֵלֶק) [pronounced YEH-lehk]	<i>young locust, caterpillar, larvae, a kind of locust</i>	masculine singular noun	Strong's #3218 BDB #410
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This may not be quite as simple a differentiation as we would think, as this word is used for an insect with wings in Nahum 3:16.

167. **Masculine_singular_noun:** yâm (יָם) [pronounced yawm], which means *sea, lake, river, seaward, west, westward*. It can refer to a sea or a lake (this word can be found in Gen. 14:3 Num. 34:11 Deut. 4:49 Zech. 14:8 referring to a lake and in Isa. 19:5 27:1 referring to a river; therefore, it can be applied to any good-sized body of water). *I see no reason to doubt, therefore, that it may be used here to denote the collections of water, which were made by torrents pouring down from mountains, and which would after a little while wholly evaporate.*¹³⁷ What is being tread upon is *the heights or the high places* (Strong's #1116 BDB #119) of the seas. This word has also denoted the direction of the Mediterranean from the Palestine area, so it meant *seaward*, and came to mean *west, westward*, in reference to direction. Strong's #3220 BDB #410. Gen. 1:10, 22, 26 9:2 12:8 13:14 14:3 22:17 28:14 32:12 Deut. 1:7 2:1 Joshua 8:9 12:7 15:4 18:14 19:11 Judges 5:15, 17 1Sam. 13:5 2Sam. 17:11 22:16 1Chron. 18:8 Job 9:8 14:11 Psalm 24:2 95:5 96:11 106:7

yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
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The word can be used by itself for specific seas, e.g. the Mediterranean Sea, the Red Sea, the Dead Sea; and for the Nile River.

yammîym (יַמִּיִּם) [pronounced yam-MEEM]	<i>seas, lakes, rivers</i>	masculine plural noun with the definite article	Strong's #3220 BDB #410
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168. **Masculine_noun:** which perhaps might mean *hot springs(?)*. Strong's #3222 BDB #411.
169. **Feminine_noun:** yâmîyn (יַמִּיַּן) [pronounced yaw-MEEN], which means *the right hand, the right side, on the right, at the right; the south*. This word can be associated with blessing or prosperity. Strong's #3225 BDB #411. Gen. 13:9 24:49 Deut. 2:27 Joshua 17:7 23:6 Judges 3:15–16 16:29 1Sam. 6:12 11:2 23:19 2Sam. 2:19 16:6 20:9 24:5 1Kings 2:19 Psalm 63:8 73:23 89:12 110:1 118:15 142:4 Prov. 3:16

¹³⁷ Barnes' Notes, Baker Books, ©1996; Vol. III, p. 271.

yâmîyn (יָמִינִי) [pronounced yaw- MEEN]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular construct	Strong's #3225 BDB #411
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This word can be associated with blessing or prosperity.

170. **Adjective1:** which means *right hand, on the right*. Strong's #3227 BDB #412.

171. **Gentilic_adjective:** 1Sam. 9:1, 4 2Sam. 20:1 1Kings 2:8 Esther 2:5

Y ^e mîynîy (יְמִינִי) [pronounced y ^e mee-NEE]	<i>[my] right hand and is transliterated Jamite, Jamin, Yamin</i>	gentilic adjective	Strong's #3228 BDB #412
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172. **Verb2:** yâman (יָמַן) [pronounced yaw-MAHN], which means *to go [turn] to the right, to choose the right; to be right-handed, to use the right hand*. Hiphil only Strong's #541ಟ BDB #412. Gen. 13:9 2Sam. 14:19 1Chron. 12:2

yâman (יָמַן) [pronounced yaw- MAHN]	<i>to go [turn] to the right, to choose the right; to be right-handed, to use the right hand</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3231 & #541 BDB #412
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Strong's #541 appears to be found only in Isa. 30:21 and it appears to be simply an alternate spelling.

173. **Proper_noun:** Strong's #3226 BDB #412.

174. **Gentilic_adjective:** which means , transliterated . Strong's #3226 BDB #412.

175. **Adjective:** which means *right hand, right*. Strong's #3233 BDB #412.

176. **Feminine_noun1:** which means *south, south wind*. Strong's #8486 BDB #412.

177. **Gentilic_adjective:** Têymânîy (תֵּימָנִי) [pronounced tay-maw-NEE], which means *southward, an inhabitant of Teman; transliterated Temanite, Temani*. Strong's #8489 BDB #412. Job 2:11

Têymânîy (תֵּימָנִי) [pronounced tay- maw-NEE]	<i>southward, an inhabitant of Teman; transliterated Temanite, Temani</i>	gentilic singular adjective	Strong's #8489 BDB #412
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178. **Proper noun, the feminine singular2:** têt mân (תֵּת מָן) [pronounced tay-MAHN], which means *south, southward*. It is also a district of northern Edom and often refers to Edom. In such a case, we would transliterate it as Têymân. Strong's #8486 (and #8487 as a proper noun) BDB #412. Joshua 12:3 15:1

179. **Verb:** which means *huh*. Strong's #3235 BDB #413.

180. **Verb:** which means *to touch*. Strong's #3237 BDB #413.

181. **Verb:** yânâh (יָנָה) [pronounced yaw-NAW]; BDB gives the renderings *suppress, oppress, maltreat*. The NASB and translates this *do wrong*. The NRSV uses *cheat*,

which I personally like; and *take advantage*, as found in the NIV, I like even more. Personally I would go with *take unfair advantage* or *exploit*. You will find that this meaning seems to work better than *vex*, *oppress*, etc. in passages such as Ex. 22:21 Isa. 49:26 Jer. 22:3 Ezek. 45:8 46:18. Strong's #3238 BDB #413. Lev. 25:14

182. **Verb:** yânaq (יָנַק) [pronounced yaw-NAHK], which means *to suck*. Strong's #3243 BDB #413. [BDB had Strong's # 5143 mentioned? However, this is probably equivalent to Strong's #3239 & 3241, which aren't even mentioned in the New Englishman's Hebrew Concordance]. Gen. 21:7 24:59 32:15 35:8 1Sam. 1:23 15:3 22:19 Job 3:12 20:16

yânaq (יָנַק) [pronounced yaw-NAHK]	<i>to nurse; to suck, to suck [a mother's breast]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3243 BDB #413
yânaq (יָנַק) [pronounced yaw-NAHK]	<i>sucking, suckling</i>	Qal active participle	Strong's #3243 BDB #413
yânaq (יָנַק) [pronounced yaw-NAHK]	<i>nursing, nursing woman, nurse; nanny (root word means to suck)</i>	feminine singular, Hiphil participle	Strong's #3243 BDB #413

The Hiphil stem means *to give suck, to suckle; to cause to taste, to give to eat*.

yânaq (יָנַק) [pronounced yaw-NAHK]	<i>to cause one to nurse [suck], to nurse; to give suck to</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3243 BDB #413
yânaq (יָנַק) [pronounced yaw-NAHK]	<i>nurse, causing one to nurse [suck], being a nurse; giving suck to</i>	feminine singular, Hiphil participle	Strong's #3243 BDB #413

183. **Masculine_noun:** which means *young plant, sucker, sapling*. Strong's #3126 BDB #413.
184. **Feminine_substantive** of yôneqeth (יֹנֶקֶת) [pronounced yoh-NEH-keth], which means *a shoot, a tender branch, a sucker; and perhaps a young plant*. I thought that *sucker* was more of a modern slangish term, but its Hebrew verb cognate means *to suck*. Strong's #3127 BDB #413. Job 8:16 14:7 15:30
185. **Feminine_plural_noun:** which means *young shoot, twig, sucker*. Only found in Ezek. 17:4.* Strong's #3242 BDB #413.
186. **Verb:** yâçar (יָצַר) [pronounced yaw-SAGR], which means *to establish, to found, to lay a foundation; to appoint, to ordain; to constitute, to establish [as laws]*. In the Piel, it means *to found, to lay a foundation stone, to appoint, to ordain*.

Strong's #3245 BDB #413. Joshua 6:26 Psalm 2:2 8:2 24:2 89:11 Prov. 3:19 Zech. 12:1

yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to establish, to found, to lay a foundation; to appoint, to ordain; to constitute, to establish [as laws]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3245 BDB #413
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to be established, to be founded; to be appointed, to be ordained; to support oneself, to lean or rest on one's arm; to sit together in council, to take counsel together</i>	3 rd person plural, Niphal perfect	Strong's #3245 BDB #413
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to establish, to found, to lay a foundation, to lay a foundation stone; to appoint, to ordain</i>	3 rd person plural, Piel perfect	Strong's #3245 BDB #413
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to be established, to be founded; to be appointed, to be ordained</i>	3 rd person plural, Pual perfect	Strong's #3245 BDB #413
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to be established, to be founded; to be appointed, to be ordained; a foundation</i>	3 rd person plural, Hophal perfect	Strong's #3245 BDB #413

187. **Masculine_noun:** which means *foundation, beginning*. Strong's #3246 BDB #414.
188. **Feminine_noun:** which means *foundation, base*. Strong's #3247 BDB #414.
189. **Feminine_noun:** which means *foundation, city founded, foundation of city*. Psalm 87:1.* Strong's #3248 BDB #414.
190. **Masculine_noun:** which means *foundation, foundation laying*. Strong's #4143 BDB #414.
191. **Feminine_noun:** which means *foundation, appointment*. Strong's #4145 (& #4145) BDB #414.
192. **Feminine_plural_noun:** mōwçâdōwth (מוֹצְאֵדוֹת) [pronounced *moh-saw-DOHTH*], which means *foundations*. Plural of above. Strong's #4146(ေ) BDB #414. The Doctrine of Fasting (Isa. 58:12) 2Sam. 22:8, 16

môwçâdôwth (מִוְצְאֵדוֹת) [pronounced <i>moh-sw-DOTH</i>]	<i>foundations</i>	feminine plural construct	Strong's #4146 (#4145) BDB #414
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193. **Masculine_noun:** which means *foundation*. Strong's #4144 BDB #414.
194. **Feminine_proper_noun:** Yiçêkâh (יִצְהָר) [pronounced *yihs-KAW*], which means *watching, observant, one who looks forth*; transliterated *Iscah, Yiska, Yiscah*. Strong's #3252 BDB #414. Gen. 10:29*

Yiçêkâh (יִצְהָר) [pronounced <i>yihs-KAW</i>]	<i>watching, observant, one who looks forth; transliterated Iscah, Yiska, Yiscah</i>	feminine singular proper noun	Strong's #3252 BDB #414
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195. **Verb:** yâçaph (יָצַח) [pronounced *yaw-SAHPH*], which means *to add, to augment, to continue to do a thing*. It is very often followed by an infinitive to indicate what activity would be continued (or, in this case, discontinued). There appears to be no real difference between the Qal and the Hiphil. As an adverb it means *to continue to do a thing, again*. There is no problem finding additional references to this particular word—it is found over 300 times in the Old Testament. The problem is coming up with a consistent meaning. However, if we stick with the Qal stem (which is appropriate with so many references), we might be able to ascertain the correct meaning. In Gen. 8:12, we have the exact same morphology (except that it is in the feminine singular), along with the negative and the conjunction: *Then he waited another seven days and sent forth the dove and she did not continue to return to him any more*. We have the same morphology in Gen. 38:26: *Then Judah recognized and said, "She is more righteous than I, inasmuch as I did not give her to Shelah, my son;" and he did not continue again to know her*. From these two verses, the meaning would seem clear; however, we see that this verb can be clearly used to mean *to add, to append*. Lev. 22:14: But if a man eats that which is holy unintentionally, then he will *add* to it a fifth of it and he will give the holy to the priest (also examine Lev. 26:18, 21 27:13, 15, 27). What has occurred in Num. 11:25 is that, although for the past couple days everyone has been mumbling negative human viewpoint, expressing their general dissatisfaction with their lot in life and with God's guidance, those upon whom God placed His Spirit not only expressed God's viewpoint, but they did not add to it their own personal views and misconceptions. Here, in Psalm 78:17, we find this in the Hiphil (causative) stem, which can assume even a reflexive sense; i.e., *they caused themselves to continue to sin*. Strong's #3254 BDB #414. Gen. 4:2 8:10, 12 18:29 25:1 30:24 Num. 11:25 Num. 22:26 Deut. 1:11 13:8 20:8 28:68 Joshua 7:12 Judges 2:21 3:12 8:28 9:37 10:13 11:14 13:1, 21 20:22 Ruth 1:17 1Sam. 3:6, 8, 17, 21 7:13 8:19 12:19 15:35 18:29 19:8, 21 20:13 23:4 25:22 27:4 2Sam. 2:22 3:9 7:10 12:8 14:10 18:22 19:13 24:1 2Kings :23 1Chron. 14:13 Job 17:9 20:9 Psalm 10:18 41:8 61:6 78:17 Prov. 1:5 3:2

yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal imperfect	Strong's #3254 BDB #414
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to be added to, to join oneself; to be increased [e.g., in wealth]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3254 BDB #414

196. **Verb_combination:** see below. 1Sam. 14:44 25:22

kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	A.D. adverb	Strong's #3541 BDB #462
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

The previous three words can be rendered *and more also*. It is used in the common oath, "May God do to me and more also." I believe it to be, "God will do to me and more also." See 1Sam. 3:17 14:44 20:13 25:12 2Sam. 3:9 etc.

197. **Verb combination:** Gen. 8:21

lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person feminine singular, Qal perfect	Strong's #3254 BDB #414
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

With the negative, this verb means *to stop, to discontinue [doing something], to no longer [do something], to never again [do something]*.

198. **Proper_masculine_noun:** Yôwçêph (יֹזֶפֶד) [pronounced yoh-SAYF], which means *he adds, he increases*; and is transliterated *Joseph*. Strong's #3130 BDB #415. Gen. 30:24 33:2 34:24 Judges 1:22 2Sam. 19:20 Psalm 105:17

Yôwçêph (יֹוֹזֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> transliterated <i>Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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199. **Masculine_proper_noun:** which means *he adds, he increases* and is transliterated *Joseph* (the Chaldaic form). Strong's #3084 BDB #415.
200. **Masculine_proper_noun:** which means *Yah adds?* and is transliterated . Strong's #3131 BDB #415.
201. **Verb:** yâçar (יָצַר) [pronounced yaw-SAHR] and it means *to be correct, to be admonished, to receive discipline. To correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach.* in this situation, they were not being disciplined because they heard the voice, but the Law of God was an admonishment to them. Gesenius says the Hiphil is like the Qal and Piel. I added the causal meanings below. Strong's #3256 BDB #415. **spend more time on this!** Deut. 4:36 21:18 22:18? 1Chron. 15:22 Psalm 2:10 118:18

yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to instruct</i>	3 rd person masculine singular, Qal imperfect	Strong's #3256 BDB #415
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to cause to be corrected; to dissuade [from anything]; to instruct, to be caused to be instructed</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3256 BDB #415
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach</i>	3 rd person masculine singular, Piel imperfect	Strong's #3256 BDB #415
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to be corrected, to be admonished, to receive discipline</i>	2 nd person masculine plural, Niphal imperative	Strong's #3256 BDB #415

202. **Masculine_noun:** which means *one who reproves, a fault-finder.* Job 40:2.* although it occurs only once, there is good cognate evidence for its meaning. Strong's #3250 BDB #416.

203. **Masculine_noun:** mûwçâr (מוֹצָר) [pronounced moo-SAWR], which means *discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine*. Strong's #4148 BDB #416. Job 20:3 Prov. 1:2 3:11

mûwçâr (מוֹצָר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun	Strong's #4148 BDB #416
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204. **Verb:** yâ'ad (יָצַד) [pronounced yaw-ÇAHD], which means, *to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]*. BDB gives its meaning as *appoint*, This means, means, in the Hiphil *to summon, to arraign, to appoint a time to call, to appoint a time to assemble*. Strong's #3259 BDB #416. Num. 16:11 Joshua 11:5 2Sam. 20:5 Job 2:11 9:19

yâ'ad (יָצַד) [pronounced yaw-ÇAHD]	<i>to appoint, to assign, to designate; to point out; to define; to espouse</i>	3 rd person masculine singular, Qal imperfect	Strong's #3259 BDB #416
yâ'ad (יָצַד) [pronounced yaw-ÇAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3259 BDB #416
yâ'ad (יָצַד) [pronounced yaw-ÇAHD]	<i>to appoint someone to meet [at a particular place]; to summon to court; to call upon for a plea; to cause to meet</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3259 BDB #416
yâ'ad (יָצַד) [pronounced yaw-ÇAHD]	<i>to be set; to be placed before; to be fixed; to be appointed; to be turned</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3259 BDB #416

205. **Feminine_noun:** 'êdâh (עֲדָה) [pronounced ġā-DAWH], translated *company, congregation, assembly, meeting*. Although this is generally used for a religious gathering, it can refer to an assembly of any kind. Strong's #5712 BDB #417. ['êdâh (עֲדָה) [pronounced ay-DAW] and this also means a company of people assembled together by appointment or a group of people acting together in concert. At this point in time, I do not know the difference between the two words. Strong's #5712 BDB #417. Num. 14:5 (see also Strong's #6951) [Yâ'ad (יָצַד) [pronounced yaw-AHD] and, although BDB gives its meaning as *appoint*, [Strong's #3259 BDB #416. Num. 16:11], it is akin to the its noun cognate 'êdâh]] Num. 16:11 Joshua 20:6 Judges 20:1 21:10 Job 15:34 16:7 Psalm 7:7 106:17

<p>‘êdâh (עֲדָה) [pronounced <i>gā-DAWH</i>]</p>	<p><i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i></p>	<p>feminine singular construct</p>	<p>Strong's #5712 BDB #417</p>
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206. **Masculine_noun:** mōw'êd (מוֹעֵד) [pronounced *moh-GADE*], which means *a specific time, a pre-determined time, an appointed time*, as we find in Gen. 1:14 17:21 18:14 21:2. It is apparently used to refer to a particular sign or signal as well. The word *feast* confuses the issue somewhat in the same way that *convocation* confuses the meaning of mîk^erâ'; the same way Christmas confuses the meaning of the first advent. This is one of those words that began by meaning one thing and then ended up meaning some which was related but distorted. During these *appointed or set times* God would expect the Jews to set aside some time for the exegeting of His Word and for sacrifices. The NASB, *Young's Literal Translation of the Holy Bible* and *The Emphasized Bible* accurately render this as either *appointed times* or *appointed seasons*. The NIV renders this word *anniversary* in Deut. 16:6. In this context, the pre-determined time refers both to the time of the day and to the yearly celebration of the Passover. How apropos that this would be a masculine noun (having been on some dates where the woman did not seem to have a grasp of the concept *pre-determined time*. This, with *tent*, is often rendered *the Tent of Meeting*. The problem with that rendering is that the concept of there being a specific time involved is lost. Strong's #4150 BDB #417. Gen. 1:14 17:21 18:14 21:2 Lev. 23:2 Deut. 16:6 31:10 Joshua 8:14 Judges 20:38 1Sam. 2:22 9:24 20:35 2Sam. 20:5 24:15 1Chron. 6:32

<p>mōw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]</p>	<p><i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i></p>	<p>masculine singular noun with the definite article</p>	<p>Strong's #4150 BDB #417</p>
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207. **Masculine_noun:** which means *appointed place [for a soldier in the army]*. Strong's #4151 BDB #418.
208. **Feminine_noun:** which means *appointed [cities for refuge]*. Strong's #4152 BDB #418.
209. **Masculine_proper_noun:** which means *meeting with Yah*; transliterated . Strong's #5129 BDB #418.

210. **Masculine_proper_noun:** Yê'îy'êl (יְיָ֑אֵל) [pronounced yê'îy-ee-ALE], which means *carried away of El [God], El sweeps away*; transliterated *Jeiel*. Strong's #3260೉ BDB #418. 1Chron. 11:44 15:18 16:5

Yê'îy'êl (יְיָ֑אֵל) [pronounced yê'îy- ee-ALE]	<i>carried away of El [God], El sweeps away; transliterated Jeiel</i>	masculine singular proper noun	Strong's #3273 & #3260 BDB #418
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There are two other spellings of this name: Yê'ûw'êl (יְאוּ֑וֹאֵל) [pronounced yê'îy-oo-ALE] (Strong's #3260); Yê'iv'êl (יְיִו֑אֵל) [pronounced yê'îy-gih-VALE].

211. **Verb:** which means *to sweep together, to carry away*. Strong's #3261 BDB #418.
 212. **Masculine_noun:** which means *shovel*. Strong's #3257 BDB #418.
 213. **Masculine_proper_noun:** yê'îy'el (יְיָ֑אֵל) [pronounced yê'-gee-EL], which means possibly *God benefits* or *God collects*. There are differences in spelling (which might even indicate a different proper noun). An ancestor of Saul's. Strong's #3262 & #3273 BDB #418. 1Chron. (8:29)
 214. **Verb:** which means *to give a nod, to give a sign, to command*. Strong's #3267 BDB #418.
 215. **Verb:** which means *to cover*. Strong's #3271 BDB #418.
 216. **Verb1:** yâ'al (יָאֵל) [pronounced yaw-ĠAHL], which means *to profit, to avail, to benefit*. There are actually 3 sets of meanings: (1) *to ascend on high, to rise above*; (2) *to excel, to be useful*; (3) *to be useful, to profit, to aid* (in the Hiphil). Not found in the Qal. Strong's #3276 BDB #418. The Doctrine of Belial (1Sam. 2:12) Job 15:3 21:15

yâ'al (יָאֵל) [pronounced yaw- ĠAHL]	<i>to profit, to avail, to benefit</i>	3 rd person masculine plural, Hiphil imperfect (not found in Qal)	Strong's #3276 BDB #418
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217. **Masculine_proper_noun:** Yôw'ê'lâh (יְאוּ֑וֹאֵלָה) [pronounced yoh-ġay-LAW], which means *may he avail*; transliterated *Joelah*. Strong's #3132 BDB #418. 1Chron. 12:7

Yôw'ê'lâh (יְאוּ֑וֹאֵלָה) [pronounced yoh- ġay-LAW]	<i>may he profit; transliterated Joelah</i>	masculine singular proper noun	Strong's #3132 BDB #418
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This is possibly the feminine active participle of Strong's #3276, which means *to gain, profit, benefit, avail*.

218. **Verb2:** which means *to ascend*. Is this used? Strong's #3276 BDB #418.
 219. **Masculine_noun:** yâ'êl (יָאֵל) [pronounced yaw-ĠAYL], which means *mountain-goat*. 1Sam. 24:1 Job 39:1 Psalm 104:18.* Strong's #3277 BDB #418. 1Sam. 24:1

yâ'êl (יֶעֱל) [pronounced yaw- ĠAYL]	<i>mountain-goat, wild goat</i>	masculine singular noun	Strong's #3277 BDB #418
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220. **Feminine_proper_noun:** Yâ'êl (יֶעֱל) [pronounced yaw-ĠAIL], which means transliterated *Jael*. Strong's #3278 BDB #418. Judges 4:17

Yâ'êl (יֶעֱל) [pronounced yaw- ĠALE]	transliterated <i>Jael</i>	feminine singular, proper noun	Strong's #3278 BDB #418
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221. **Feminine_noun:** which means *female*. Strong's #3280 BDB #418.

222. **Conjunction/preposition:** ya'an (יַאֲן) [pronounced YAH-ġahn], which means, *because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)*. Strong's #3282 BDB #419. **See BDB #774** Prov. 1:24

ya'an (יַאֲן) [pronounced YAH- ġahn]	<i>because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	conjunction; preposition	Strong's #3282 BDB #419 BDB #774
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223. **Masculine_noun:** which means *ostrich*. Strong's #3283 BDB #419.

224. **Feminine_noun:** which means *greed*. Strong's #3284 BDB #419.

225. **Verb:** which means *to be weary, to faint*. Strong's #3286 BDB #419.

226. **Adjective:** yâ'êph (יַעֲפֹ) [pronounced yaw-ĠĀF], which means *faint, weary, tired, worn-out, exhausted*. Surprisingly enough, this word is found only four times in Scripture: Judges 8:15 2Sam. 16:2 Isa. 40:29 50:4*. Strong's #3287 BDB #419. Judges 8:15 2Sam. 16:2

yâ'êph (יַעֲפֹ) [pronounced yaw- ĠĀF]	<i>faint, weary, tired, worn- out, exhausted</i>	masculine singular, adjective used as a substantive; with the definite article	Strong's #3287 BDB #419
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227. **Feminine_noun:** tôw'âphâh (תּוֹאֲפָה) [pronounced *toh-ġaw-FAW*], which means *eminence, lofty horns, summit, eminence (of towering horns, peaks, silver)*. Strong's #8443 BDB #419. Psalm 94:4

tôw'âphâh (תּוֹאֲפָה) [pronounced <i>toh- ġaw-FAW</i>]	<i>eminence, lofty horns, summit, eminence (of towering horns, peaks, silver)</i>	feminine plural construct	Strong's #8443 BDB #419
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228. **Verb:** yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS], which means *to be counseled, to let oneself be counseled; to consult one another, to deliberate; to decree [command, advise] [as the result of taking counsel]*. Qal: *to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing*. In the Niphal, which is generally the passive voice, is used more like a reflexive in Psalm 83:5, and it means *to conspire against, to consult with one another, to deliberate*. The Hithpael (Psalm 83:3) is the reflexive of the Piel, which is the intensive stem. In other words, they work together intensively in counsel against the Israelites. Strong's #3289 BDB #419. 2Sam. 15:12 16:22 17:7 1Chron. 13:1 1Kings 1:12 Job 3:14 Psalm 32:8 62:4 83:3, 5

yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS]	<i>to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing</i>	3 rd person masculine singular, Qal imperfect	Strong's #3289 BDB #419
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When God is the subject, this means *to determine, to decree, to purpose*; whether the result of any counseling seems unlikely.

yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS]	<i>counselor, consultant; counseling; making a determination [based upon counseling]</i>	masculine singular, Qal active participle	Strong's #3289 BDB #419
yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS]	<i>to be counseled, to let oneself be counseled; to consult one another, to deliberate; to decree [command, advise] [as the result of taking counsel]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3289 BDB #419
yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS]	<i>counsel, advice; advising, receiving counsel</i>	3 rd person masculine singular, Niphal participle	Strong's #3289 BDB #419
yâ'ats (יַאֲצַח) [pronounced yaw-ĠAHTS]	<i>to be counseled, to consult one another</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3289 BDB #419

229. **Feminine_noun1:** 'êtsâh (אֶצְחָה) [pronounced ġay-TZAW], which means *wood* (used of materials for a building. Found in Prov. 27:9 Jer. 6:6.* Strong's #6098 BDB #not found? It is in Gesenius.

230. **Feminine_noun2:** 'êtsâh (עֵצָה) [pronounced *gay-TZAW*], which means *counsel, advice, wisdom, purpose*. Strong's #6098 BDB #420. Judges 20:7 2Sam. 15:31 16:20 17:7 1Kings 1:12 Job 5:13 10:3 18:7 21:16 Psalm 33:10 73:23 106:13, 43 Prov. 1:25

'êtsâh (עֵצָה) [pronounced <i>gay-TZAW</i>]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6098 BDB #420
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231. **Feminine_noun:** môw'êtsâh (מוֹעֵצָה) [pronounced *moh-gay-TSAW*], which means *counsel, plan, principle, device*. Used in both a good and bad sense. Strong's #4156 BDB #420. Prov. 1:31

môw'êtsâh (מוֹעֵצָה) [pronounced <i>moh-gay-TSAW</i>]	<i>counsel, plan, principle, device (used in both a positive and negative sense)</i>	feminine plural noun	Strong's #4156 BDB #420
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232. **Verb1:** which means *to be rugged, to be difficult, to be rough*. Used of a mountain. Strong's #3292 BDB #420.

233. **Masculine_noun1:** ya'ar (רֶעִי) [pronounced *YAH-gahr*], which means *wood, forest, thicket*. The *im* ending in the Hebrew simply makes this word plural. Strong's #3293 and #3264 (plural form) BDB #420. The City of Kiriath-jearim 1Sam. 13:26 22:5 2Sam. 18:6, 8 Psalm 96:12

ya'ar (רֶעִי) [pronounced <i>YAH-gahr</i>]	<i>wood, forest, thicket; a beehive; an excess of honey; a thicket of trees</i>	masculine singular noun with the definite article	Strong's #3293 and #3264 (plural form) BDB #420
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A 2nd meaning of this word is *honeycomb* and the JPS reasonably suggests *beehive* (BDB names 1Sam. 14:25–26 SOS 5:1 as the only places where this rendering would be reasonable). This helps to explain the varying translations at this point.

This could possibly be a proper noun rendered *Jaar*.

234. **Verb2:** which means *meaning dubious; related to roughness of honeycomb?* Strong's #none BDB #421.

235. **Masculine_noun2:** which means *honeycomb*. Strong's #3293 BDB #421.

236. **Feminine_noun:** ya'ârâh (יָאֵרָה) [pronounced *yah-guh-RAW*], which means *honeycomb*. 1Sam. 14:27 Psalm 29:9.* Strong's #3295 BDB #421. 1Sam. **14:27** Psalm **29:9***

ya'ârâh (יָאֵרָה) [pronounced <i>yah-guh-RAW</i>]	<i>honeycomb; forest</i>	feminine singular construct	Strong's #3295 BDB #421
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It appears as though this word is confounded with ya'ar (יַעַר) [pronounced YAH-gahr], which means *wood, forest, thicket*; and possibly *honeycomb, beehive*. Strong's #3293 and #3264 (plural form) BDB #420.

237. **Masculine_proper_noun:** ya'rah (יַעֲרָה) [pronounced yaġ-RAW], which is transliterated *Jarah*. It is probably corrupt, given the Greek transliteration (*Iada*). Strong's #3294 BDB #421. 1Chron. 8:36

238. **Masculine_proper_noun:** Ya'ârêy-ôrêgîym (יַעֲרֵי-וֹרְגִיִּים) [pronounced yah-ar-AY-oh-reg-EEM], which means *woods of weavers, forest of weavers*; transliterated *Jaare-oregim, Jaareoregim*. Strong's #3296 BDB #421. 2Sam. 21:19

Ya'ârêy-ôrêgîym (יַעֲרֵי-וֹרְגִיִּים) [pronounced yah-ar-AY-oh-rehg-EEM]	<i>woods of weavers, forest of weavers; transliterated Jaare-oregim, Jaareoregim</i>	masculine singular proper noun:	Strong's #3296 BDB #421
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His name is made up of from the plural of Strong's #3293 and the masculine plural active participle of Strong's #707.

239. **Proper_noun:** Strong's #3297 BDB #421

240. **Verb:** which means *to be fair, to be beautiful*. Strong's #3302 BDB #421.

241. **Adjective:** yâpheh (יָפֵה) [pronounced yaw-FEH], which means *fair, beautiful, attractive, handsome*. Strong's #3303 BDB #421. Gen. 12:11 29:17 Deut. 21:11 1Sam. 16:12 17:42 25:3 2Sam. 14:25, 27 1Kings 1:3

yâpheh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective; masculine singular construct	Strong's #3303 BDB #421
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242. **Adjective:** which means *pretty*. Strong's #3304 BDB #421.

243. **Masculine_noun:** which means *beauty*. Strong's #3308 BDB #421.

244. **Proper_noun/location:** which means ; transliterated . Strong's #3305 BDB #421.

245. **Proper_noun:** Yâphîya' (יָפְיָא) [pronounced yaw-FEE-ahg], which means *shining, bright*; transliterated *Japhia*. Probably misplaced. Strong's #3309 BDB #422. 2Sam. 5:15

Yâphîya' (יָפְיָא) [pronounced yaw-FEE-ahg]	<i>shining, bright; enlightening; appearing transliterated Japhia</i>	masculine singular, proper noun	Strong's #3309 BDB #422
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246. **Verb:** yâpha' (יָפָה) [pronounced yaw-FAHĜ], which means *to shine out, to shine forth, to be caused to shine, to send out beams*. It is only found in the Hiphil. Strong's #3313 BDB #422. Job 3:4 10:3, 22

yâpha' (יָפָה) [pronounced yaw- FAHĜ]	to shine out, to shine forth, to cause to shine, to send out beams	3 rd person masculine singular, Hiphil imperfect	Strong's #3313 BDB #422
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247. **Verb:** yâtsâ' (יָצָא) [pronounced yaw-TZAWH], which means *to go out, to come out, to come forth*. However, in this context it occasionally means *to revert*. It is found well over a thousand times in the Bible. In the Hiphil, it means *to cause to go out, to lead out, to bring out*. As a participial construct, it means *a going out of*. Strong's #3318 BDB #422. Gen. 1:12 2:10 4:16 8:7, 16 9:10 10:11 11:31 12:4 14:8, 18 15:4, 5 17:6 19:5, 6, 12, 23 24:5, 42, 53 25:25 27:3, 30 28:10 30:16 31:33 34:1, 24 35:11 Lev. 25:intro Deut. 1:27, 44 2:23, 32 6:23 20:1 21:2, 19 22:14, 23 29:7 33:2 Joshua 2:5 6:1, 22 8:17 9:12 16:1, 7 19:1, 12, 14 Judges 1:24 2:12, 15 3:19, 22 4:14 6:8 8:30 11:3, 34 15:19 19:27 20:14 21:23 1Sam. 2:3 8:20 9:11, 26 (10:20) 11:3, 7, 10 12:8 13:10 14:11 17:4, 20 18:5, 6 19:3 20:11 21:5 22:3 23:13 24:8 25:37 26:20 28:1 29:6 30:21 2Sam. 2:12, (24) 5:2 7:12 12:30 13:9 15:16 16:5, 7 18:2 19:7, 19 20:7 21:17 22:20 24:4, 20 1Kings 2:30, 36 1Chron. 7:11 12:17, 33 Job 1:12 3:11 8:10, 16 10:18 14:2 15:13 20:25 Psalm 41:6 44:9 68:6, 7 73:7 136:11 142:7

yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	the one going [coming] out, the one going [coming] forth; the one rising	feminine singular, Qal active participle with the definite article	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	those going [coming] out, those going [coming] forth; the ones rising	masculine plural, Qal active participle	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw- TZAWH]	go [come] out, go [come] forth; rise [up]	2 nd person masculine singular, Qal imperative	Strong's #3318 BDB #422

yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to be brought forth, to be taken out</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3318 BDB #422

248. **Adjective:** which means *coming forth*. Strong's #3329 BDB #425.
249. **Masculine_noun:** tse'âtsâ' (צֵאִת) [pronounced *tseh-ets-AW*], which means *issue, offspring*. This word is found only in Job and Isaiah and only in the plural. It means *offspring, produce* and comes from a more common verb *to go, to come out* (Strong's #3318 BDB #422). The idea is this is what comes out of the loins of the mother and father, so to speak. Strong's #6631 BDB #425. Job 5:25 21:8
250. **Masculine_noun:** mōwtsâ' (מוֹצֵא) [pronounced *mow-TSAW*], which means *a going out, a sun rise, the place from which one goes out, that which goes out, that which is produced, origin, stock*. It is the *act of going forth, egressing, departure, embarkment, migration*. Strong's #4161 BDB #425. The Doctrine of Fasting (Isa. 58:11) Num. 33:2 2Sam. 3:25 Psalm 89:34

mōwtsâ' (מוֹצֵא) [pronounced mow-TSAW]	<i>a going out, a sun rise, the place from which one goes out, that which goes out, that which is produced, origin, stock</i>	masculine singular construct	Strong's #4161 BDB #425
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251. **Feminine_plural_noun:** which means *his origin, places of going out to, a privy*. Strong's #4163 BDB #426.
252. **Feminine_plural_noun:** tōwtsâ'ōwth (תֹּוֹצֵאֹת) [pronounced *toh-tzaw-OHTH*], which means *a limit, an end; exit; the place from which one goes out [i.e., a gate]; a place of exit, a termination*. A word found only in the plural collective (and also is spelled slightly differently in the New Englishman's Hebrew Concordance and in Gesenius), and it means *a going out* or refers to *the place where one goes out*. It can refer to the *exit* or the *termination* of a thing. The REB renders this *as far as it stretched*. Strong's #8444 BDB #426. The Doctrine of Tōwtsâ'ōwth Joshua 17:9 1Chron. 5:16 Psalm 68:20

tōwtsâ'ōwth (תֹּוֹצֵאֹת) [pronounced <i>toh-tzaw-OHTH</i>]	<i>a limit, an end; exit; the place from which one goes out [i.e., a gate]; a place of exit, a termination</i>	feminine plural noun	Strong's #8444 BDB #426
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With regards to a boundary, this is an extremity point, the point at which a border changes compass direction.

253. **Verb:** yâtsab (יָצַב) [pronounced yaw-TSAHB^v] means *to set oneself [in a place], to station oneself, to take a stand*. This verb is not found in the Qal; in the Hithpael, it means *to set oneself [in a place], to take a stand*. When followed by the lâmed preposition, it means *to stand up for, to stand by [someone]*. Strong's #3320 BDB #426. Deut. 31:14 Joshua 1:5 24:1 Judges 20:2 1Sam. 3:9 5:2 10:19, 23 12:7, 16 17:16 2Sam. 18:13, 30 21:5 23:11 1Chron. 11:14 Job 1:6 2:1 Psalm 2:2

yâtsab (יָצַב) [pronounced yaw-TSAHB ^v]	<i>to set oneself [in a place], to station oneself, to take a stand</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3320 BDB #426
yâtsab (יָצַב) [pronounced yaw-TSAHB ^v]	<i>to set oneself [in a place], to take a stand</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3320 BDB #426

The Hithpael imperative is translated variously as *station yourselves, stand still, take your stand, stand up, stand here*.

When the Hithpael is followed by *to faces of*, it means *to stand, to stand firm [before anyone]*.

When the Hithpael is followed by the lâmed preposition, it means *to stand up for, to stand by [someone]*.

254. **Verb:** yâtsag (יָצַג) [pronounced yaw-TSAHG], which means *to make to stand, to set, to station, to place, to leave, to establish, to let stay*. It appears to be only found in the Hiphil. Strong's #3322 BDB #426. Gen. 30:38 33:15 Judges 7:5 1Sam. 5:2 2Sam. 6:17 1Chron. 16:1 Job 17:6

yâtsag (יָצַג) [pronounced yaw-TSAHG]	<i>to make to stand, to set, to station, to place, to leave, to establish, to let stay</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3322 BDB #426
yâtsag (יָצַג) [pronounced yaw-TSAHG]	<i>to be stopped; to be detained, to be left behind, to remain</i>	3 rd person masculine plural, Hophal imperfect	Strong's #3322 BDB #426

255. **Verb:** yâtsa' (יָצַע) [pronounced yaw-TZAHG], which means *to lay, to spread*. In Hiphil and Hophal only. Strong's #3331 BDB #426. The Doctrine of Fasting (Isa. 58:5)

256. **Masculine plural noun:** yâtsûwa' (יָצוּעַ) [pronounced yaw-TSOO-ahg], which means *couch, bed*. This is found in the plural, as the bed is made of up several components. Strong's #3326 BDB #426. 1Chron. 5:1b Job 17:13 Psalm 63:6

yâtsûwâ' (צוּעַ) [pronounced yaw-TSOO-ahg]	<i>couch, bed</i>	masculine plural noun (plural, because a bed is made up of several components)	Strong's #3326 BDB #426
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257. **Masculine_noun:** which means *flat surface*. Strong's #3326 BDB #427.
258. **Masculine_noun:** which means *couch, bed*. Strong's #4702 BDB #427.
259. **Verb:** yâtsaq (צָק) [pronounced yaw-TSAHK], which means *to pour (out), to cast, to flow (out), to empty*. It is used for the simple pouring out of oil when anointing with oil (Gen. 28:18 35:14) to the casting of metal (Ex. 25:12 26:17). In this verse, yâtsaq is in the Hophal participle. The Hophal is the passive of the Hiphil (causative stem) and it is the rarest of the seven stems. Some of the renderings: *firm* (Young), *secure (firmly established)* (Owens), *established* (Rotherham). I will try to stay as close to the original meaning as possible, so I have rendered it *cast*. Strong's #3332 BDB #427. Gen. 28:18 Joshua 7:23 1Sam. 10:1 2Sam. 13:9 15:24 Job 11:15 Psalm 41:9

yâtsaq (צָק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
yâtsaq (צָק) [pronounced yaw-TSAHK]	<i>being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard</i>	Qal passive participle	Strong's #3332 BDB #427
yâtsaq (צָק) [pronounced yaw-TSAHK]	<i>to pour (out); to place, to set</i>	3 rd person masculine singular, Piel imperfect	Strong's #3332 BDB #427

The ideas of *pouring, casting and placing* being connected.

yâtsaq (צָק) [pronounced yaw-TSAHK]	<i>to lay out, to set down; to place, to set</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3332 BDB #427
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The Hiphil meanings of yâtsaq are very different from the other stems (Gesenius was helpful, but BDB was not). Joshua 7:23 2Sam. 15:24

yâtsaq (צָק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3332 BDB #427
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yâtsaq (יָצַק) [pronounced yaw-TSAHK]	cast; other renderings: <i>firm</i> (Young), <i>secure</i> (<i>firmly established</i>) (Owens), <i>established</i> (Rotherham)	Hophal participle	Strong's #3332 BDB #427
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260. **Feminine_noun:** which means *a casting [of metal]*. Strong's #3333 BDB #427.
261. **Masculine_noun:** which means *a casting [of metal] or dust compacted into a clod*. Strong's #4165 BDB #427.
262. **Feminine_noun:** which means *a pipe [through which oil is poured] or a casting*. Strong's #4166 BDB #427.
263. **Verb:** yâtsar (יָצַר) [pronounced yaw-TSAHR], which means *to form, to mold, to sculpt, to fashion; to destine, to foreordain; to form in the mind, to devise, to plan*. It is used of a potter working with clay. Strong's #3335 BDB #427. Gen. 2:7 Psalm 2:9 33:15 95:5 104:26

yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan</i>	3 rd person masculine singular, Qal imperfect	Strong's #3335 BDB #427
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>molded, sculpted; fashioned; predestine, foreordain; devising [a plan]; planning</i>	Qal active participle	Strong's #3335 BDB #427
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>a potter, an artist; a creator</i>	masculine singular Qal active participle	Strong's #3335 BDB #427

The Qal imperfect means *to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan*.

yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to be formed, to be molded; to be created; to be destined, to be predestined, to be foreordained</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3335 BDB #427
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to be predestined, to be destined, to be foreordained to be formed, to be molded; to be created;</i>	3 rd person masculine singular, Pual imperfect	Strong's #3335 BDB #427

yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>to be formed, to be molded; to be created; to be destined, to be predestined, to be foreordained</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3335 BDB #427
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264. **Masculine_noun:** yêtsar (יָצַר) [pronounced YAY-tser], which is generally translated *imagination* in the KJV. It refers substantively to pottery shaped and formed by a potter. Physically it means *body, form*; ethereally, it means *purpose*. Strong's #3336 BDB #428. Gen. 8:21 Deut. 31:21 Job (17:7) Psalm 103:14

yêtsar (יָצַר) [pronounced YAY-tser]	<i>body, form; ethereally, it means purpose</i>	masculine singular noun	Strong's #3336 BDB #428
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BDB gives this list of definitions: 1) *form, framing, purpose, framework*; 1a) *form*; 1a1) *pottery*; 1a2) *graven image*; 1a3) *man (as formed from the dust)*; 1b) *purpose, imagination, device (intellectual framework)*.

265. **Masculine_proper_noun:** Strong's #3337 BDB #428.
266. **Masculine_proper_noun:** which means ; transliterated . Strong's #3339–3340 BDB #428.
267. **Masculine_plural_noun:** yêtsûrîym (יְצֻרִים) [pronounced yêtzoo-REEM], which means *forms, members*. Found only in Job 17:7.* Strong's #3338 BDB #428. Job 17:7
268. **Verb:** yâtsath (יָצַת) [pronounced yaw-TSAHTH], which means *to set on fire, to burn, to kindle*. Strong's #3341 BDB #428. Joshua 8:8, 19 2Sam. 14:30

yâtsath (יָצַת) [pronounced yaw-TSAHTH]	<i>to set on fire, to burn, to kindle</i>	3 rd person masculine singular, Qal imperfect	Strong's #3341 BDB #428
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yâtsath (יָצַת) [pronounced yaw-TSAHTH]	<i>to be set on fire, to be burned, to be kindled; to be destroyed by fire; to kindle [anger] [against someone] [with the bêyth preposition]; to be left desolate</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3341 BDB #428
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yâtsath (יָצַת) [pronounced yaw-TSAHTH]	<i>to set on fire, to cause to burn, to kindle a fire in anything</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3341 BDB #428
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269. **Masculine_noun:** yeqeb (יֶקֶב) [pronounced YEH-keh**b**], which means *wine vat, wine press*. Strong's #3342 BDB #428. Prov. 3:10

yeqeb (יֶקֶב) [pronounced YEH-keh b]	wine vat, wine press	masculine singular noun	Strong's #3342 BDB #428
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270. **Verb:** yâqad (יָקַד) [pronounced yaw-KAHD], which also means *to burn, to kindle*. Strong's #3344 BDB #428. (Joshua 8:8)
271. **Masculine_noun:** which means *a burning, a kindling*. Strong's #3350 BDB #428.
272. **Masculine_noun:** which means *a burning mass*. Strong's #4168 BDB #428.
273. **Feminine_noun:** which means *hearth, a place of burning*. Strong's #4169 BDB #429.
274. **Proper_noun/location:** which means ; transliterated . Strong's #3347 BDB #429.
275. **Masculine_proper_noun:** which means ; transliterated . Strong's #3348 BDB #429.
276. **Masculine_proper_noun:** which means ; transliterated . Strong's #3354 BDB #429.
277. **Feminine_noun:** which means *obedience*. Strong's #3349 BDB #429.
278. **Masculine_proper_noun:** Yâq^eṭân (יָקֻטָן) [pronounced yohk-TAWN], which means *small, smallness; small dispute, contention; transliterated Joktan*. Strong's #3355 BDB #429. Gen. 10:25

Yâq ^e ṭân (יָקֻטָן) [pronounced yohk-TAWN]	<i>small, smallness; small dispute, contention; transliterated Joktan</i>	masculine singular proper noun:	Strong's #3355 BDB #429
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279. **Proper_noun/location:** which means ; transliterated . Strong's #3362 BDB #429.
280. **Verb:** yâqa^c (יָקַע) [pronounced yaw-KAHÇ], which means, *to execute slowly [by exposure or impaling]; to hang. to be dislocated or removed from* as in Jacob's leg was dislocated when he wrestled Y^ehowah (Gen. 32:25; see also Jer. 6:8 Ezek. 23:17–18). In the Hiphil, this refers to some sort of capital punishment—it is just not certain what (2Sam. 21:6, 9, 13 25:4).^{*} Rotherham footnotes this as *to fasten, to a stake, to impale, to nail to—i.e., to crucify*, as the Vul. rightly translates¹³⁸ and cites both Fuerst and Davies Hebrew lexicons. Considering that this does not seem to be the meaning as it is found elsewhere, I would hesitate to be that specific. Strong's #3363 BDB #429. Gen. 32:24 Num. 25:4 2Sam. 21:6, 13

yâqa ^c (יָקַע) [pronounced yaw-KAHÇ]	<i>to be dislocated, to be torn away; metaphorically, to be alienated</i>	3 rd person masculine singular, Qal imperfect	Strong's #3363 BDB #429
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¹³⁸ *The Emphasized Bible*, p. 185.

yâqa' (עָקַי) [pronounced yaw- KAHQ]	<i>to execute slowly [by exposure or impaling]; to hang, to hang upon a stake</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3363 BDB #429
yâqa' (עָקַי) [pronounced yaw- KAHQ]	<i>to be executed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3363 BDB #429
yâqa' (עָקַי) [pronounced yaw- KAHQ]	<i>those executed, those who were hanged</i>	masculine plural, Hophal participle with the definite article	Strong's #3363 BDB #429

281. **Verb:** yâqats (עָקַץ) [pronounced yaw-KAHTS], which means *to become awake, to awaken; to become active*. Strong's #3364 BDB #429. Gen. 9:24 28:16

yâqats (עָקַץ) [pronounced yaw- BAHTS]	<i>to become awake, to awaken; to become active</i>	3 rd person masculine singular, Qal imperfect	Strong's #3364 BDB #429
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282. **Verb:** yâqar (קָרַר) [pronounced yaw-KAHR], which means *to be heavy; to be hard [to be understood; to be precious, to be prized, to be highly esteemed, to be appraised; to be honored*. For such a few entries in the New Testament, this could use some thinning down of the definitions. Strong's #3365 BDB #429. 1Sam. 18:30 26:21

yâqar (קָרַר) [pronounced yaw- KAHR]	<i>to be heavy; to be hard [to be understood; to be precious, to be prized, to be highly esteemed, to be praised; to be honored</i>	3 rd person masculine singular, Qal imperfect	Strong's #3365 BDB #429
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283. **Adjective:** yâqâr (קָרַר) [pronounced yaw-KAWR], which means *precious; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek*. This is the first occurrence of this word in Scripture, apart from Job 28:16 31:26. Strong's #3368 BDB #429. 1Sam. 3:1 2Sam. 12:30 Prov. 1:13 3:15

yâqâr (קָרַר) [pronounced yaw- KAWR]	<i>precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek</i>	masculine singular adjective	Strong's #3368 BDB #429
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284. **Masculine_noun:** which means *preciousness, price, honor*. Strong's #3366 BDB #430.

285. **Adjective:** which means *very precious, dear*. Intransitive. Strong's #3357 BDB #430.
286. **Verb:** which means *to lay a bait, to lay a lure*. Strong's #3369 BDB #430.
287. **Masculine_noun:** which means *bait-layer, fowler*. Strong's #3352 BDB #430.
288. **Masculine_noun:** which means *bait-layer, fowler*. Strong's #3353 BDB #430.
289. **Masculine_noun:** mōwqêsh (מִשְׁקֶה) [pronounced *moh-KAYSH*], which means properly *the bait or lure* for a trap; figuratively *trap, snare*. Strong's #4170 BDB #430. Joshua 23:13 Judges 2:3 1Sam. 18:21 2Sam. 22:6 Psalm 64:5 106:36

mōwqêsh (מִשְׁקֶה) [pronounced <i>moh-KAYSH</i>]	properly <i>the bait or lure</i> for a trap; figuratively <i>trap, snare</i>	masculine singular noun	Strong's #4170 BDB #430
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290. **Masculine_proper_noun:** Yâq^eshân (יֶשְׁקַן) [pronounced *yawk-SHAWN*], which means *insidious; snarer*; and is transliterated *Jokshan*. Strong's #3370 BDB #430. Gen. 25:2

Yâq ^e shân (יֶשְׁקַן) [pronounced <i>yawk-SHAWN</i>]	<i>insidious; snarer</i> ; and is transliterated <i>Jokshan</i>	masculine singular proper noun	Strong's #3370 BDB #430
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291. **Proper_noun/location:** which means ; transliterated . Strong's #3371 BDB #430.

292. **Verb:** yârê' (אָרַי) [pronounced *yaw-RAY*] which means *to fear, to fear-respect, to reverence, to have a reverential respect*. Its use in Lev. 26:2 indicates that *reverence* is definitely a part of its meaning. The use of this word to describe someone in the Old Testament is similar to our calling someone a Christian today. Its only use, however, is not strictly in the sense of *reverential fear*. In Job 5:21–22, it is found in the Qal imperfect with the particle of negation, and it simply means *to fear, to be afraid*. Rotherham says it means *to shrink back in fear*. The idea is that reverence and fear might cause a person to assume the same position of shrinking back. As a participle, this acts like a noun or a verb. Strong's #3372 BDB #431.
- More work needs to be done.** Gen. 3:10 15:1 18:15 19:30 20:8 21:17 26:7, 24 28:17 31:31 32:7, 11 35:17 Lev. 19:14 Deut. 1:19, 21, 29 2:4 8:15 20:1, 8 21:21 Joshua 4:14 **10:8** 22:24 Judges 4:18 6:27 7:10 1Sam. 3:15 4:7 7:7 12:18 14:26 15:24 17:11 18:12 21:12 22:23 23:3 28:5, 13 31:4 2Sam. 1:14 7:23 13:28 14:15 1Kings 1:50 Job 1:9 5:22 6:21 Psalm 15:4 23:4 33:8, 18 34:7, 9 46:2 47:2 52:6 55:19 56:3 40:4 64:4, 9 99:3 103:11 118:4 147:11 Prov. 3:7, 25

yârê' (אָרַי) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid;</i> <i>to fear-respect, to</i> <i>reverence, to have a</i> <i>reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
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yârê' (אָרֵי) [pronounced yaw- RAY]	<i>fear, be afraid; have fear-respect, revere, have a reverential respect</i>	2 nd person masculine singular, Qal imperative	Strong's #3372 BDB #431
yârê' (אָרֵי) [pronounced yaw- RAY]	<i>who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]</i>	masculine singular, Qal active participle	Strong's #3372 BDB #431
yârê' (אָרֵי) [pronounced yaw- RAY]	<i>fearing, being afraid; having fear-respect, showing reverence, having a reverential respect</i>	Qal active participle	Strong's #3372 BDB #431
yârê' (אָרֵי) [pronounced yaw- RAY]	<i>those fearing, those who are afraid; ones who exhibit fear- respect, those who reverence [have a reverential respect]</i>	masculine plural, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #3372 BDB #431
yârê' (אָרֵי) [pronounced yaw- RAY]	<i>to be fearful, be dreadful, be feared; to cause astonishment and awe, be held in awe; to inspire reverence or godly fear or awe, to be respected, to be reverence</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3372 BDB #431
yârê' (אָרֵי) [pronounced yaw- RAY]	<i>to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable</i>	Niphal participle	Strong's #3372 BDB #431

yârê' (אָרִי) [pronounced yaw- RAY]	<i>that which is fearful, a terrible [thing, person], dreadful [thing]; awesome; venerable, August [thing]; stupendous, admirable [thing]</i>	masculine singular, Niphal participle	Strong's #3372 BDB #431
yârê' (אָרִי) [pronounced yaw- RAY]	<i>fearful, terrible, dreadful [things]; awesome; venerable, August [things]; stupendous, admirable [things]</i>	feminine plural Niphal participle	Strong's #3372 BDB #431
yârê' (אָרִי) [pronounced yaw- RAY]	<i>to make afraid, to put into fear, to terrify</i>	3 rd person masculine singular, Piel imperfect	Strong's #3372 BDB #431

293. **Adjective:** yârî' (אָרִי) [pronounced yaw-RIH], which means *fearing, reverencing; feared, fearful, dreaded, dreadful*. Strong's treats this and yârê' as two separate words; Gesenius as a verbal adjective; and BDB does not distinguish between this and Strong's #3372. The references in the Englishman's Concordance are often very verbal. [none of the preceding sentences are found in my exegesis]. The definite article and the Niphal participle of yârê' (אָרִי) [pronounced yaw-RAY] which is the verb for *fear*; in the participle, with the definite article, this acts like an adjective and should be translated *dreadful, fearful*. Strong's #3373(#3372) BDB #431. Gen. 22:12 Deut. 20:8 Job 1:1b Psalm 60:4

yârê' (אָרִי) [pronounced yaw- RAY]	<i>who fears, who is afraid; one exhibiting fear- respect, one having reverence [a reverential respect]</i>	masculine singular, Qal active participle; also taken as an adjective; with the definite article	Strong's #3372 (#3373) BDB #431
yârî' (אָרִי) [pronounced yaw- RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #3373 (#3372) BDB #431

Strong's treats this and yârê' (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârê' (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.

294. **Feminine_noun:** yir^eâh (יִרְאָה) [pronounced yir^e-GAW], which means *fear, dread, terror, reverence, piety*. Strong's #3374 BDB #432. Gen. 20:11 Deut. 2:25 2Sam. 23:3 Psalm 2:11 19:9 **34:11** 55:5 Prov. 1:7 2:5

yir ^e âh (יִרְאָה) [pronounced yir ^e - AW]	<i>fear, dread, terror, reverence, respect, piety;</i> it can also be used for the object of fear	feminine singular noun	Strong's #3374 BDB #432
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This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir^eâh means *reverential trust*; don't kid yourselves—it also means *fear*. If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.

295. **Masculine_noun:** mōwrâ' (מֹרְאָה) [pronounced moh-RAW] and it means *fear, terror, dread*. This is the kind of fear which is **not** fear/respect. Although the acts of God might inspire this sort of fear, it is not a saving fear or a respectful fear (as the feminine form is). We find this in Gen. 9:2 Deut. 4:34 11:25 26:8 34:12 Psalm 9:20 76:11 Isa. 8:12–13 Mal. 1:6 2:5.* Strong's #4172 BDB #432. Gen. 9:2 Deut. 34:12

mōwrâ' (מֹרְאָה) [pronounced moh- RAW]	<i>fear, terror, dread</i>	masculine singular noun	Strong's #4172 BDB #432
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296. **Masculine_noun:** which means *an appointment of terror or set them a master or teacher*. Strong's #4172 BDB #432. I don't get how this is different from above.

297. **Verb:** yârâ' (אַרַּא) [pronounced yaw-RAW], which means *to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain*. Hiphil meanings taken from BDB only. Strong's #3384 BDB #432. Gen. 31:51 2Sam. 11:20 Psalm (32:8) 64:4, 7

yârâ' (אַרַּא) [pronounced yaw- RAW]	<i>to throw, to cast; to lay, to set; to shoot arrows</i>	3 rd person masculine plural, Qal imperfect	Strong's #3384 BDB #432
yârâ' (אַרַּא) [pronounced yaw- RAW]	<i>to be shot</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3384 BDB #432

yârâ' (אַרְי) [pronounced yaw- RAW]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3384 BDB #432
yârâ' (אַרְי) [pronounced yaw- RAW]	<i>archers, shooters, those shooting arrows, one casting down arrows; teachers, instructors?</i>	masculine plural, Hiphil participle with the definite article	Strong's #3384 BDB #432

Also spelled yârâh (הָרִי) [pronounced yaw-RAW].

298. **Verb:** yârad (דָּרַי) [pronounced yaw-RAHD], which means *to descend, to go down*. In the Hiphil, it means *cause to go down, cause to come down, to bring down*. It is often used of going from a higher elevation to a lower elevation, and that may be all that is in view here. It can also mean *to come to, to arrive at*. Strong's #3381 BDB #432. Gen. 11:5 12:10 15:11 18:21 24:16, 18 26:2 28:12 Deut. 1:25 20:20 21:4 Joshua 3:13, 16 16:7 24:5 Doctrine of Gilgal Judges 1:9 4:15 5:13 7:4 19:11 Ruth 3:3 1Sam. 2:6 6:15, 21 9:25, 27 13:12 15:6 17:8 20:19 21:13 22:1 23:4, 6 25:1, 20 26:2 29:4 30:15, 24 2Sam. 5:17, 17:18 19:16 21:15 22:10 23:13 1Kings 1:25, 33, 53 2:6, 8, 9 1Chron. 11:15 Job 7:9 17:16 Psalm 7:16 55:15, 23 56:7 59:11 133:2 Prov. 1:12

yârad (דָּרַי) [pronounced yaw- RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
yârad (דָּרַי) [pronounced yaw- RAHD]	<i>descend, come down, go down</i>	2 nd person masculine singular, Qal imperative	Strong's #3381 BDB #432
yârad (דָּרַי) [pronounced yaw- RAHD]	<i>those descending, ones going down, those coming down, descending ones</i>	masculine plural, Qal participle	Strong's #3381 BDB #432
yârad (דָּרַי) [pronounced yaw- RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3381 BDB #432

299. **Masculine proper noun:** Yered (דָּרַי) [pronounced YEH-rehd], which means *descent; transliterated Jared*. Strong's #3382 BDB #434. Gen. 5:15

Yered (דָּרַי) [pronounced YEH- rehd]	<i>descent; transliterated Jared</i>	masculine singular proper noun:	Strong's #3382 BDB #434
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300. **Masculine_noun:** môrâd (מֹרָד) [pronounced *moh-RAWD*], which means *descent, slope*. It appears to mean *descent* (some treat it as a proper noun). I guess that it is listed with the “y’s” because of yârad (Strong’s #3381 BDB #432). Strong’s #4174 BDB #434. Joshua 7:5
301. **Masculine_proper_noun:** Yârêdên (יָרְדֵּן) [pronounced *yawrê-DAYN*], which is transliterated *Jordan*. Strong’s #3383 BDB #434. Gen. 13:10 32:10 Deut. 1:1 2:29 Judges 3:28 1Sam. 13:7 31:7 2Sam. 2:29 10:17 17:22 19:15 20:2 24:5 1Kings 2:8 1Chron. 12:15

Yârêdên (יָרְדֵּן) [pronounced <i>yawrê-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong’s #3383 BDB #434
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302. **Verb:** yârâh (יָרָה) [pronounced *yaw-RAWH*], which means *to throw, to throw out, to throw down, to shoot*. I would think that *to throw down* (Gen. 31:51 Joshua 18:6) or *to throw out* (Ex. 15:4) would better suit this verb. This was a word which was in existence before the concept of the bow and arrow, and was applied to the use of an arrow, as in *to throw out*, however, better translated, when dealing with an arrow: *to shoot* (Ex. 19:13 1Sam. 20:36–37). In the Hiphil, this is almost a different word. It is generally translated *teach, instruct, enumerate* (Ex. 24:12 Deut. 33:10 Judges 13:8); although, a superficial glance seems to indicate that *inform* might be a better translation. However, in the Hiphil, we are dealing with the word *teach*, perhaps in the connection of throwing something in front of someone else(?). Both Rotherham and Young render this *show [me]* in Job 6:24, but that rendering does not seem to square with Deut. 10:10–11. In the Hiphil, it means *to cast, to sprinkle, to water, to send out the hand, to teach, to instruct* (I need to check Deut. 17:10–11). I believe that the implication of this verb in Job 8:10 is that Bildad will quote something which he learned in Philosophy 101. Strong’s #3384 BDB #434. The Doctrine of Tongues (Isa. 28:9); Num. 21:30 Deut. 17:10 Judges 13:8 1Sam. (10:20) 20:20, 36 31:3 Job 6:24 8:10 12:7 Psalm 32:8

yârâh (יָרָה) [pronounced <i>yaw-RAWH</i>]	<i>to throw, to throw out, to throw down, to shoot</i>	3 rd person masculine singular, Qal imperfect	Strong's #3384 BDB #434
yârâh (יָרָה) [pronounced <i>yaw-RAWH</i>]	<i>to cast, to shoot; to sprinkle, to water, to send out the hand, to teach, to instruct</i>	1 st person singular, Hiphil perfect	Strong's #3384 BDB #434
yârâh (יָרָה) [pronounced <i>yaw-RAWH</i>]	<i>the shooters, the archers; the teachers, the instructors</i>	masculine plural, Hiphil participle; with the definite article	Strong's #3384 BDB #434

yârah (יָרָה) [pronounced yaw- RAWH]	shooting, teaching, instructing	Hiphil participle	Strong's #3384 BDB #434
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303. **Masculine_proper_noun:** which means ; transliterated . Strong's #3139 BDB #435.
304. **Masculine_noun:** which means *early rain*. Strong's #3138 BDB #435.
305. **Masculine_noun1:** which means *(early) rain*. Strong's #4175 BDB #435.
306. **Masculine_noun2:** Mōwreh (מֹוֹרֵה) [pronounced *moh-REH*], which means *teacher*; transliterated *Moreh*. More information from Gesenius p. 459 needed here. Strong's #4175&4176 BDB #435. Gen. 12:6

Mōwreh (מֹוֹרֵה) [pronounced <i>moh- REH</i>]	teacher; transliterated <i>Moreh</i>	masculine singular noun	Strong's #4175 &4176 BDB #435
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307. **Feminine_noun:** tōwrah (תּוֹרָה) [pronounced *TOH-rah*], and it means *instruction, law, direction, regulations, protocol*. The corresponding verb means *to teach*. Strong's #8451(and#8452) BDB #435. Gen. 26:5 Lev. 7:1 Deut. 1:5 33:4 Joshua 8:31 2Sam. 7:19 1Kings 2:3 1Chron. 16:40 Psalm 19:8 78:1 105:45 Prov. 1:8 3:1

tōwrah (תּוֹרָה or הֲרָט) [pronounced <i>TOH-rah</i>]	instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated <i>Torah</i>	feminine singular noun	Strong's #8451 and #8452 BDB #435
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308. **Masculine_proper_noun:** Strong's #3140 BDB #436.
309. **Proper_noun/location:** which means ; transliterated . Strong's #3385 BDB #436.
310. **Masculine_proper_noun:** which means ; transliterated . Strong's #3400 BDB #436.
311. **Masculine_proper_noun:** which means ; transliterated . Strong's #3404 BDB #436.
312. **Verb:** which means *to be stupefied*. Strong's #7297 BDB #436.
313. **Proper_noun:** Y^erûwshâlayim (יְרוּשָׁלַיִם) [pronounced *y'roo-shaw-LAH-yim*], which means *founded upon peace* and is transliterated *Jerusalem*. It is not necessarily an Hebrew word, originally. Jerusalem means *city of the Jebusites*, according to the NIV Study Bible, and *foundation of peace*, according to Barnes. It could mean *possession of Salem* as well. Joshua 10:1 is its first appearance in Scripture. However, it is possible that the *Salem* of Gen. 14 is the same city. Strong's #3389 BDB #436. Joshua 10:1 Judges 1:7 1Sam. 17:54 2Sam. 5:5 8:7 2Sam. 9:13 12:31 14:23 15:8 16:3 17:20 19:19 20:2 24:8 1Kings 2:11 1Chron. 15:3 Psalm 51:18 68:29

Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{roo} - shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
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314. **Masculine_noun:** yârêach (יָרֵחַ) [pronounced yaw-RAY-ahkh], which means *moon*. Use in poetry. Strong's #3394 BDB #437. Psalm 89:37 148:3

yârêach (יָרֵחַ) [pronounced yaw- RAY-ahkh]	<i>moon</i>	masculine singular noun	Strong's #3394 BDB #437
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Apart from the vowel points, which were added long after the text was originally set down, this is identical to Strong's #3391 BDB #437, which masculine noun means *moon, month; moons, months*.

315. **Masculine_noun:** yerach (יָרַח) [pronounced YEH-rakh], which means, *a month, a lunar month; a new moon. moons or months*. The reason it has two so divergent meanings is that each new moon meant a new month. When spoken of in the plural, it is not a reference to several different moons but to several different months which have gone by, each signified by a new moon. There is no indication here that the plants grew because of the moon but because several moons, or months, had passed. Generally speaking, when in the plural, this can only refer to *months*; however, when in the singular, context determines whether this means *moon* (Gen. 37:9 Deut. 4:19 17:3) or *month* (Deut. 21:13 1Kings 6:37–38). Strong's #3391&3394 BDB #437. Deut. 21:12 33:14 Job 3:6

yerach (יָרַח) [pronounced YEH- rakh]	<i>a month, a lunar month; a new moon</i>	masculine singular noun	Strong's #3391 (& #3394) BDB #437
y ^e râhîym (יָרַחִים) [pronounced YEH- rakh]	<i>months, lunar months; moons</i>	masculine plural noun	Strong's #3391 (& #3394) BDB #437

Except for the vowel points, this is equivalent to Strong's #3394.

316. **Masculine_proper_noun:** Yerach (יָרַח) [pronounced YEH-rahkh], which means *new moons; transliterated Jerah, Jerach*. Strong's #3392 BDB #437. Gen. 10:26

Yerach (יָרַח) [pronounced YEH- rahkh]	<i>new moons; transliterated Jerah, Jerach</i>	masculine singular proper noun	Strong's #3392 BDB #437
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317. **Masculine_proper_noun:** which means ; transliterated . Strong's #3386 BDB #437.

318. **Masculine_proper_noun:** which means ; transliterated . Strong's #3398 BDB #437.
319. **Verb:** yâraṭ (יָרַט) [pronounced yaw-RAHT], which means *to throw someone headlong, to cast down, to be precipitate, to precipitate*. Intransitive meanings: *to be destructive, to be perverse*. Strong's #3399 BDB #437. Job 16:11
320. **Proper_noun:** y^erêchôw (וִּרְחִי) [pronounced y^eray-KHOH], which means *city of the moon*; transliterated *Jericho*. (there are two other slightly different spellings and pronunciations as well). In the Greek, it is *lericho* (Ἰεριχώ, pronounced ee-er-ee-KHOH) (Strong's has the rough breathing; everywhere else I checked has the soft—Strong's #2410. Obviously, like most proper nouns, this is transliterated and not translated. Although the original meaning of *Jericho* is open to question, BDB connects it with *a region of fragrance* and W.F. Albright connects the name to the early Western Semitic moon-god, Yarih. Strong's #3405 BDB #437. Joshua 6:1 2Sam. 10:5

y ^e rêchôw (וִּרְחִי) [pronounced y ^e ray-KHOH]	<i>city of the moon</i> ; transliterated <i>Jericho</i>	proper singular noun	Strong's #3405 BDB #437
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There are 2 other very similar spellings as well.

321. **Feminine_noun:** yârek^e (יָרֵק) [pronounced yaw-REK^e], which means *thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system*. This word is also found in Gen. 24:2, 9 Ex. 32:25, 31–32 46:26 47:29 Ex. 1:5 25:31 Judges 3:16. In most of these verses, it is translated *thigh*, with the notable exceptions of Gen. 46:26 and Ex. 1:5, where Jacob's immediate progeny were said to have come out of his yârek^e, which is rendered *loins* in these two verses (also, see Judges 8:30). This use connects it unquestionably with progeny; so we care causing the *loins* to fall here. The same word is rendered *shaft* in Ex. 25:31 and 37:17, as in the *shaft* of the lampstand. This word is found translated *side* in Ex. 32:27 40:22, 24 Lev. 1:11 Num. 3:29, 35. So, to explain my translation: 1. It does not make much sense to cause someone's thigh or side *to fall, to be brought down, to die a violent death*. 2. Yârek^e is clearly associated with progeny (Gen. 46:26 Judges 8:30). 3. Yârek^e can be translated in the dual and there can be a *right yârek^e* (Ex. 28:42 Judges 3:21 SOS 7:1). 4. Yârek^e can also be clearly singular where there is no *left* or *right yârek^e* possible (Ex. 25:31 Num. 8:4). 5. Context should always be taken into account when rendering a translation. 6. The next word means *womb*. 7. The next word means *womb*. 8. Therefore, I have translated this *uterus* or *reproductive system*. Strong's #3409 BDB #437. Gen. 24:2, 24 Num. 5:21 Judges 3:16 8:30 15:8

yârek ^e (יָרֵק) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
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322. **Masculine_noun:** yar^ekâh (יָרֵךְ) [pronounced *yahr^e-KAW*], which means *flank, side, extreme parts, recesses, remote regions*. It is used for *remote regions* of an area (Judges 19:1 Isa. 14:13 Jer. 6:22 25:32). Strong's #3411 BDB #438. Judges 19:1 1Sam. 24:3

yar ^e kâh (יָרֵךְ) [pronounced <i>yahr^e-KAW</i>]	<i>flank, side, extreme parts, recesses, remote regions</i>	feminine dual construct	Strong's #3411 BDB #438
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323. **Proper_noun_location:** which means ; transliterated . Strong's #3412 BDB #438.

324. **Masculine_proper_noun:** which means ; transliterated . Strong's #3413 BDB #438.

325. **Masculine_proper_noun:** Y^erêmôwth (יֵרֵמוֹת) [pronounced *y^eray-MOHTH*], which means *He is most high; elevations; transliterated Jeremoth*. There are two variations in spelling of this proper noun, both of which add a yohd after the resh (and there is also a slight change of the vowel point there as well). Strong's #3406 BDB #438. 1Chron. (8:27) 12:5

Y ^e rêmôwth (יֵרֵמוֹת) [pronounced <i>y^eray-MOHTH</i>]	<i>He is most high; elevations; transliterated Jeremoth</i>	masculine singular proper noun	Strong's #3406 BDB #438
Y ^e rîymôwth (יֵרִימוֹת) [pronounced <i>y^eree-MOHTH</i>]	<i>He is most high; elevations; transliterated Jerimoth</i>	masculine singular proper noun	Strong's #3406 BDB #438

There are two other slightly different spellings of this name.

326. **Verb:** yâra' (עָרָא) [pronounced *yaw-RAHG*], which means, *to grieve, to displease*. Bdb has *to quiver, to tremble*. Barnes suggests that it means *to be evil, to suffer evil, to come off ill*. For some reason, Owen lists an entirely different word and BDB has little or no information on the correct word here. Gesenius gives a reasonable background for this word, although neither list Job 20:26 as a passage where this word can be found (that is found in Strong's and in the New Englishman's Hebrew Concordance). However, in the NEHCOT, the KJV definitions are *grieve, displease, went ill with*. This may be why we have such diverse renderings as *broken, plague, consume, crushed* above. In looking through NEHCOT, I don not find any compelling reason to accept *to quiver* as the primary definition of this word (or even a secondary one). Therefore, I will go with *to grieve, to displease*, which seems to be in accordance with the passages where this word is found (Gen. 21:11–12 38:10 48:17 Deut. 15:10 28:54, 56 1Sam. 1:8 8:6 18:8 2Sam. 11:25, 27 20:6 1Chron. 21:7 Neh. 2:3, 10 13:8 Job 20:26 Psalm 106:32 Isa. 15:4 59:15 Jonah 4:1).* Strong's #3415 BDB #438. Gen. 21:11 2Sam. 11:25, 27 20:6 Job **20:26**

yâra' (עָרָא) [pronounced yaw- RAHG]	to grieve, to displease; to tremble, to quiver	3 rd person masculine singular, Qal imperfect	Strong's #3415 BDB #438
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327. **Feminine_singular:** yêrî'yâh (הָעִירִי) [pronounced yêree-ĠAWH] which means *the curtain* of a tent, most often found as the *curtains* of the tabernacle. Strong's #3407 BDB #438. 2Sam. 7:2 Psalm 104:2

yêrî'yâh (הָעִירִי) [pronounced yêree- ĠAWH]	the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent	feminine singular noun with the definite article	Strong's #3407 BDB #438
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328. **Masculine_proper_noun:** which means *curtains*; transliterated . Strong's #3408 BDB #438.

329. **Verb1:** which means *to grow green*. Strong's #none BDB #438.

330. **Masculine_noun:** yereq (קָרִי) [pronounced YEH-rehk], which means *green, greenness, green plants, greenery, that which is green*. Strong's #3418 BDB #438. Gen. 1:30 9:3

yereq (קָרִי) [pronounced YEH- rehk]	green, greenness, green plants, greenery, that which is green	masculine singular noun	Strong's #3418 BDB #438
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331. **Masculine_noun:** which means *herbs, herbage*. Strong's #3419 BDB #438.

332. **Masculine_noun:** which means *green thing*. Strong's #3387 BDB #438.

333. **Masculine_noun:** In the KJV, the NASB and in *Young's Literal Translation*, one of the causes of death is *mildew*; which has got to be, quite frankly, the worst way to die. Pretty much when a person dies of mildew, you can rest assured it was the sin unto death. Actually, the word is yêrâkôwn (יֵרָקוֹן) [pronounced yay-raw-CONE] and it means *paleness (in plants as well as in persons) for lack of moisture*. Strong's #3420 BDB #439. Deut. 28:22

334. **Adjective:** yêraqêraq (יֵרָקֵרָק) [pronounced yêr-ahk-RAHK], which means *greenish, pale green; greenish-yellow; yellowish*. Strong's #3422 BDB #439. Psalm 68:13

yêraqêraq (יֵרָקֵרָק) [pronounced yêr- ahk-RAHK]	greenish, pale green; greenish-yellow; yellowish	masculine singular adjective	Strong's #3422 BDB #439
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335. **Masculine_proper_noun:** which means ; transliterated . Strong's #3421 BDB #439.

336. **Verb2:** which means *to split*. Strong's #3417 BDB #439.

337. **Verb:** yârash (רָשָׁ) [pronounced yaw-RAHSH], which means *to possess, to take possession of, to occupy a geographical area [by driving out the previous*

occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out. In the Hiphil, it means to cause to possess, to cause to inherit, to cause to dispossess. Strong's #3423 BDB #439. There appears to be a disagreement on the final vowel, as it is given variously as a, ê and ă. Gen. 15:3, 4, 7 21:10 22:17 24:60 28:4 Deut. 1:8, 21, 39 2:12, 24, 31 9:23 21:1 31:3 Joshua 3:10 8:7 12:1 13:6 14:12 15:14, 63 17:12 23:5 Judges 1:19 2:6 11:23 14:15 18:7 1Sam. 2:7 2Sam. 14:7 Job 13:26 20:15 Psalm 44:2–3 83:12 1-5:44

yârash (רָיַשׁ) [pronounced yaw-RASH]	to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out	3 rd person masculine singular, Qal imperfect	Strong's #3423 BDB #439
yârash (רָיַשׁ) [pronounced yaw-RASH]	possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out	2 nd person masculine singular, Qal imperative	Strong's #3423 BDB #439
yârash (רָיַשׁ) [pronounced yaw-RASH]	possessing, occupying [a geographical area by driving out the previous occupants], taking possession [of people or their goods]; inheriting; expelling, driving out; those possessing; the ones driving out; those inheriting; heirs	Qal active participle	Strong's #3423 BDB #439
yârash (רָיַשׁ) [pronounced yaw-RASH]	to be dispossessed of [one's land or possessions]; to be reduced to poverty, to be poor	3 rd person masculine singular, Niphal imperfect	Strong's #3423 BDB #439

yârash (רָשָׁ) [pronounced yaw-RASH]	to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to cast out of a possession, to make poor	3 rd person masculine singular, Piel imperfect	Strong's #3423 BDB #439
yârash (רָשָׁ) [pronounced yaw-RASH]	to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy	3 rd person masculine singular, Hiphil imperfect	Strong's #3423 BDB #439
yêrûshshâh (הֶרֶשֶׁת) [pronounced yêroosh-SHAW]	a possession; inheritance, heritage	feminine singular noun	Strong's #3425 BDB #440
resheth (רֶשֶׁת) [pronounced REH-sheth]	net, trap; a brazen net [or cris-cross design]	feminine singular noun	Strong's #7568 BDB #440
yêrushshâh (הֶרֶשֶׁת) [pronounced yer-oosh-SHAW]	a possession, an inheritance	feminine singular noun	Strong's #3425 BDB #440

338. **Feminine_noun:** which means *possession*. Num. 24:18.* Strong's #3424 BDB #440.

339. **Feminine_noun:** yêrûshshâh (הֶרֶשֶׁת) [pronounced yêroosh-SHAW], which means *a possession; inheritance, heritage*. This word is used primarily of land (Deut. 2:5, 9, 12) and in Judges 21:17, refers to the territory of Benjamin. Strong's #3425 BDB #440. Judges 21:17 Psalm 61:5

340. **Feminine_noun:** resheth (רֶשֶׁת) [pronounced REH-sheth], which means *net*. It is taken from a verb which means *to seize, to take as a possession*. Strong's #7568 BDB #440. Job 18:8 Psalm 10:9 57:6 Prov. 1:17

341. **Feminine_noun:** which means *possession*. Strong's #3424 BDB #440.

342. **Feminine_proper_noun:** which means *taken possession of [i.e., married]; transliterated*. Strong's #3388 BDB #440.

343. **Feminine_noun:** yêrushshâh (הֶרֶשֶׁת) [pronounced yer-oosh-SHAW], which means *a possession, an inheritance*. Strong's #3425 BDB #440. Deut. 2:5

344. **Feminine_noun:** which means *net*. Strong's #7568 BDB #440.

345. **Masculine_noun:** môwrâsh (מֹרֶשׁ) [pronounced *moh-RAWSH*], which means a *possession*. Here, it refers figuratively to *thoughts* or *memories*. Job 17:11 Isa. 14:23 Obad. 17.* This word has been variously rendered as *treasures* (Noyes), *resolves* (Dr. Good), and *tenants* (Dr. Stock). Strong's #4180 BDB #440. Job 17:11
346. **Feminine_noun:** which means a *possession*. Use for land and people. Strong's #4181 BDB #440.
347. **Proper_noun/location:** which means *possession*; transliterated . Strong's #4182 BDB #440.
348. **Gentilic_adjective:** which means *possession*, transliterated . Of foregoing. Strong's #4183 BDB #440.
349. **Masculine_noun:** tîyrôsh (טִּיּוֹרֶשׁ) [pronounced *tee-ROHSH*], which means *wine, fresh wine, freshly pressed wine, new wine*. Strong's #8492 BDB #440. Gen. 27:28 Prov. 3:10

tîyrôsh (טִּיּוֹרֶשׁ) [pronounced <i>tee-ROSH</i>]	<i>wine, fresh wine, freshly pressed wine, new wine</i>	masculine singular noun	Strong's #8492 BDB #440
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Here, this is spelled tîyrôwsh (טִּיּוֹרֶשׁ) [pronounced *tee-ROSH*].

350. **Verb:** which means *dunno*. Imperfect in Gen. 24:33 50:26. Strong's #3455 BDB #441.
351. **Proper_noun:** Strong's #3478 BDB #441.
352. **Masculine_proper_noun:** which means ; transliterated . Strong's #3480 BDB #441.
353. **Masculine_proper_noun:** Yis^esâkâr (יִסְעָאֵר) [pronounced *yis^e-saw-KAWR*], which means *he will bring a reward; there is recompense*; transliterated *Issachar*. Strong's #3485 BDB #441. Gen. 30:18 35:23 Judges 5:15 1Chron. 7:1 12:32

Yis ^e sâkâr (יִסְעָאֵר) [pronounced <i>yis^e-saw-AWR</i>]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
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Issachar comes from the word sâkâr (שָׂכָר) [pronounced *saw-KAWR*], which means *remuneration, hire, wages*. (Strong's #7939 BDB #969).

354. **Substantive:** yêsh (יֵשׁ) [pronounced *yaysh*], which means *being, substance, existence*. It often acts as a substantive plus the absolute status quo verb *to be*; e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced *KOP-ye-la*], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being—or *is there, or does there exist*. We often render this *there is*, even though *there is* no verb. Strong's #3426 BDB #441. Gen. 28:16 [Deut. 29:15 Judges 4:20 6:36

18:14 19:19 Ruth 1:12 Job 5:1 6:6, 30 11:18 14:7 16:4—fix spacing except for 9:11] Gen. 18:24 **23:8** 24:23 31:29 33:9 1Sam. 9:11 14:39 17:46 20:8 21:3 23:23 2Sam. 9:1 14:32 19:28 Psalm 7:3 Prov. 3:28

yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive with a 3 rd person masculine singular suffix; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
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The substantive yêsh often acts as a substantive plus the absolute status quo verb *to be*; e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced KOP-ye-la], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being—or *is there, or does there exist*. We often render this *there is*, even though *there is* no verb.

355. **Verb:** yâshab (יָשָׁב) [pronounced yaw-SHAH^BV], which means *to remain, to inhabit, to sit, to dwell*. In the Qal participle, masculine plural, it should be rendered *those inhabiting, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting*. In the Qal participle, it should be rendered *inhabiting, dwelling in, sitting upon*. The Hiphil of this verb means *to cause one to dwell, to make sit, to cause one to sit*. Strong's #3427 BDB #442. The Doctrine of Fasting (Isa. 58:12) Gen. 4:16, 20 11:2 13:6, 7 14:7, 12 16:3 18:1 19:1, 25, 29 20:1, 15 21:16 22:5 23:10 24:3, 55 25:11, 27 26:6, 17 27:19, 44 29:14, 19 31:34 34:10, 30 35:1 Deut. 1:4, 6, 44, 46 2:4, 10 21:12 Joshua 2:22 5:8 7:9 8:9, 24 9:7 10:6 20:4 21:43 24:7, 8, 18 Judges 1:9, 11, 16, 27, 31 4:5 3:3, 22 4:5 5:10 9:41 11:17 16:9a 17:10 18:1, 7 Ruth 2:7 3:18 4:4a 1Sam. 1:9, 22, 23 2:8 4:4, 13 5:7 6:21 7:2 12:8, 11 13:16, 17 14:2 19:2, 9 20:5, 24 22:4 23:5, 14, 29 (24:1) 24:3 25:13 26:3 27:3, 8 28:23 30:21, 24 31:7, 11 2Sam. 1:1 5:6 7:1 13:20 14:28 15:8, 19 16:3, 18 18:24 19:8 23:8 1Kings 1:13, 48 2:12, 24, 36 1Chron. 8:13, 29 Job 2:8, 13 15:28 Psalm 2:4 10:8 (15:1) 24:1 29:10 33:14 55:19 61:7 68:6 99:1 110:1 (133:1) Prov. 3:29 Zech. 12:5

yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>remain, stay; dwell, live, reside; sit</i>	2 nd person masculine singular, Qal imperative	Strong's #3427 BDB #442
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442

yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle	Strong's #3427 BDB #442
yâshab (יָשַׁב) [pronounced yaw-SHAHB ^B V]	<i>to be inhabited</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3427 BDB #442
yâshab (יָשַׁב) [pronounced yaw-SHAHB ^B V]	<i>to place, to make sit down, to make stay</i>	3 rd person masculine singular, Piel imperfect	Strong's #3427 BDB #442
yâshab (יָשַׁב) [pronounced yaw-SHAHB ^B V]	<i>to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3427 BDB #442
yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	<i>to be made to dwell [remain, stay, inhabit], to be inhabited</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3427 BDB #442

356. **Feminine_noun:** shebeth (תִּבְשָׁת) [pronounced SHE^B-veth], which means *seat, dwelling place; same place*. Actually just the infinitive of Strong's #3427. Strong's #7675 BDB #443. 2Sam. 23:7 Psalm 23:6, 8 68:16 133:1

shebeth (תִּבְשָׁת) [pronounced SHE ^B -veth]	<i>seat, dwelling place; same place</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7675 BDB #443
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357. **Feminine_noun:** shîybâh (שִׁיבָה) [pronounced SHEE-baw], which means *sojourn, residence, dwelling*. Strong's #7871 BDB #444. 2Sam. 19:32*

shîybâh (שִׁיבָה) [pronounced SHEE-baw]	<i>sojourn, residence, dwelling; stay</i>	feminine singular noun	Strong's #7871 BDB #444
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This appears to be identical to Strong's #7870; although according to my e-sword concordance, that word is not found anywhere.

358. **Masculine_proper_noun:** which means ; transliterated . Strong's #3428 BDB #444.
359. **Masculine_proper_noun:** YôshêbBashshebeth (תָּשֵׁב־בֵּשֵׁי) [pronounced yoh-SHABE-bahsh-SHEH-beth], which means *dwelling at rest; sitting in the seat*; transliterated *Joshes-bash-Shebeht, Josheb-basshebeth*. Strong's #3429 BDB #444. 2Sam. 23:8

Yôshêb Bashshebeth (תָּשֵׁב־בֵּשֵׁי) [pronounced yoh-SHABE-bahsh-SHEH-beth]	<i>dwelling at rest; sitting in the seat</i> ; transliterated <i>Joshes-bash-Shebeht, Josheb-basshebeth</i>	masculine singular proper noun	Strong's #3429 BDB #444
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360. **Masculine_proper_noun:** Yish^ebîw-B^enôb (יִשְׁבִּי־בְנוֹב) [pronounced yish-BOH-beh-NOHB], which means *his dwelling [is] in Nob*; transliterated *Ishbi-benob, Jishbo-be-Nob*. Strong's #3430 BDB #444. 2Sam. 21:16

Yish ^e bîw B ^e nôb (יִשְׁבִּי־בְנוֹב) [pronounced yish-BOH-beh-NOHB]	<i>his dwelling [is] in Nob; dweller upon the height</i> ; transliterated <i>Ishbi-benob, Jishbo-be-Nob</i>	masculine singular proper noun	Strong's #3430 BDB #444
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361. **Masculine_proper_noun:** which means ; transliterated . Strong's #3436 BDB #444.
362. **Masculine_proper_noun:** which means ; transliterated . Strong's #3143 BDB #444.
363. **Masculine_noun:** môwshâb (מֹשֶׁבֶת) [pronounced moh-SHAW^BV], which means *settlement, habitation, seat, assembly, dwelling-place, dwelling, dwellers*. It has three primary meanings: (1) *a seat, a place for sitting*; (2) *a sitting down, an assembly [of persons]* (Psalm 1:1 107:32); (3) *a settlement, a habitation* (Gen. 27:39 Lev. 25:29). In the latter case, it can also mean *time of habitation* (Ex. 12:40) or *inhabitants, dwellers* (2Sam. 9:12). It appears to be used in the plural when the subject of the verse is plural, and in the singular when the subject of the verse is singular. Strong's #4186 BDB #444. Gen. 10:30 27:39 1Sam. 20:18 2Sam. 9:12 1Chron. 6:54

môwshâb (מֹשֶׁבֶת) [pronounced moh-SHAW ^B V]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine singular noun	Strong's #4186 BDB #444
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364. **Masculine_noun:** tōwshâb (בָּשׁוּת) [pronounced *toh-SHAWB*], which means *emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor*. Strong's #8453 BDB #444. Gen. 23:4

tōwshâb (בָּשׁוּת) [pronounced <i>toh-SHAWB</i>]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun:	Strong's #8453 BDB #444
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365. **Feminine_noun:** tūwshîyâh (הִישׁוּת) [pronounced *too-shee-YAW*], which means *sound, efficient, wisdom, abiding success*. The KJV gives the following renderings: *enterprise, anything, substance, sound wisdom, wisdom, that which is, the thing as it is, working*. This word is found in Job 5:12 6:13 11:6 12:16 26:3 30:22 Prov. 2:7 3:21 8:14 18:1 Isa. 28:29 Micah 6:9.* What is interesting is that many of these words are not found in the Pentateuch, or in any of the historical books, but they are found in Job and Proverbs and then here or there. My thinking is that these were words peculiar to a different region and that Job was possibly first studied seriously by Solomon, who wrote many of the proverbs. This is simply a theory at this point. BDB gives the possible meanings *sound, efficient, wisdom, abiding success*. Let's go with **wisdom** or **the application of wisdom to experience**. Although we would normally go with the renderings *wisdom* or *the application of wisdom to experience*, this time (in Job 5:12), this word is the result of one's wisdom, and therefore should be rendered *enterprise, purpose, undertaking*. Strong's #8454 BDB #444. Job 5:12 6:13 11:6 Prov. 2:7 3:21

tūwshîyâh (הִישׁוּת) [pronounced <i>too-shee-YAW</i>]	<i>a lifting up; aid; counsel; wisdom, sound or efficient wisdom, the application of wisdom to experience; abiding success [= the effect or result of applying sound wisdom]</i>	feminine singular noun	Strong's #8454 BDB #444
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The NET Bible: *The noun הִישׁוּת (tushiyyah) has a two-fold range of meanings: (1) "sound wisdom" (so KJV, NRSV); "effective counsel" and (2) result (metonymy of effect): "abiding success" (BDB 444 s.v.; W. L. Holladay, Concise Hebrew and Aramaic Lexicon, 388; cf. NIV "victory"). It refers to competent wisdom and its resultant ability to achieve moral success (W. McKane, Proverbs [OTL], 80).*¹³⁹

This word is found in Job and Proverbs, with two mentions from two prophets: Job. 5:12 6:13 12:16 Prov. 2:7 3:21 8:14 18:1 Mic. 6:9 Isa. 28:29.

366. **Masculine_proper_noun:** which means ; transliterated . Strong's #3144 BDB #444.

¹³⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

367. **Masculine_proper_noun:** Yôwshav^eyâh (יְוֹשָׁבִי) [pronounced *yoh-shahv-YAW*], which means *Jehovah makes equal*; transliterated *Joshaviah*. Strong's #3145 BDB #444. 1Chron. 11:46*

Yôwshav ^e yâh (יְוֹשָׁבִי) [pronounced <i>yoh-shahv-YAW</i>]	<i>Jehovah dwell; captivity [seat, alteration] of the Lord; Jehovah makes equal; transliterated Joshaviah</i>	masculine singular proper noun	Strong's #3145 BDB #444
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368. **Masculine_noun:** which means *emptiness*. Strong's #3445 BDB #445.
 369. **Verb:** which means *extend, hold out*. Hiphil only. Strong's #3447 BDB #445.
 370. **Masculine_proper_noun:** Yîshay (יִשַׁי) [pronounced *yee-SHAH-ee*], which means *nothing* and is transliterated *Jesse*. Strong's #3448 BDB #445. 1Sam. 16:1 17:12 20:27 22:7 25:10 2Sam. 20:1 23:1 1Chron. 10:14 12:18

Yîshay (יִשַׁי) [pronounced <i>yee-SHAH-ee</i>]	<i>I possess; transliterated Jesse</i>	masculine proper noun	Strong's #3448 BDB #445
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Also spelled ʾîyshay (אִישַׁי) [pronounced *ee-SHAH-ee*].

371. **Verb:** which means *to be desolate*. Strong's #3456 BDB #445.
 372. **Feminine_noun:** y^eshîymâh (יְשִׁימָה) [pronounced *yesh-ee-MAW*], which means *desolation, destruction*. Strong's #3451 BDB #445. Psalm 55:15*

y ^e shîymâh (יְשִׁימָה) [pronounced <i>yesh-ee-MAW</i>]	<i>desolation, destruction</i>	feminine singular noun	Strong's #3451 BDB #445
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373. **Masculine_noun:** y^eshîymôwn (יְשִׁימֹון) [pronounced *y^e-shee-MOAN*] which means *desert, waste-place*. It is found in Num. 21:20 23:28 Deut. 32:10 1Sam. 23:19, 24 26:1, 3 Psalm 68:7 78:40 106:14 107:4 Isa. 43:19–20.* Strong's #3452 BDB #445. Deut. 32:10 1Sam. 23:19 26:1 Psalm 68:7 106:14

y ^e shîymôwn (יְשִׁימֹון) [pronounced <i>y^e-shee-MOAN</i>]	<i>desert, wasteland, waste-place; transliterated Jeshimon</i>	masculine singular noun with the definite article	Strong's #3452 BDB #445
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Some translations occasionally render this *Jeshimon*, as a proper noun. Given the meaning of y^eshîymôwn, this is probably a moot point.

374. **Masculine_proper_noun:** Yâshên (יָשֵׁן) [pronounced *yaw-SHANE*], which means *sleeping*; transliterated *Jashen*. Strong's #3464 BDB #445. 2Sam. 23:32

Yâshên (יָשֵׁן) [pronounced <i>yaw-SHANE</i>]	<i>sleeping; transliterated Jashen</i>	masculine singular proper noun	Strong's #3464 BDB #445
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375. **Verb1:** yâshan (יָשַׁן) [pronounced yaw-SHAHN] and it is a verb for *old*, found in very few places in the OT (Lev. 13:11 26:10 Deut. 4:25*). However, this is according to BDB. The exact same verb is also used for the word *sleep* (as found in Gen. 2:21) which is found sixteen times in the Old Testament. The only reason to treat this as a separate verb is because of its noun cognate, yâshîysh (יָשִׁישׁ) [pronounced yaw-SHEESH] and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6); and because of its adjectival cognate, yâshân (יָשָׁן) [pronounced yaw-SHAWN], also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11). I am not sure how to translate it in such a way to distinguish it from the other, more often used word for *old*, which is zâkên (זָקֵן) [pronounced zaw-KANE]. Strong's #3462 BDB #445. [note homonym below]. Lev. 13:11 Deut. 4:25
376. **Verb2:** yâshên (יָשֵׁן) [pronounced yaw-SHAYN], which means *to sleep, to go to sleep, to be asleep*. The only reason to treat this as a separate verb is because of its noun cognate, yâshîysh (יָשִׁישׁ) [pronounced yaw-SHEESH] (BDB #450. Strong's #3453) and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6); and because of its adjectival cognate, yâshân (יָשָׁן) [pronounced yaw-SHAWN] (Strong's #3465 BDB #445), also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11). It is something which is old; it has been kept in the same place for awhile. We have used the verb to describe one remaining in the same place (Lev. 11:13 Deut. 4:25) and we use it to mean sleep (Gen. 2:21 1Kings 19:5 Job 3:13), which means to remain in the same place for awhile (in the case of Adam, he was anesthetized). Strong's #3462 BDB #445. Gen. 2:21 Judges 16:19 Job 3:13 Psalm 44:23

yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	<i>to sleep, to go to sleep, to be asleep</i>	3 rd person masculine singular, Qal imperfect	Strong's #3462 BDB #445
yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	<i>to remain a long time; to be stored up; to be festering [with leprosy]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3462 BDB #445
yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	<i>to cause to sleep, to make one go to sleep, to entice one to asleep</i>	3 rd person masculine singular, Piel imperfect	Strong's #3462 BDB #445

377. **Adjective1:** yâshên (יָשֵׁן) [pronounced yaw-SHAYN], which means *sleeping, asleep, slept*. Strong's #3463 BDB #445. 1Sam. 26:7, 12

yâshên (יָשֵׁן) [pronounced yaw-SHAYN]	<i>sleeping, asleep, slept</i>	verbal adjective	Strong's #3463 BDB #445
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There are 4 other words which are identical to yâshên, except for the vowel points.

378. **Adjective:** yâshân (יָשָׁן) [pronounced yaw-SHAWN], also a relatively rare word found in only eight places (Lev. 25:22 26:10 Neh. 3:6 12:39 SOS 7:13 Isa. 22:11*). It is something which is old; it has been kept in the same place for awhile. As an adjective, this word appears twice, acting as a substantive, meaning *that which is stored, the old thing, the thing which remains*. The connection between the two disparate meanings seems to be *old*, you have been around for awhile; and *sleep*, you remain in the same place for awhile. It is not the same as the other, more often used word for *old*, which is zâkên (זָקֵן) [pronounced zaw-KANE]. Strong's #3465 BDB #445. Lev. 26:10
379. **Feminine_noun:** The construction of the next line is unusual. You would expect Moses to pen *they are asleep*; however, we have the noun for *sleep* and the 3rd person masculine plural, Qal imperfect of the verb *to be*. Originally, I was going to chalk this up to poetic license; however, God the Holy Spirit, via the doctrine of inspiration, can speak His exact words, even in poetry. This means that they continue to be in a *state* of sleep. That is, they aren't sleeping as we sleep, but they are in a state which is similar to sleep, inasmuch as they no longer interact with us who are awake. Sleep is Strong's #8142 & 8153 BDB #446. Gen. 28:16 31:40 Psalm 90:5 132:4 Prov. 3:24

sh ^e nath (שֵׁנַת) [pronounced sh ^e nahth]	<i>sleep; a state of sleep</i>	feminine singular noun	Strong's #8153 (= #8142?) BDB #446
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The spelling above appears to be for Strong's #8153; spellings for Strong's #8142: shênâh (שֵׁנָה) [pronounced shay-NAW] and shênâ' (שֵׁנָה') [pronounced shay-NAW]; and there may be some other forms. They all appear to be either the same word; or at the very least, synonyms. There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence.

380. **Verb:** yâsha' (יָשָׁע) [pronounced yaw-SHAHG], which means *to deliver, to save*. Joshua's name was in part built upon this word. This verb is found only in the Hiphil and Niphal and, in the participle, this should be translated *deliverer, savior*; and less literally, *redeemer, rescuer, lifesaver, liberator*. Strong's #3467 BDB #446. Deut. 20:4 22:27 Joshua 10:6 22:22 Judges 2:16 3:9, 15 6:31, 36 10:1 1Sam. 4:3 7:8 9:16 10:19, 27 11:3 14:6, 39 17:47 23:2, 5 25:26 2Sam. 3:18 14:4 22:3, 4, 42 Psalm 7:1, 10 12:1 33:16 34:6 44:3, 6 54:1 55:16 57:3 59:2 106:8, 10, 21 118:25

yâsha' (יָשָׁע) [pronounced yaw-SHAHG]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446
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yâsha' (יָשָׁא) [pronounced yaw-SHAHḡ]	<i>delivering, saving; helping</i>	Hiphil participle	Strong's #3467 BDB #446
yâsha' (יָשָׁא) [pronounced yaw-SHAHḡ]	<i>to deliver, to save; in this form, the deliverer, the savior, the one saving (delivering, helping)</i>	Hiphil participle (with the definite article)	Strong's #3467 BDB #446
yâsha' (יָשָׁא) [pronounced yaw-SHAHḡ]	<i>deliverer, savior, saving; less literally, redeemer, rescuer, lifesaver, liberator</i>	masculine singular, Hiphil participle	Strong's #3467 BDB #446
yâsha' (יָשָׁא) [pronounced yaw-SHAHḡ]	<i>to be delivered, to saved; to be freed, to be preserved; to be helped; to conquer</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3467 BDB #446

381. **Masculine_noun:** yêsha' (יָשָׁא) [pronounced YAY-shahḡ], which means *deliverance; aid; salvation; safety, welfare*. It is rendered *safety* or *salvation* in the KJV (2Sam. 22:3 Job 5:4, 11 Psalm 12:5 18:2 Habak. 3:13, 18). This is the masculine noun; there is also the corresponding feminine noun which is also rendered *salvation* (see below Strong's #3444 BDB #447). Strong's #3468 BDB #447. [Job 5:4, 11—fix pronunciation] 2Sam. 22:3, 51 (plural) 23:5 1Chron. 16:35 Psalm 24:5 44:4 51:12 62:1 85:1

yêsha' (יָשָׁא) [pronounced YAY-shahḡ]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3468 BDB #447
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382. **Proper_noun:** Yêshûwa' (יְהוֹשֻׁעַ) [pronounced yay-SHOO-ahḡ], which means *salvation, deliverance*; and it is transliterated *Joshua* or *Jeshua*. This is equivalent to the Aramaic form found in Strong's #3443 BDB #1096. Strong's #3442 BDB #221. Psalm (96:2)

383. **Feminine_noun:** yêshûw'âh (יְהוֹשֻׁעַת) [pronounced yêshoo-ḠAW], which means *deliverance, salvation*. Strong's #3444 BDB #447. 1Sam. 2:1b 14:45 Psalm 21:1 24:5 62:2 68:19 96:2 106:4 118:14 The Jewish Messiah

yêshûw'âh (יְהוֹשֻׁעַת) [pronounced yêshoo-ḠAW]	<i>deliverance, salvation</i>	feminine singular noun	Strong's #3444 BDB #447
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This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. However, the actual proper noun *Joshua* is actually Y^hhōwshûā' (יְהוֹשֻׁעַ) [pronounced *y^hhoh-SHOO-ahg*]. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for ה or ו so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (ש = s) and the letter shîyn (ש = sh). The Greek transliterates either of these with a sigma (σ or ζ at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

384. **Adjective:** which means *free, independent, noble*. Strong's #7771 BDB #447.
 385. **Masculine_noun:** which means *opulence*. Strong's #7769 BDB #447.
 386. **Masculine_proper_noun:** Hōwshêa' (הוֹשֵׁעַ) [pronounced *hoh-SHAY-ahg*], which means *salvation, deliverance* and is transliterated *Hoshea*. Strong's #1954 BDB #448.

Hōwshêa' (הוֹשֵׁעַ) [pronounced <i>hoh-SHAY-ahg</i>]	<i>salvation</i> (Strong's #1954 BDB #448), is found only in Deut. 32:44 Num. 13:8, 16	masculine proper noun	Strong's #1954 BDB #448
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387. **Masculine_proper_noun:** which means *Yah has saved* and is transliterated . Strong's #1955 BDB #448.
 388. **Feminine_noun:** mōwshâ'ôwth (מוֹשָׁעוֹת) [pronounced *moh-shaw-GOHTH*], which means *saving acts, acts of deliverance, salvations; deliverances*. Found only in Psalm 68:21 in the plural.* Strong's #4190 BDB #448. Psalm 68:20*

mōwshâ'ôwth (מוֹשָׁעוֹת) [pronounced <i>moh-shaw-GOHTH</i>]	<i>saving acts, acts of deliverance, salvations; deliverances</i>	feminine plural noun	Strong's #4190 BDB #448
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389. **Masculine_proper_noun:** which means *deliverance* and is transliterated *Mesha*. Strong's #4338 BDB #448.
 390. **Masculine_proper_noun:** which means *deliverance* and is transliterated . Strong's #4337 BDB #448.
 391. **Feminine_noun:** t^hshûw'âh (תְּשׁוּבָה) [pronounced *t^h-shoo-GAW*], which means *deliverance, salvation*. Usually, this word is used in conjunction with God, as in God provides the deliverance or the salvation (1Sam. 11:13 2Kings 13:17 Psalm 38:22); it can be used in a temporal sense (Judges 15:18 2Sam. 19:2

Prov. 21:31), an eternal sense (Psalm 51:14 71:15); and there are times where it appears to be both (Psalm 119:41 146:3). Surprisingly enough, this is the first appearance of this word in Scripture (it is not found in any of the writings of Moses or in the book of Job; and it is found but this one time in the book of Judges). It is found 31 times in the Old Testament. Strong's #8668 BDB #448. Judges **15:18** 1Sam. 11:9, 13 19:5 2Sam. 19:2 23:10 Psalm 33:17 51:14 60:11 146:3

t ^e shûw'âh (תְּשׁוּׁוּ׳אָה) [pronounced t ^e - shoo-ĠAW]	<i>deliverance, salvation; victory</i>	feminine singular noun	Strong's #8668 BDB #448
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392. **Masculine_noun:** which means *jasper*. Strong's #3471 BDB #448.

393. **Verb:** yâshar (יָשַׁר) [pronounced yaw-SHAHR], which means *to be smooth, straight, right*; figuratively, it means *to be pleasing, agreeable, right* (particularly when followed by *in my eyes*). It can also be used in an ethical sense, meaning *straightforward, upright*. Yâshar has three chief meanings in the Qal: (1) *to go straight* (and 1Sam. 4:12 is the only passage quoted by BDB, even though it is in the Piel); (2) *to be pleasing, agreeable, to be right*; (3) *to be straightforward, to be upright, to be right* (in an ethical sense). The three Piel meanings are: (1) *to make smooth, to make straight, to make straight one's going, to go straightforward*; (2) *to lead straight along, to direct*; (3) *to esteem as right, to approve of*. Strong's #3474 BDB #448. Judges 14:3 1Sam. (**4:12**—not in 1Sam) 6:12 18:20, 26 2Sam. 17:4 1Chron. 13:4 Prov. 3:6

yâshar (יָשַׁר) [pronounced yaw-SHAHR]	<i>to be smooth, straight, right</i> ; figuratively, it means <i>to be pleasing, agreeable, right</i> (particularly when followed by <i>in my eyes</i>)	3 rd person masculine singular, Qal imperfect	Strong's #3474 BDB #448
yâshar (יָשַׁר) [pronounced yaw-SHAHR]	<i>to make smooth, to make straight, to make straight one's going, to go straightforward; to lead straight along, to direct; to esteem as right, to approve of</i>	3 rd person masculine singular, Piel imperfect	Strong's #3474 BDB #448
yâshar (יָשַׁר) [pronounced yaw-SHAHR]	<i>to be made level; to be laid smoothly out</i>	3 rd person masculine singular, Pual imperfect	Strong's #3474 BDB #448
yâshar (יָשַׁר) [pronounced yaw-SHAHR]	<i>to make straight, to look straight</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3474 BDB #448

I may need to check Gesenius on the Pual and Hiphil.

394. **Adjective:** yâshâr (יָשָׁר) [pronounced yaw-SHAWR], which means *right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*. As a substantive, it refers to a man with morality, personal integrity and accurate thinking; *upright* simply does not convey enough; nor does *morally right, morally upright*, but I don't see many one or two-word options here. When teaching non-Euclidian geometry to my students, I taught them the concept of internal uniformity—that is, there could be no internal contradictions. When used of God, yâshâr means *no internal contradictions*. When describing man, it refers to *moral stability and stable, correct behavior and thinking*. Rotherham suggests *fair* or *equitable* as possible renderings. Strong's #3477 BDB #449. **Doctrine of the Lost Books** Deut. 21:9 32:4 Joshua 9:25 10:13 Judges 17:6 1Sam. 12:23 29:6 2Sam. 1:18 19:6 Job 1:1, 8 8:6 17:8 Psalm 7:10 19:8 32:11 33:1, 4 64:10 73:1 Prov. 2:7 3:32

yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which can act like a substantive; with a definite article	Strong's #3477 BDB #449
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It is unclear whether this is a proper noun, as in the name of the book or of the person who wrote it; or whether this is a description of sorts of the book.

395. **Masculine_noun:** yôsher (יָשָׁר) [pronounced YOH-shur], which means *straightness [of the way], figuratively: uprightness, moral integrity; that which is right; that which ought to be done*. Strong's #3476 BDB #449. (see Strong's #3477 above) Job 6:25 Prov. 2:13

yôsher (יָשָׁר) [pronounced YOH-shur]	<i>straightness [of the way], figuratively: uprightness, moral integrity; that which is right; that which ought to be done</i>	masculine singular noun	Strong's #3476 BDB #449
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396. **Noun:** yêshûrûn (יֵשׁוּרֻן) [pronounced yesh-oo-ROOM or yê-shoo-ROOM], and it is a word built upon the word for *uprightness*. BDB gives this as a Poetical name for Israel—Israel as spiritually mature. Thieme gives this as a coined word of Moses (which is quite likely true), which refers to the handful of believers upon whose shoulders rest the fate of a nation—Thieme used to call such a person a *spiritual atlas*. There are not enough believers to make up a pivot, so it is these few believers who preserve a nation. And we have a large number of alternate readings: *good little people; darling honest one; a poetical and fond or pet name for Israel*.¹⁴⁰

¹⁴⁰ Rotherham's *The Emphasized Bible*, Kregel Publications, printed 1971; p. 232.

Let me give you the other passages where this word occurs: “Y^ehowah from Sinai has come and He has risen from Seir for them; He has shone from Mount Paran and He has come—myriads of holy ones. At His right hand: springs for them. Also, He [is] loving peoples; all His holy ones [are] in your hand; and they, even they, sat down at your foot. He lifts up at Your words. A law Moses has commanded us, a possession of the assembly of Jacob; and He [or, he] is in Yêshurum king in gathering heads of people together, tribes of Israel.” (Deut. 33:2–5). “There is none like the God of Y^eshurun, riding the heavens in your help and in His excellency the skies.” (Deut. 33:26). “And now hear, O Jacob, My servant, and Israel, whom I have chosen: thus proclaims Y^ehowah, your Maker, and formed you out from the womb, Who will help you; Fear not, my servant Jacob, and Y^eshurun, whom I have chosen.” (Isa. 44:1–2). Notice there is a parallelism in vv. 1 and 2: Jacob was a scoundrel and a cad, who was also given the name Israel to refer to him when more mature (he was never a spiritual giant). Because Jacob was a scheming manipulator early in life and a whiner for the rest of his life, particularly when he did not get his way, giving him the name Israel is almost humorous in a way; it more points to his potential than what he actually achieved. The contrasting use of the name Jacob with Israel here and then Jacob with Y^eshurun would indicate that the traditional view, that Y^eshurun refers to a spiritually grown Israel, is the best explanation. Strong’s #3484 BDB #449. Deut. **32:15**

397. **Masculine_proper_noun:** which means *uprightness* and is transliterated . Strong’s #3475 BDB #449.
398. **Feminine_noun:** which means *uprightness*. Strong’s #3483 BDB #449.
399. **Masculine_proper_noun:** which means *the upright one* and is transliterated . Strong’s #3484 BDB #449.
400. **Masculine_noun:** mēyshârîym (מִישָׁרִים) [pronounced *may-shaw-REEM*], which means *evenness, uprightness, equity; equities, just acts, righteous decisions*. Always in the plural. Strong’s #4339 BDB #449. Psalm 96:10 99:4 Prov. 1:3 2:9

mēyshârîym (מִישָׁרִים) [pronounced <i>may-shaw-REEM</i>]	<i>straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship</i>	masculine plural noun	Strong’s #4339 BDB #449
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Mēyshârîym is found about 20 times in Scripture, and never in the singular.

401. **Masculine_singular_noun:** mîyshôr (מִישׁוֹר) [pronounced *mee-SHORE*], and it means *level country, plain, table-land, level place* (it comes from the word which means *straight, upright*). Strong’s #4334 BDB #449. Joshua 13:16
402. **Proper_noun/location:** which means ; transliterated *Sharon*. Strong’s #8289 BDB #450.

403. **Adjective:** which means *aged, decrepit*. 2Chron. 36:17.* Strong's #3486 BDB #450.
404. **Adjective:** yâshîysh (יֵשִׁי) [pronounced yaw-SHEESH] and it undoubtedly refers to an older person, one who is considered wise because of his age (this word is found only in Job 12:12 15:10 29:8 32:6). Barnes points out that this refers to one with gray hair, that it is a poetical word chiefly, and used for one who is decrepit with age (see Job 29:8 15:10 32:6 2Chron. 36:17). Strong's #3453 BDB #450. Job 12:12
405. **Masculine_proper_noun:** which means *aged; old*; transliterated . Strong's #3454 BDB #450.
406. **Feminine_noun:** yâthêd (תַּתֵּד) [pronounced yaw-THADE], which means *pin, stake, nail, peg*. Although some translations go with the translation *tent peg*, I think that *tent pin* more accurate renders the original Hebrew word. There is a word similar to this in Deut. 23:14 which means *spade, paddle* (see Gesenius on this). Strong's #3489 BDB #450. Judges 4:21 5:26

yâthêd (תַּתֵּד) [pronounced yaw-THADE]	<i>pin, stake, nail, peg</i>	feminine singular noun	Strong's #3489 BDB #450
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407. **Verb:** which means *to beat with a club, to chastise*. Strong's #8456 BDB #450.
408. **Masculine_noun:** which means *name of a weapon, possibly a club, mace*. Strong's #3490 BDB #450.
409. **Masculine_noun:** yâthôwm (תֹּחַם) [pronounced yaw-THOHM], which means *orphan; fatherless*. Strong's #3490 BDB #450. Psalm 10:14, 18 68:5 146:9

yâthôwm (תֹּחַם) [pronounced yaw-THOM]	<i>orphan; fatherless</i>	masculine singular noun	Strong's #3490 BDB #450
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410. **Masculine_proper_noun:** Yith^emâh (יִתְמָה) [pronounced yith-MAW], which means *orphan; transliterated lthmah*. Strong's #3495 BDB #450. 1Chron. 11:46*

Yith ^e mâh (יִתְמָה) [pronounced yith-MAW]	<i>orphan; transliterated lthmah</i>	masculine singular proper noun	Strong's #3495 BDB #450
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411. **Adjective:** 'êthân (אֵתָן) [pronounced â-thawn], which means, *perennial, ever-flowing, permanent, constant*. This is a word used primarily of water; however, in reference to a nation or a person, this is one which has been around for a long time in a position of importance; therefore, we will go with *well-established*. 'êythân (אֵיֶתָן) [pronounced ay-THAWN] and which means *perennial, ever-flowing*, and therefore, *permanent*. Strong's #386(388?) BDB #450. (Strong's places this with the aleph's and BDB with the yod's) Deut. 21:4 Job 12:19

ʾêthân (אֶתָּאן) [pronounced â-thawn]	<i>perennial, ever-flowing, permanent, constant; well-established</i>	masculine singular adjective	Strong's #386 (#388?) BDB #450
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This is a word used primarily of water; however, in reference to a nation or a person, this is one which has been around for a long time in a position of importance.

412. **Masculine_proper_noun:** ʾÊythân (אֵיתָּאן) [pronounced ay-THAWN], which means *permanent, enduring*; transliterated *Ethan*. Strong's #387 BDB #450. Psalm 89 inscription 1Chron. 15:17

ʾÊythân (אֵיתָּאן) [pronounced ay-THAWN]	<i>permanent, enduring; transliterated Ethan</i>	masculine singular proper noun	Strong's #387 BDB #450
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413. **Proper_noun/location:** which means ; transliterated . Strong's #3497 BDB #450.

414. **Verb:** yâthar (יָתַר) [pronounced yaw-THAHR], which means *to remain over, to remain*. In the Niphal, it means *to be left over, to be left behind*. In the Niphal participle, it means *remaining, left over, left behind*. Strong's #3498 BDB #451. Gen. 30:35 32:24 Joshua 11:11, 22 18:2 Judges 9:5 1Sam. 2:36 15:15 25:34 30:9 2Sam. 8:4 13:30 17:12 Psalm 106:11 Prov. 2:21

yâthar (יָתַר) [pronounced yaw-THAHR]	<i>to be redundant, to abound; to be over and above, to be left over, to remain over, to remain; to be beyond measure, to exceed bounds, to be preeminent, to excel</i>	3 rd person masculine singular, Qal imperfect	Strong's #3498 BDB #451
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>the remaining in one; that which is left over, the remainder, the rest; gain</i>	Qal active participle with the definite article	Strong's #3498 BDB #451
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>more, farther</i>	Qal active participle with the definite article used as an adverb	Strong's #3498 BDB #451
yâthar (יָתַר) [pronounced yaw-THAHR]	<i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i>	3 rd person masculine singular, Niphal perfect, pausal form	Strong's #3498 BDB #451

yâthar (יָתַר) [pronounced yaw- THAHR]	<i>those remaining, the ones left over, those left behind</i>	masculine plural, Niphal participle	Strong's #3498 BDB #451
yâthar (יָתַר) [pronounced yaw- THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3498 BDB #451

415. **Yather combo:** 2Sam. 17:12

lô' (אֵל or אַל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (יָתַר) [pronounced yaw- THAHR]	<i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i>	3 rd person masculine singular, Niphal perfect	Strong's #3498 BDB #451

Literally, this reads, *and he does not remain, and he is not left over*. With the word below, this appears to have the sense of, *and not one remains among him, and no one remains among him*. However, I should point out, I could not find justification for this in Gesenius.

b ^e (בּ) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions; with the 3 rd person masculine singular suffix	No Strong's # BDB #88
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However, BDB allows for the verb and the bêtth preposition to be translated *to be left of*.¹⁴¹

416. **Masculine_noun1:** yether (יָתַר) [pronounced YEH-ther] and it is rendered *excellency* (Gen. 49:3 Prov. 17:7), *residue, rest of, remainder* (Ex. 10:5 Lev. 14:17 1Kings 11:41 12:23), and *cord* (Judges 16:7 Job 30:11 Psalm 11:2). It is not clear to me how one would tie these meanings together. However, the most common

¹⁴¹ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 451.

usage appears to be *residue, remainder*. In Job 4:21, the tent-peg seems so apropos and poetic. Strong's #3499 BDB #451. [homonym = Strong's #3499 BDB #452; see below]. 1Sam. 13:2 2Sam. 10:10 12:28 21:2 Job 4:21

yether (יֶתֶר) [pronounced YEH-ther]	<i>residue, remainder, [the] rest [of]</i>	masculine singular construct	#3499 (#3498) BDB #451
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417. **Masculine_noun2:** yether (יֶתֶר) [pronounced YEH-ther], which means *cord, bowstring*. Because of its usage in Psalm 11:2, *bowstring* seems to be the most accurate rendering. Keil and Delitzsch say that it could refer to a harp of guitar string, although we have no Scriptural evidence for that. This word is a homonym. Strong's #3499 BDB #452. [homonym = Strong's #3499 BDB #451; see above]. Judges 16:7

418. **Masculine_proper_noun:** Yether (יֶתֶר) [pronounced YEH-thehr], which means *abundance* and is transliterated *Jether, Yether*. Strong's #3500 BDB #452. 1Kings 2:5

Yether (יֶתֶר) [pronounced YEH-thehr]	<i>abundance and is transliterated Jether, Yether</i>	masculine singular proper noun	Strong's #3500 BDB #452
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419. **Masculine_proper_noun:** Yith^{er}râ' (אֶתֶר) [pronounced yihth-RAW], which means *abundance*; and is transliterated *lthra, Yithra*. Strong's #3501 BDB #452. 2Sam. 17:25

Yith ^{er} râ' (אֶתֶר) [pronounced yihth-RAW]	<i>abundance; and is transliterated lthra, Yithra</i>	masculine singular proper noun	Strong's #3501 BDB #452
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420. **Feminine_noun:** which means *abundance, riches*. Strong's #3505 BDB #452.

421. **Masculine_proper_noun:** which means *abundance* and is transliterated . Strong's #3503 BDB #452.

422. **Gentilic_adjective:** Yith^{er}rîy (יִתְרִי) [pronounced yihth-REE], which means *excellence, preeminence*; a descendant of Jether; from the city of Jattir; transliterated *lthrite, Yithrite*. Strong's #3505 BDB #452. 2Sam. 23:38 1Chron. 11:40

Yith ^{er} rîy (יִתְרִי) [pronounced yihth-REE]	<i>excellence, preeminence; a descendant of Jether; from the city of Jattir; transliterated lthrite, Yithrite</i>	gentilic singular adjective with the definite article	Strong's #3505 BDB #452
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423. **Masculine_noun:** which means *superiority, advantage; excess*. Strong's #3148 BDB #452.

424. **Feminine_noun:** which means *appendage*. Strong's #3508 BDB #452.

425. **Masculine_noun:** which means *advantage, profit*. Strong's #3504 BDB #452.
426. **Masculine_proper_noun:** which means *superior, advantage, abundance?* and is transliterated . Strong's #3506 BDB #452.
427. **Masculine_proper_noun:** which means *abundance, superabundance* and is transliterated . Strong's #1956 BDB #452.
428. **Masculine_noun:** mēythârîym (מִיתְרִיִּם) [pronounced *may-thahr-EEM*], which means *cords [used to secure the tabernacle], strings [of bows]*. Strong's #4340 BDB #452. Psalm 21:12

mēythârîym (מִיתְרִיִּם) [pronounced <i>may-thahr-EEM</i>]	<i>cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4340 BDB #452
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This word is always found in the plural and always with a suffix.

429. **Proper_noun_location:** Yattir (יַתִּיר) [pronounced *yaht-TEER*], which means *nothing*; and is transliterated . Strong's #3492 BDB #452. 1Sam. 30:27

Yattir (יַתִּיר) [pronounced <i>yaht-TEER</i>]	this is transliterated <i>Jattir</i>	proper noun; a location	Strong's #3492 BDB #452
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This is also spelled yattîyr (יַתִּיִּר) [pronounced *yaht-TEER*].

430. **Masculine_proper_noun:** Yith^{er}âm (יִתְרָם) [pronounced *yith^{er}-r^h-GAWM*], which means *excellence of people; profit of the people* and is transliterated *lthream*. Strong's #3507 BDB #453. 2Sam. 3:5

Yith ^{er} âm (יִתְרָם) [pronounced <i>yith^{er}-r^h-GAWM</i>]	<i>excellence of people; profit of the people; transliterated lthream</i>	masculine singular proper noun	Strong's #3507 BDB #453
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431. **Masculine_proper_noun:** which means *nothing* and is transliterated . Strong's #3509 BDB #453.

11. כ, final ך Kaph (20) כ is written *k* and spoken *kh*; ך is written and spoken *k*

1. **Prefixed_substantive_and_preposition:** kaph or k^e (כ) [pronounced *k^e*], which means *like, as, according to*. **Adverb of quality:** ③ When this is combined with numbers or measures of space or time given in round numbers, it means *about, approximately*. **Preposition:** ① It means *like, as* ⑤ when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. Strong's #none BDB #453. [The numbers match Gesenius, p. 378–379].

Gen. 1:26 2:18 3:5 4:17 5:3 9:3 10:9 13:10 18:1 19:8 21:4, 16 22:17 24:30
 25:25, **31** 26:4 28:14 29:13 30:34 32:12, 19 33:10 34:15 Lev. 18:3 Deut. 20:8
 30:2 31:24 Joshua 1:7, 15, 17 3:4, 8, 15 4:1 5:1 7:3 8:19 10:13 Judges 1:20
 2:4 3:29 8:2 18:1, 10 21:22 1Sam. 2:2, 13 4:18, 20 5:10 10:9 Job 3:16 10:19
 (see below) 13:2—Hebrew spacing might be improved] 1Sam. 1:24 9:16 13:14
 14:2, 7, 14, 21 15:22 17:7 19:7 20:3 21:5 22:2 25:2, 9 26:15 29:9 30:24
 2Sam. 2:18 3:39 9:8 12:3 13:36 15:6 18:3, 27 19:14 21:19 22:21 23:4 24:3
 1Kings 1:21 2:3, 6 1Chron. 11:3 12:8 16:19 17:3 Job 2:10 3:16 21:12
 Psalm 2:9 7:2, 8 23:9 29:6 51 inscription 52:2 55:6, 12 59:6 62:3, 12 64:3
 103:5 106:9, 45 118:12 133:2 Prov. 1:12 2:4 3:12 Zech. 12:8

kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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The kaph preposition can be used of time, and translated *about, at; as, when, at the time of*.¹⁴²

kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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This can be used like κατά, which means *according to a norm, standard or rule*.

2. **Kaph doubled:** We then have *as...and as*. When we find this repeated, the two kaph's signify completeness of correspondence between two objects. Gesenius suggests *as...so; how...thus; as well...as*. Strong's #none BDB #453. Joshua 14:11 Judges 8:18 14:11 1Sam. 30:24

kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
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When the kaph preposition is doubled, it should be rendered *as...and as, as...so; how...thus; as well...as*.

3. **Compound preposition:** kaph or k^e (כ) [pronounced k^e], which means *like, as, according to*. Strong's #none BDB #453. K^e is rarely combined with any preposition. We find it very occasionally affixed to bēyth preposition b^e (בְּ)

¹⁴² As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

[pronounced *b^{eh}*] and it denotes proximity. It is translated *in, among, into, against, with, at, through, by*. Strong's #none BDB #88. This compound is found in Judges 20:32 1Sam. 6:14 14:14 (where it is thought to be corrupt) 1Kings 13:6 Isa. 1:26 Jer. 33:7, 11 I haven't studied know what they mean together. Gesenius offers a reference to his grammar book and BDB, although mentioning the two together, never really offers us a rendering for them.

kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88

It is unclear from Gesenius and BDB what these two prepositions mean together. BDB says that this particular passage (1Sam. 14:14) is apparently corrupt.

4. **Kaph_compound:** with zeh (זה) [pronounced *zeh*] See **Strong's #2063**.
5. **Kaph_compound:** for ka'asher (כִּאֲשֶׁר) [pronounced *kah-uh-SHER*], see **BDB #81**.
6. **Kaph_compound:** for kaph + asher, see **BDB #81**.
7. **Kaph_compound:** 1Sam. 25:9

kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Do these mean something together? I believe I put this with the kôl definition.

8. **Adverb/conjunction:** k^emôw (כִּמּוֹ) [pronounced *k^emoh*], which means *like, as, when; thus, so*. It appears to be equivalent to the prefixed preposition kaph. It means *like, as, when*; it is equivalent to the kâph prefixed preposition when used before suffixes. It can also be taken as a demonstrative adverb of quality, and translate it *thus, so*. Strong's #3644 BDB #455. Gen. 19:15 1Sam. 10:24, [27] Job 1:8 10:22 12:3 14:9 19:22 Psalm 29:6 61:6 63:5 73:15 89:46

k ^e mô (כִּמּוֹ) [pronounced <i>k^emoh</i>]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction	Strong's #3644 BDB #455
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9. **Verb:** kâ'ab (כָּאַב) [pronounced *kaw-AH^BV*], which means *to be in pain, to be sore; to have pain; to be sorrowful*. Strong's #3510 BDB #456. Gen. 34:25 Job 14:22

kâ'ab (כָּאַב) [pronounced kaw-AH ^B V]	<i>to be in pain, to be sore; to have pain; to be sorrowful</i>	3 rd person masculine singular, Qal imperfect	Strong's #3510 BDB #456
kâ'ab (כָּאַב) [pronounced kaw-AH ^B V]	<i>those who are in pain, those who are sore; those in pain; those with sorrow</i>	masculine plural, Qal active participle	Strong's #3510 BDB #456
kâ'ab (כָּאַב) [pronounced kaw-AH ^B V]	<i>to cause pain [hurt], to cause harm; to mar</i>	3 rd person masculine singular, Qal imperfect	Strong's #3510 BDB #456

10. **Masculine_noun:** k^əêb (כָּעַב) [pronounced k^əAY^BV], which means *pain [mental, physical]; anguish, sorrow*. Strong's #3511 BDB #456. Job 2:13 16:6

k ^ə êb (כָּעַב) [pronounced k ^ə AY ^B V]	<i>pain [mental, physical]; anguish, sorrow</i>	masculine singular noun	Strong's #3511 BDB #456
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11. **Masculine_noun:** mak^əôb (מָכַעַב) [pronounced mahk-OHB^V], which means *anguish, pain [affliction] [of soul]; sorrow*. Also spelled mak^əôwb (מָכַעַב) [pronounced mahk-OHB^V]. Strong's #4341 BDB #456. Psalm 32:10

mak ^ə ôb (מָכַעַב) [pronounced mahk-OHB ^V]	<i>anguish, pain [affliction] [of soul]; sorrow</i>	masculine singular noun	Strong's #4341 BDB #456
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Also spelled mak^əôwb (מָכַעַב) [pronounced mahk-OHB^V].

12. **Verb:** kâ'âh (כָּאַח) [pronounced kaw-AW], which means *to be fearful, faint-hearted, disheartened, to restrain, to terrify*. Strong's #3512 BDB #456. 1Sam. (3:13)

kâ'âh (כָּאַח) [pronounced kaw-AW]	<i>to be fearful, faint- hearted, disheartened, to restrain, to terrify</i>	Qal meanings	Strong's #3512 BDB #456
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13. **Adjective:** cowed. Strong's #2489 BDB #456.

14. **Masculine_noun:** kôwkâb (כֹּוֹכָב) [pronounced koh-KAW^BV], which means *star*; figuratively, it is used of *Messiah, brothers, youth, numerous progeny, personification, God's omniscience (figuratively)*. Strong's #3556 BDB #456. Gen. 1:16 15:5 22:17 26:4 Deut. 1:10 Judges 5:20 Job 3:9 Psalm 147:4

kôwkâb (כֹּוֹכָב) [pronounced koh-KAW ^B V]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural noun with the definite article	Strong's #3556 BDB #456
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15. **Verb:** kâbêd (כָּבֵד) [pronounced *kaw^b-VADE*], which means *to honor, to glorify, to be great, to be vehement, to be heavy, weighty, burdensome*. In the Piel, it means (1) *to make heavy, to make insensible* as well as (2) *to honor, to do honor to*. Kâbêd appears to be one of those words which is a true homonym. It has several different meanings: ❶ *to be heavy*, but this word is rarely used this way (Job 6:3 is probably the only occurrence with only this meaning and inference). Its use tends to be more figurative, e.g., ❷ *to be honored* (Job 14:21 Isa. 66:5 Ezek. 27:25); ❸ *to be great, vehement, plentiful, of enormity of wickedness* (Gen. 18:20 Judges 20:34 Neh. 5:18); ❹ (a) *to be troublesome, burdensome* when followed by 'al (עַל) [pronounced *a*], e.g., *the wrath of God is heavy upon*. (2Sam. 13:25 Neh. 5:18 Isa. 24:30); (b) *heavier than, more burdensome than* when followed by 'al (עַל) [pronounced *a*]; ❺ *indolence, dullness* and to any hindrance of the senses (Gen. 48:10 Isa. 59:1). And these are only the Qal meanings. That this word is undoubtedly used in a positive sense, is clear in Ex. 20:12 a Piel use (and Isa. 26:15, a Niphal use); and that it has a negative connotation is also unquestionable (Ex. 8:32 9:34, Hiphil uses). It is the cognate (of #3519 below). There is some disagreement concerning the spelling of kâ^bvêd—BDB and Owen have a short *a* (pattah) at the end; The New Englishman's Concordance and Gesenius both offer either the long *ê* or a short *a*. Strong's #3513 BDB #457. **More time to this; I haven't delved into the Hiphil, etc.!** Gen. 12:10 18:20 34:19 Lev. 10:3 Judges 1:35 20:34 1Sam. 2:29, 30 5:6, 11 6:6 9:6 15:30 22:14 31:3 2Sam. 6:20 13:25 14:26 23:19 1Chron. 17:18 Job 14:21 Psalm 15:4 32:4 149:8 Prov. 3:9

kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person masculine singular, Qal imperfect	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3513 BDB #457
kâêbd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>[who is; what is] honored, respected, recognized, held in honor, glorified; abundant, rich</i>	Niphal participle	Strong's #3513 BDB #457

kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>those who are honored [respected, recognized; held in honor or high regard, glorified; rich]; men with abundant wealth</i>	masculine plural, Niphal participle	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to make heavy, to make insensible; to honor, to do honor to</i>	3 rd person masculine singular, Piel imperfect	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>make heavy, make insensible; honor, do honor to</i>	2 nd person masculine singular, Piel imperative	Strong's #3513 BDB #457

16. **Adjective:** kâbêd (כָּבֵד) [pronounced kaw^b-VAYD], which means *heavy, grievous*. It has both a physical meaning as well as a metaphorical one (the hippies adopted a similar metaphorical meaning for this word in the 60's). We could get away with *overweight* in this context. Strong's #3515 BDB #458. Gen. 13:2 1Sam. 4:18

kâbêd (כָּבֵד) [pronounced kaw ^b -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
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17. **Masculine_noun:** which means *liver*. Strong's #3516 BDB #458.
18. **Masculine_noun:** which means *heaviness, weight [or a stone]*. Strong's #3514 BDB #458.
19. **Feminine_adjective1:** k^ebûwddâh (כְּבוֹדָהּ) [pronounced ke^b-vood-DAW], which means *glory, abundance, honor, glorious*. This is only found in 3 passages and the masculine version is found below. Strong's #3520 BDB #458.
20. **Masculine_noun2:** kâbôwd (כָּבוֹד) [pronounced kaw^b-VODE], which means *glory, abundance, or honor*. In 1Sam. 2:8, Owen calls it a masculine singular adjective; Zodhiates and BDB as a masculine singular noun (the noun and adjective are spelled identically). As the latter half of a construct, it acts the same way. Strong's #3519 BDB #458. **More time to this!** Gen. 31;1 Lev. 10:3 (Num. 14:21) Joshua 7:19 19:9 1Sam. 2:8 4:21 6:5 Psalm 7:5 8:5 **21:5** (word study) 29:1 57:5 62:7 63:2 73:24 96:3 104:31 106:20 149:4 [change to a noun throughout; I previously listed this as an adjective; do a study on this word!!!] Prov. 3:16

kâbôwd (כְּבוֹד) [pronounced kaw ^b - VODE]	glory, honor [with an emphasis upon power, wealth and/or abundance]	masculine singular adjective which sometimes acts as a noun; with the 3 rd person masculine plural suffix	Strong's #3519 BDB #458
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Owen sometimes calls this a masculine singular adjective.

21. **Feminine singular (collective) noun:** k^{eb}vûddâh (כְּבוֹדָה) [pronounced k^{eb}voo-
DAW], which means *abundance, riches*. This is found only in Judges 18:21
Psalm 45:13 Ezek. 23:41. The masculine form of this noun is what is found most
often. Strong's #3520 BDB #459. Judges 18:21
22. **Feminine_noun:** which means *heaviness, difficultness*. Strong's #3517
BDB #459.
23. **Verb:** kâkâh (קָכָה) [pronounced kaw-KAW], which means *to be quenched, to be
extinguished*. Strong's #3518 BDB #459. 1Sam. 3:3 2Sam. 14:7 21:17

kâkâh (קָכָה) [pronounced kaw- KAW]	to be quenched (extinguished, put out); to go out; to cover over, to hide [the primary meanings]	3 rd person masculine singular, Qal imperfect	Strong's #3518 BDB #459
kâkâh (קָכָה) [pronounced kaw- KAW]	to quenched, to extinguish, to put out; to perish	3 rd person masculine singular, Piel imperfect	Strong's #3518 BDB #459

24. **Verb:** which means *to bind*. Strong's #none BDB #459.
25. **Masculine_noun:** kebel (כְּבִל) [pronounced KEH-beh], which means *chains,
restraints; fetters, shackles*. Strong's #3525 BDB #459. Psalm 105:18 149:8

kebel (כְּבִל) [pronounced KEH- beh]	chain (s), restraint (s); fetter (s), shackle (s)	masculine plural noun	Strong's #3525 BDB #459
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26. **Verb:** which means *to wrap around, to wrap up*. Strong's #none BDB #460.
27. **Proper_noun/location:** which means *to wrap up, to wrap around*; transliterated .
Strong's #3522 BDB #460.
28. **Proper_noun/location:** which means ; transliterated . Strong's #4343 BDB #460.
29. **Masculine_proper_noun:** Mak^ebannay (מַכְבַּנַּי) [pronounced mahk^e-bahn-NAH-ee],
which means ; transliterated *Machbanai*. Strong's #4344 BDB #460.
1Chron. 12:13

Mak ^e bannay (מַכְבַּנַּיִן) [pronounced mahk ^e -bahn-NAH-ee]	<i>bond of the Lord; transliterated Machbanai</i>	masculine singular proper noun	Strong's #4344 BDB #460
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30. **Verb:** kâbaç (כַּבַּח) [pronounced kaw-BAHÇ], which means *to wash [by treading], to wash; to trample with the feet*. Based upon BDB and Gesenius, but without much examination. Strong's #3526 BDB #460. 2Sam. 19:24 Psalm 51:2, 7

kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>to wash [by treading], to wash; to trample with the feet</i>	3 rd person masculine singular, Qal imperfect	Strong's #3526 BDB #460
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>wash [by treading], wash; trample with the feet</i>	2 nd person masculine singular, Qal imperative	Strong's #3526 BDB #460
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>washer, one treading [upon clothes to wash them], fuller</i>	3 rd person masculine singular, Qal participle	Strong's #3526 BDB #460
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]</i>	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>to be washed</i>	3 rd person masculine singular, Pual imperfect	Strong's #3526 BDB #460
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>to be washed out</i>	3 rd person masculine singular, Hothpael imperfect	Strong's #3526 BDB #460

31. **Verb1:** which means *to be much, to be many, to be abundant, to be numerous*. Strong's #3527 BDB #460.

32. **Adjective:** kâbbîyr (כַּבִּיֵּר) [pronounced kab-BEER], which is rendered *great, mighty, strong* by the various translators. This word is found only in poetry (Job, six times and Isaiah, four times), and is rendered *strong, much, most, mighty, many* in the KJV. It is similar to the noun *glory*. In general, it means *great, mighty*; with regards to quantity, it means *much, many*. Strong's #3524 BDB #460. Job 8:2 Psalm 34:10

kâbbîyr (כַּבִּיֵּר) [pronounced kab-BEER]	<i>great, mighty, strong, powerful; with regards to quantity, it means much, many</i>	masculine plural adjective also used as a substantive	Strong's #3524 BDB #460
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33. **Feminine_noun:** kib^êrâh (כִּיבְרָה) [pronounced *kihḇ-RAW*], which means *distance, measure, length*. Strong's #3530 BDB #460. Gen. 35:16

kib ^ê râh (כִּיבְרָה) [pronounced <i>kihḇ-RAW</i>]	<i>distance, measure, length</i>	feminine singular noun	Strong's #3530 BDB #460
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34. **Adverb:** which means *already*. Strong's #3528 BDB #460.
35. **Proper_noun/location:** which means *already*; transliterated *Kebar*. A canal or river. Strong's #3529 BDB #460.
36. **Verb:** which means *to intertwine*. Strong's #none BDB #460.
37. **Masculine_noun:** k^êbîyr (כְּבִיר) [pronounced *k^êveer*], which means *a pillow; something netted, like a quilt or fly-net*. It is only found in 1Sam. 19:13, 16.* Strong's #3523 BDB #460. 1Sam. 19:13

k ^ê bîyr (כְּבִיר) [pronounced <i>k^êveer</i>]	<i>a pillow; something netted, like a quilt or fly-net</i>	masculine singular noun	Strong's #3523 BDB #460
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38. **Feminine_noun:** which means *a sieve*. Strong's #3531 BDB #460.
39. **Masculine_noun:** which means *a netted cloth or coverlet*. Strong's #4345 BDB #460.
40. **Masculine_noun:** which means *a grating, a lattice-work*. Strong's #4346 BDB #460.
41. **Masculine_noun:** which means *a lamb*. Strong's #3532 BDB #461.
42. **Feminine_noun:** kibsâh (כִּיבְסָה) [pronounced *kihḇ-SAW*], which means *ewe-lamb, lamb, a female lamb*. Strong's #3535 BDB #461. Gen. 21:28

kibsâh (כִּיבְסָה) [pronounced <i>kihḇ-SAW</i>]	<i>ewe-lamb, lamb, a female lamb</i>	feminine singular noun	Strong's #3535 BDB #461
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Also spelled kabsâw (כַּבְסָּו) [pronounced *kahḇ-SAW*].

43. **Masculine_noun:** keseb (כֶּסֶב) [pronounced *KEH-sehb*], which means *a lamb, a young ram, a sheep*. Strong's #3775 BDB #461. Gen. 30:32

keseb (כֶּסֶב) [pronounced <i>KEH-sehb</i>]	<i>a lamb, a young ram, a sheep</i>	masculine singular noun	Strong's #3775 DB #461
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44. **Feminine_noun:** which means *a ewe lamb*. Strong's #3775 BDB #461.
45. **Verb:** kâbash (כָּבַשׁ) [pronounced *kaw-BAHSH*], which means *to subdue, to bring into bondage, to dominate, to force*. It is found in most of the stems. The Niphal

is the passive, so the land has been caused to be subdued. Strong's #3533 BDB #461. Gen. 1:28 Joshua 18:1 2Sam. 8:11

kâbash (שָׁבַח) [pronounced kaw-BASH]	<i>to subdue, to bring into bondage, to dominate, to force [a woman]; originally to tread on with the feet, to trample underfoot</i>	3 rd person masculine singular, Qal imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַח) [pronounced kaw-BASH]	<i>to be subdued, to be brought into bondage, to be dominated</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַח) [pronounced kaw-BASH]	<i>to subject, to subdue, to dominate</i>	3 rd person masculine singular, Piel imperfect	Strong's #3533 BDB #461
kâbash (שָׁבַח) [pronounced kaw-BASH]	<i>to bring into bondage</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3533 BDB #461

46. **Masculine_noun:** which means *a footstool*. Strong's #3534 BDB #461.

47. **Masculine_noun:** kib^eshân (כִּיבְשָׁן) [pronounced kihb-SHAWN], which means *a kiln for lime or pottery; furnace [for smelting metal]*. Strong's #3536 BDB #461. Gen. 19:28

kib ^e shân (כִּיבְשָׁן) [pronounced kihb-SHAWN]	<i>a kiln for lime or pottery; furnace [for smelting metal]</i>	masculine singular noun with the definite article	Strong's #3536 BDB #461
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48. **Verb1:** which means *to toil severely, to be fatigued, to be weary, to harass, to tread*. Strong's #none BDB #461.

49. **Feminine_noun:** kad (כַּד) [pronounced kahd], which means *water-jar, jar, pitcher, vessel [for drawing and carrying water]*. I prefer to stay with *pitcher*, as it is too easy to visualize a glass jar, which would be incorrect. Strong's #3537 BDB #461. Gen. 24:14 Judges 7:16

kad (כַּד) [pronounced kahd]	<i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i>	feminine singular noun	Strong's #3537 BDB #461
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50. **Masculine_noun:** kîydôwr (כִּי יְדוֹר) [pronounced kee-DOHR], which means *a spark*. In Job 41:19 only (however, see Strong's #3593 below). Strong's #3590 BDB #461.

51. **Masculine_noun:** which means *a precious stone*. Strong's #3539 BDB #461.

52. **Verb2:** which means *to shoot, to run down [often by an attacking force, a hawk, a star]*. Strong's #none BDB #461.

53. **Masculine_noun:** kîydôwr (כִּידוֹר) [pronounced *kee-DOHR*], which means *onset, warlike disturbance, military tumult*. This word is said to be found only in Job 15:24, however its plural construct is found in Job 41:19 (it is given the Strong's #3590); there, it appears to mean *sparks*. Strong's #3593 BDB #461. Job 15:24.
54. **Masculine_noun:** which means *ball, circle, cordon*. Strong's #1754 BDB #462.
55. **Masculine_proper_noun:** K^edor^elâ^omer (כְּדֹרְלָאֹמֶר) [pronounced *ked-or-law-OH-mer*], which means *handful of sheaves; transliterated Chedorlaomer*. Strong's #3540 BDB #462. Gen. 14:1

K ^e dor ^e lâ ^o mer (כְּדֹרְלָאֹמֶר) [pronounced <i>ked-or-law-OH-mehr</i>]	<i>handful of sheaves; transliterated Chedorlaomer</i>	masculine singular proper noun	Strong's #3540 BDB #462
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56. **Adverb:** kôh (כֹּה) [pronounced *koh*], which means *so, thus, here, hence*. When it is used twice with the bēyth preposition, it means *in this manner...in that manner*. Kôh is repeated, which often gives us a special meaning (*here...there; on this side...on that side; hither...thither*). It appears as though the meaning *the same* works well here in 1Sam. 3:17. When used of place, it can mean *here, hither, there*; when used of time, it can mean *now, hitherto, in the meantime*. Strong's #3541 BDB #462. Gen. 15:5 22:5 24:30 31:8, 37 32:4 Joshua 6:3 7:13 Ruth 1:17 2:8 1Sam. 2:27 3:17 11:7, 9 14:9 15:2 17:27 18:25 20:7 25:5, 22 27:11 2Sam. 3:9, 35 7:5 12:7, 11 15:26 16:7, (10) 18:33 19:13 24:12 1Kings 2:23

kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
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Kôh is repeated, which often gives us a slight change of meaning (*here...there; on this side...on that side; hither...thither*).

57. **Combination:** Gen. 22:5 28:15

ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462

Together, these two particles mean *as far as here, yonder; hitherto, until now, until then; meanwhile*.

ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
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The particle ʾim (אִם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

These 3 particles probably mean something when used together.

58. **Combo:** Gen. 28:15

ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462

Together, these two particles mean *as far as here, yonder; hitherto, until now, until then; meanwhile*.

59. **Adverb:** kâkâh (כַּכֵּה) [pronounced *KAW-kaw*], which means *thus, so*. Strong's #3602 BDB #462. 1Sam. 2:14 10:18b 19:17 2Sam. 17:21 1Kings 1:6 Job 1:5

kâkâh (כַּכֵּה) [pronounced <i>KAW-kaw</i>]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
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60. **Combo:** 1Kings 1:48

w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

kâkâh (כַּכֵּה) [pronounced <i>KAW-kaw</i>]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
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These three particles together must have a specific meaning.

61. **Verb:** kâhâh (כַּהֵה) [pronounced *kaw-HAWH*], which means *to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*. It is used of the eyes which are growing old and having a difficult time seeing. Sometimes it is rendered as the eyes becoming *faint, darkened, dimmed*. The idea here is that one is having a harder time distinguishing objects from one another and shapes and

colors; everything is blending and it is difficult to discern precise colors and objects. This is given a separate Piel meaning of *to rebuke*. The problems with this translation are: (1) this would be the only passage where this is translated this way; (2) there are no cognates which support this meaning; and (3) essentially, Eli did rebuke his sons. It is a word primarily used of vision becoming dimmed (Gen. 27:1 Deut. 34:7 Job 17:7). In the Piel, it means *to become pale* (in reference to a spot on the skin—Lev. 13:6, 21, 26, 28, 56) or *to be feeble, to be timid, to be cast down in mind* (Ezek. 21:12 compare to Isa. 61:3 where a cognate is found). I have given you the textbook meanings; now let me elaborate. This word means *to become pale*. It would refer to a discoloration of the skin or to cataracts of the eye. A cataract is the clouding of the lenses, which appears white and obscures the vision, and is generally a function of old age. So, even though the vision has become darkened, that does not mean that this verb means *to become darkened*. The eye has a visible cloudiness or paleness on the lens in the center of the eye, and this is the primary meaning of this verb. The commonness of this disease allowed this word in later years to refer to the dimming vision or the failing of the eyes (Zech. 11:17). When not a reference to one's eyes or skin, it means *to fail, to be feeble, to be timid* (1Sam. 3:13 Isa. 42:4). This was Eli's problem. He had rebuked his sons, but he had been timid, he had been feeble with regards to correcting the evils of his sons. Strong's #3543 BDB #462. Gen. 27:1 Lev. (13:6) 1Sam. **3:13** Job 17:7

kâhâh (כָּהָה) [pronounced kaw-HAWH]	<i>to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened</i>	3 rd person masculine singular, Qal imperfect	Strong's #3543 BDB #462
kâhâh (כָּהָה) [pronounced kaw-HAWH]	<i>to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened</i>	3 rd person masculine singular, Piel imperfect	Strong's #3543 BDB #462

The meanings given above are Qal meanings. Several scholar agree that the meaning of the Piel verb at this point is *to rebuke*. The problem with that is, there are no cognates for that verb's meaning. This Piel verb is also found in Ezek. 21:7, where it is rendered *to faint*. Therefore, we have the problem to take this as it stands or to make up two completely different meanings for this verb which cannot be substantiated apart from this passage. The next problem is, Eli did *rebuke* his sons; however, he did not take it any further than that.

62. **Adjective:** kēhâh (כֹּהֵה) [pronounced kay-HAWH] which means *faint, darkened, dimmed; lightened*. With this bruised area of discoloration, it is not necessarily getting darker or lighter, but it's color is becoming similar to that of the surrounding skin; it is *fading* into the skin, you might say, just as eyes when they go bad are spoken of as *fading*. Strong's #3544 BDB #462. Lev. 13:6 1Sam. **3:2**

kêhâh (כֶּהָה) [pronounced <i>kay-HAWH</i>]	<i>faint, darkened, dimmed; lightened</i>	feminine plural adjective	Strong's #3544 BDB #462
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The sets of meanings may seem antithetical, but when a person gets cataracts, their eyes have white portions where the cataracts are; however, this makes that person's vision *blurry, indistinct, and darkened*. It is translated by some *lighten* and by others *become dark*. The key to this word is the corresponding verb, kâhâh (כָּהָה) [pronounced *kaw-HAWH*], which means *to be feeble, to fail in strength, to be cast down in mind, to become dim, to become darkened*. This word is used for eyes which are growing old and having a difficult time seeing; for the person whose vision is becoming feeble or dim, it becomes more difficult to distinguish precise objects, shapes and colors; everything appears to be blending together.

63. **Feminine_noun:** which means *dimming, lessening, alleviation*. Strong's #3545 BDB #462.
64. **Piel_Verb:** kâhâh (כָּהָה) [pronounced *kaw-HAWH*], which means *to rebuke*. The problems here are: (1) this would be the only passage where this is translated this way; (2) there are no cognates which support this meaning; and (3) essentially, Eli did rebuke his sons. See above for the actual meaning. Strong's #3543 BDB #462. 1Sam. 3:13
65. **Verb:** which means *is a seer*. Strong's #none BDB #462.
66. **Masculine_noun:** kôhên (כֹּהֵן) [pronounced *koh-HANE*], which means *priest*. This is a man who represents man to God. He intercedes between man and God. He stands before God in front of man. We find this word used as early as Gen. 14:18. Strong's #3548 BDB #463. Deut. 20:2 21:5 Judges 17:10 1Sam. 1:3 2:28 5:5 6:2 14:3, 19 21:1 22:11 23:9 30:7 2Sam. 15:27 17:15 19:11 20:25 1Kings 1:7 2:22 1Chron. 13:2 16:6 Job 12:19 Psalm 99:6 110:4

kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
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67. **Verb:** kâhan (כָּהֵן) [pronounced *kaw-HAHN*], which means *to act as a priest, to be a priest, to serve [as a priest], to minister as a priest*. Strong's #3547 BDB #464. 1Chron. 6:10
68. **Feminine_noun:** kêhûnnâh (כֶּהֻנָּה) [pronounced *k^ehoon-NAW*], which means *priesthood, office of the priest, function of the priesthood*. I added the latter definition, as it seemed to better apply to the passage at hand (I need to check other passages). I can't help but notice the similarity between that Hebrew word and the Hawaiian word *kahuna*, which refers to a native medicine man or a priest. Although I do not know the relationship, this has got to be more than just a coincidence. Strong's #3550 BDB #464. 1Sam. 2:36

kêhûnnâh (כֹּהֵן) [pronounced k ^e hoon-AW]	priesthood, office of the priest, function of the priesthood	feminine singular noun	Strong's #3550 BDB #464
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69. **Proper noun gentilic:** Strong's #3552 BDB #464.

70. **Masculine_noun:** kôw^bva' (כּוֹבֵעַ) [pronounced koh^b-VAHG], which means *helmet*. Strong's #3553 BDB #464. 1Sam. 17:5

kôw ^b va' (כּוֹבֵעַ) [pronounced koh ^b -VAHG]	helmet	masculine singular construct	Strong's #3553 BDB #464
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71. **Verb:** *to burn, to scorch*. Strong's #3554 BDB #464.

72. **Masculine_noun:** *burning, branding*. Strong's #3587 BDB #465.

73. **Feminine_noun:** Ex. 21:25.* Strong's #3555 BDB #465.

74. **Feminine_noun:** *burn spot, scar of a burn*. Strong's #4348 BDB #465.

75. Strong's #3556 BDB #465.

76. **Verb:** kûwl (לֹוּל) [pronounced kewl], which means *to comprehend, to contain; to seize, to measure*. In the Pilpel, it means *to sustain, to support, to nourish, to contain, to endure* [sickness]. Strong's #3557 BDB #465. Ruth 4:15 2Sam. 19:32 20:3 Psalm 55:22

kûwl (לֹוּל) [pronounced kewl]	<i>to comprehend, to contain; to seize, to measure</i>	3 rd person masculine singular, Qal imperfect	Strong's #3557 BDB #465
kûwl (לֹוּל) [pronounced kewl]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 rd person masculine singular, Pilpel imperfect	Strong's #3557 BDB #465
kûwl (לֹוּל) [pronounced kewl]	<i>to be supplied, to be provided with food</i>	3 rd person masculine singular, Polpal imperfect	Strong's #3557 BDB #465
kûwl (לֹוּל) [pronounced kewl]	<i>to contain; to hold [in]; to endure; to sustain</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3557 BDB #465

77. **Proper Masculine_noun:** Strong's #3633 BDB #465.

78. **Feminine_noun:** The third constellation mentioned is kîymâh (כִּימָה) [pronounced kee-MAW] and most regard this as Pleiades. *The Amplified Bible* calls this a *loose cluster* and the previous two *constellations*. Rotherham renders this word simply as *the Cluster*. Strong's #3598 BDB #465. Job 9:9

79. **Verb:** kûwn (כּוּן) [pronounced *koon*], which means *to erect (to stand up perpendicular), to establish, to prepare, to be stabilized*. Its definition seems to be a little obscure, despite the fact that this word occurs in the Old Testament almost 250 times. It appears to mean *erect (to stand up perpendicular)* and by application, *to establish, to prepare, to be stabilized*. In the **Niphal**, it means *to be firmly established, to be set up, to be established, to be prepared, to be ready*. In Job 8:8, we could possibly even stretch the meaning far enough to mean *confirm*. That is, Job is to examine what has been the opinion and experience of the past and confirm that it is true. By this confirmation, he *re-establishes* the truth of the matter. Gesenius also gives additional meanings as *to confirm, to set up, to maintain, to found [a city]*, among others. The **Hiphil** is the causal stem—they have been *caused to stand* (had God not held back the waters, they would have been swept under). In the Hiphil, it means *to set up, to erect, to constitute* (when followed by a lâmed), *to appoint, to found, to direct, to aim* (when followed by a lâmed), *to prepare, to make ready*. Obviously, fitting this into Judges 12:6 will be difficult. It is variously translated *frame* (KJV), *prepared* (Young), *take heed or give attention to* (Rotherham; who points out that some early printed editions have the word *distinguish* here instead), and both Owen and the NASB puppy out by using the word *could*. We will go with *prepare*; the implication being that this caught the average Ephraimite off-guard. An infinitive absolute is a verbal noun which can serve as a noun, a verb or an adverb. This is a part of speech which stands alone; although as a complementary adverb, where we have the same verb in a different stem and/or configuration, it serves to intensify the meaning of the verb. In Joshua 4:3, I translated this *having been stabilized*, which is more passive than causative. Other renders are: *established* (describing the standing-place; Young); *with firm footing* (Rotherham); *standing-firm* (NASB, one of the better renderings, to my way of thinking); *stood firm* (KJV, NKJV, *The Amplified Bible*); *stood* (NRSV). The verse had to be modified in other ways in order to use some of these other renderings. Niphal participle doctrine covered in 1Sam. 26:4. Strong's #3559 BDB #465. Deut. 19:3 32:6 Joshua 1:11 3:17 4:3, 4 8:4 Judges 12:6 16:26 1Sam. 7:3 13:13 20:31 23:22, 23 **26:4** 2Sam. 5:12 7:13, 16 1Kings 2:12, 24, 45, 46 1Chron. 12:39 17:14 Job 8:8 11:12 12:5 15:23, 35 18:12 21:8 Psalm 7:9, 12, 13 8:3 10:17 21:12 24:2 7 59:4 78:8, 37 89:2 90:17 96:10 103:19 Prov. 3:19

kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to be established, to be confirmed; to prepare oneself</i>	3 rd person masculine singular, Hithpolel (Hithpaël) perfect	Strong's #3559 BDB #465

The **Hithpael** is the reflexive of the Piel, and appears to be equivalent to the **Hithpolel** and the **Hithpalal** (which are both found in Owen, but not elsewhere). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).¹⁴³ The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.

kûwn (כּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3559 BDB #465
kûwn (כּוּן) [pronounced koon]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	Niphal participle	Strong's #3559 BDB #465

With verbs of perception and knowledge, we may translate this *to know with certainty, to confirm*. See points on 1Sam. 26:4.

¹⁴³ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	3 rd person masculine singular, Pilel (Polel) imperfect	Strong's #3559 BDB #465
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The **Polel** is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.

80. **Adjective:** kên (כֵּן) [pronounced *kayn*], which means *right, veritable, honest*. Strong's #3651 BDB #467. (see homonym **BDB #485**). Joshua 2:4
81. **Proper_noun/location:** Kûwn (כּוּן) [pronounced *koon*], which means *established; transliterated Chun*. Strong's #3560 BDB #467. 1Chron. 18:8*

Kûwn (כּוּן) [pronounced <i>koon</i>]	<i>established; transliterated Cun, Chun</i>	proper masculine singular noun/location	Strong's #3560 BDB #467
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82. **Masculine_proper_noun:** Levites. Strong's #3562–3663 BDB #467.
83. **Masculine_proper_noun:** which means *he will establish; transliterated* . Strong's #3199 BDB #467.
84. **Adjective_gentis:** which means *he will establish*, and is transliterated . Adjective gentis of above. Strong's #3200 BDB #467.
85. **Masculine_proper_noun:** which means *is firm, enduring; transliterated* . Strong's #3204&3659 BDB #467.
86. **Masculine_noun:** mâkôwn (מְכוּן) [pronounced *maw-KOWN*], which means *fixed, established place, foundation*. BDB only. Strong's #4349 BDB #467. Psalm 33:14 89:14 104:5

mâkôwn (מְכוּן) [pronounced <i>maw-KOWN</i>]	<i>fixed, established place; place [habitation, dwelling] [of God] [e.g., a temple]; foundation; basis</i>	masculine singular noun	Strong's #4349 BDB #467
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87. **Feminine_noun:** which means *fixed, established place*. Strong's #4350 BDB #467.
88. **Masculine_proper_noun:** Nâkôwn (נָכוֹן) [pronounced *naw-KOHN*], which means *prepared; transliterated Nacon*. See Strong's #5225 BDB #647. Strong's #5225 BDB #467. 2Sam. 6:6

Nâkôwn (נָכוֹן) [pronounced <i>naw-KOHN</i>]	<i>prepared; established; struck down, killed; transliterated Nacon</i>	masculine singular, proper noun	Strong's #5225 BDB #467
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89. **Feminine_noun:** which means *arrangement, preparation, fixed place*. Strong's #8498–8499 BDB #467.
90. **Masculine_noun:** which means *cake, sacrificial cake*. Strong's #3561 BDB #467.
91. **Feminine_noun1:** kôwç (כּוֹץ) [pronounced *kohç*], which means *cup*. Strong's #3563 BDB #468. 2Sam. 12:3 Psalm 23:5

kôwç (כּוֹץ) [pronounced <i>kohç</i>]	<i>cup</i> [literal or figurative]; <i>a kind of unclean bird</i> (possibly a <i>night owl</i>)	masculine singular noun with a 1 st person singular suffix	Strong's #3563 BDB #468
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92. **Masculine_noun2:** a kind of an owl. Strong's #3563 BDB #468.
93. **Masculine_noun:** kar (כָּר) [pronounced *kahr*], which means *saddle bags, basket saddle; an enclosed riding space erected on a camel's saddle; pasture, meadow; ram, lamb, he-lamb; battering-ram*. Strong's #3733 BDB #468. Gen. 31:34

kar (כָּר) [pronounced <i>kahr</i>]	<i>saddle bags, basket saddle; an enclosed riding space erected on a camel's saddle; pasture, meadow; ram, lamb, he-lamb; battering-ram</i>	masculine singular construct	Strong's #3733 BDB #468
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This is quite a diversity of meanings.

94. **Masculine_noun:** There is a similar noun which is a smelting pot for smelting metals—and it is only used metaphorically in Scripture. I mention it only because it is similar in spelling to the previous two words; however, its meaning is different enough not to take this any further. Which means *smelting-pot, furnace*. Strong's #3564 BDB #468. (**Ancient Jewish Cooking Vessels**)
95. **Proper_noun/location:** Strong's #3565 BDB #468.
96. **Masculine_noun:** kîyr (כִּיֵּר) [pronounced *keer*], found in Lev. 11:35 in the dual. It is thought to be a cooking furnace which might support two pots (perhaps it is a pair of supports between which is hung a cooking vessel of some sort?). BDB renders this *cooking furnace*. This word is not found in our passage. Strong's #3600 BDB #468. **Ancient Jewish Cooking Vessels**
97. **Masculine_noun:** kîyyôwr (כִּיּוֹר) [pronounced *kee-YOHR*], which, according to BDB, means *pot, basin*. The KJV various translates this as *laver, pan, caldrons, scaffold, hearth*. Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a *basin* of bronze utilized for washing in Ex. 30:18, 28; it is used once as a *platform* or *stage* made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a *large fire pot* in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a *large*

(but not very deep) pan. Strong's #3595 BDB #468. **Ancient Jewish Cooking Vessels** 1Sam. 2:14

kîyyôwr (כִּיּוֹר) [pronounced kee-YOHR]	a [large, but not very deep] pan; pot, basin	masculine singular noun	Strong's #3595 BDB #468
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The KJV various translates this as *laver, pan, caldrons, scaffold, hearth*. Although, in our context, this is clearly a pot for cooking, this is not always how it is found. It is most often used for a *basin* of bronze utilized for washing in Ex. 30:18, 28; it is used once as a *platform* or *stage* made out of bronze on which someone stood (2Chron. 6:13—it was probably rounded like a bowl?); finally, it is used metaphorically for a *large fire pot* in Zech. 12:6. Given the large size of a wash basin or a platform, we may reasonably guess this to mean a *large (but not very deep) pan*.

98. **Verb2:** kârâh (קָרָה) [pronounced kaw-RAW], which means, *to give a banquet, to have a feast*. This word is a homonym. See a few pages down on this one. Not sure about the order here; and unsure as to the spelling with this BDB. Strong's #3738 BDB #468.
99. **Feminine_noun:** *origin*. Strong's #4351 BDB #468.
100. **Feminine_noun:** perhaps the name of a weapon. Strong's #4380 BDB #468.
101. **Proper Masculine_noun:** Cyprus. Strong's #3566 BDB #468.
102. **Proper_masculine_noun/location:** Kûwsh (כּוּשׁ) [pronounced koosh] which means and is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word). This same word is used for the son of Ham as well as the southernmost people known to the Hebrews. They lived in the southern Nile-valley, or Upper Egypt. Strong's #3568 BDB #468. Gen. 2:13 10:6 1Chron. 1:8 Psalm 7 inscription

Kûwsh (כּוּשׁ) [pronounced koosh]	This word is translated variously as <i>Ethiopia, Cush, Cushi</i> and <i>Cushite</i> (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468
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103. **Adjective_gentilic:** Kûwshîy (כּוּשִׁי) [pronounced koo-SHEE], which means *blackness*; and is transliterated *Cushite*. Strong's #3569&3571 BDB #469. 2Sam. 18:21

Kûwshîy (כּוּשִׁי) [pronounced koo-SHEE]	<i>blackness</i> ; and is transliterated <i>Cushite</i>	gentilic singular adjective	Strong's #3569 & 3571 BDB #469
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This can refer to a man from Ethiopia (Cush) or to a particular man.

104. **Masculine_proper_noun:** Strong's #3570 BDB #469.
105. **Proper noun, gentilic, territory:** Strong's #3572 BDB #469.

106. **Masculine_proper_noun:** Kûwshan-Rish^êâthayim (כּוּשָׁן רִישׁ־אַתַּיִם) [pronounced *koo-SHAHN-rish-ġaw-THAH-yim*], which means *twice-wicked Cushan*; and is transliterated *Cushan-rishathaim*. Strong's #3573 BDB #469. Judges 3:8

Kûwshan Rish ^ê âthayim (כּוּשָׁן רִישׁ־אַתַּיִם) [pronounced <i>koo-SHAHN-rish-ġaw-THAH-yim</i>]	<i>twice-wicked Cushan</i> ; and is transliterated <i>Cushan-rishathaim</i>	masculine singular, proper noun	Strong's #3573 BDB #469
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This proper noun is apparently a combination of Strong's #3572 and the dual of #7564. The latter word means *malevolence, corrupt nature, reprehensiveness, wickedness*. The former is simply the proper noun *Cushan*.

107. **Proper_noun/location:** Strong's #3575 BDB #469.

108. **Verb:** kâzab (כָּזַב) [pronounced *kaw-SAH^BV*], which means *to lie, to tell a lie; to deceive, to prove to be false; to disappoint, to fail*. Strong's #3576 BDB #469. The Doctrine of Fasting (Isa. 58:11) Job 6:28 Psalm 89:35

kâzab (כָּזַב) [pronounced <i>kaw-SHAHBV</i>]	<i>liar, deceiver</i>	masculine singular, Qal participle	Strong's #3576 BDB #469
kâzab (כָּזַב) [pronounced <i>kaw-SHAHBV</i>]	<i>to be proven to lie, to be shown to be a liar, to be proven false [deceitful]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3576 BDB #469
kâzab (כָּזַב) [pronounced <i>kaw-SHAHBV</i>]	<i>to lie, to tell a lie; to deceive, to prove to be false; to disappoint, to fail</i>	3 rd person masculine singular, Piel imperfect	Strong's #3576 BDB #469
kâzab (כָּזַב) [pronounced <i>kaw-SHAHBV</i>]	<i>to make one a liar; to prove one a liar; to reprove for lying, to convict of falsehood</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3576 BDB #469

109. **Masculine_noun:** kâzâb (כָּזָב) [pronounced *kaw-ZAWB^v*], which means, *lying, lies, falsehood, deception; deceptive; anything which deceives*. Strong's #3577 BDB #469. Psalm 62:4, 9

kâzâb (כָּזָב) [pronounced <i>kaw-ZAWB^v</i>]	<i>lying, lies, falsehood, deception; deceptive; anything which deceives</i>	masculine singular noun	Strong's #3577 BDB #469
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110. **Proper_noun/location:** Strong's #3580 BDB #469.

111. **Proper_noun/location:** Strong's #3578 BDB #469.

112. **Proper_feminine_noun:** Strong's #3579 BDB #469.

113. **Adjective:** *deceptive, disappointing*. Strong's #391 BDB #469.
114. **Proper_noun/location:** 'Ak^ezîyb (אֲכִזִּיב) [pronounced *ahk^e-ZEE^BV*], which means *deceit, deceitful*; transliterated *Achzib*. Strong's #392 BDB #469.

'Ak ^e zîyb (אֲכִזִּיב) [pronounced <i>ahk^e-ZEE^BV</i>]	<i>deceit, deceitful</i> ; transliterated <i>Achzib</i>	proper singular noun; location	Strong's #392 BDB #469
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115. **Verb:** which means *to be cruel*. Job 10:1? Strong's #none? BDB #470.
116. **Adjective:** 'ak^ezâr (אֲכִזָּר) [pronounced *ahk^e-ZAWR*] means *cruel, fierce, vicious*. This word is found only in Deut. 32:33 Job 30:21 41:10 Lam. 4:3.* Strong's #393 BDB #470. Deut. 32:33
117. **Adjective:** which means *cruel*. Strong's #394 BDB #470.
118. **Feminine_noun:** which means *cruelty, fierceness*. Strong's #395 BDB #470.
119. **Masculine_noun:** which means *small reptile, possibly a lizard*. Strong's #3581 BDB #470.

kôwach (כֹּוַח) [pronounced <i>KOE-ahkh</i>]; and spelled kôach (כֹּחַ) [pronounced <i>KOE-ahkh</i>]	<i>small reptile, possibly a lizard</i>	masculine singular noun	Strong's #3581 BDB #470
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This is equivalent to a noun which means *strength, power, ability; produce*. See below.

120. **Verb:** kâchad (כָּחַד) [pronounced *kaw-KHAHD*] means *to hide, to conceal, to efface*. In the Piel, it means *to deny, to disown* (when followed by the accusative); *to cover, to hide* (when followed by the accusative of a thing and a lâmed); *to conceal from anyone* (when followed by a min). In the Hiphil, it means *to hide, to destroy*. In the Niphal, it means *to be disowned, to be denied, to be removed from the earth*. There are places where this verb has been translated *cut off* in many places (Ex. 9:15 2Chron. 32:21 Job 4:7 22:20), which might be better rendered *removed*. There already is a verb for *cut off*; since there should be a relationship between these meanings, the relationship is that when something is *concealed* it appears to be *removed*. In the Niphal participle, it means *hidden, destroyed, gone to ruin*. Strong's #3582 BDB #470. 1Sam. 3:17 2Sam. 14:18 18:13 Job 6:10 15:28 20:12 Psalm 78:4 83:5

kâchad (כָּחַד) [pronounced <i>kaw-KHAHD</i>]	<i>to hide, to conceal, to efface</i>	3 rd person masculine singular, Qal imperfect	Strong's #3582 BDB #470
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kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>to deny, to disown</i> (when followed by the accusative); <i>to cover, to hide</i> (when followed by the accusative of a thing and a lâmed); <i>to conceal from anyone</i> (when followed by a min)	3 rd person masculine singular, Piel imperfect	Strong's #3582 BDB #470
kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>to hide, to destroy; to cut off, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3582 BDB #470
kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>to be hidden; to be effaced; to be disowned, to be denied, to be removed from the earth; destroyed, cut off, removed</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3582 BDB #470
kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>hidden, destroyed, gone to ruin; cut off, removed</i>	Niphal participle	Strong's #3582 BDB #470

121. **Masculine_substantive:** kôwach (כֹּוַח) [pronounced KOE-ahkh]—or kôach (כֹּחַ) [pronounced KOE-ahkh], which means *strength, power, ability*. Strong's #3581 BDB #470. Gen. 4:12 31:6 Joshua 14:11 Judges 6:14 16:17, 30 1Sam. 2:9 28:20 30:4 Job 3:17 6:11, 22 9:19 Psalm 29:4 33:16 147:5

kôwach (כֹּוַח) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	<i>strength, power, ability; produce; substance, riches, wealth [of soil]</i>	masculine singular substantive	Strong's #3581 BDB #470
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122. **Verb:** which means *to paint [the eyes?]*. Strong's #3583 BDB #471.

123. **Verb:** kâchash (כָּחַשׁ) [pronounced kaw-KHAHSH], which means *to lie, to deceive, to commit fraud, to defraud*. It is a word which indicates *lying* and *deception*. It is a word found primarily in the Piel (Joshua 7:11 24:27 Lev. 19:11 Zech. 13:4), however, it is only found twenty-two times in the Old Testament. The word found more often is the noun cognate of shâqar, sheqer Strong's #'s 8266 and 8267. I will need to differentiate between these at some time. I like the rendering *defraud*, however, the safer translation might be *deceive*. In Deut. 33:29, we have the Niphal imperfect of kâchash (כָּחַשׁ) [pronounced kaw-KHAHSH]; the only time it is found in the Niphal stem and, since Israel is not the subject, the logical subject would be God. Now, back in Lev. 19:11, Israel was forbidden from defrauding her neighbor;

however, this is God and this is an anthropopathism. The result will be as though they had been defrauded by their gods. So you are aware, most translators ignored this renderings and rendered this word as *will cower* (NIV), *shall come fawning* (NRSV, Owens¹⁴⁴), *come cringing* (Rotherham) *subdued* (Young). *The Amplified Bible* covers all of the bases and renders this word as *shall come fawning and cringing and submit feigned obedience*. The KJV gave the reasonable translation *shall be found liars*. In the Piel, this means *to deny, to disavow*. Strong's #3584 BDB #471. Gen. 18:15 Lev. maybe and Deut. 33:29 (verb) Joshua 7:11 24:27 2Sam. 22:45 Job 8:18 (verb) Psalm 81:15

kâchash (כַּחַשׁ) [pronounced kaw-KHAHSH]	<i>to deceive, lie, fail, grow lean, be disappointing, be untrue, be insufficient, be found liars, belie, deny, dissemble, deal falsely; to become lean; to fail</i>	3 rd person feminine singular, Qal imperfect	Strong's #3584 BDB #471
kâchash (כַּחַשׁ) [pronounced kaw-KHAHSH]	<i>to cringe, feign obedience</i>	3 rd person feminine singular, Niphal imperfect	Strong's #3584 BDB #471
kâchash (כַּחַשׁ) [pronounced kaw-KHAHSH]	<i>to deny; to disavow [when followed by כִּי]; to lie, to deceive, to deny falsely [when followed by לֵא]; to act deceptively, to feign, to flatter [pretending love and loyalty to one victorious over you]; to cringe; to disappoint, fail</i>	3 rd person feminine singular, Piel imperfect	Strong's #3584 BDB #471
kâchash (כַּחַשׁ) [pronounced kaw-KHAHSH]	<i>to cringe, feign obedience</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #3584 BDB #471

124. **Masculine_noun:** kachash (כַּחַשׁ) [pronounced kah-KHAHSH], which means *fraud, deception, falsehood, lying; leanness*. It appears that the only place where this means *leanness* is this passage in Job. I think that it might be better understood and his physical appearance belies his spiritual personage. Strong's #3585 BDB #471. Job 16:8 Psalm 59:12

¹⁴⁴ Owens' default setting is the RSV.

kachash (כַּחַשׁ) [pronounced <i>kāh-KHAHSH</i>]	<i>deception, falsehood, fraud lying; leanness</i>	masculine singular noun	Strong's #3585 BDB #471
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125. **Adjective:** which means *deceptive, false*. Strong's #3586 BDB #471.
126. **Conjunction/preposition:** kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. The conjunction kîy (כִּי) [pronounced *kee*], which has several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. We do have a rare usage of this conjunction; it originally functioned as a relative pronoun—this is a very ancient usage—and that is the way that Ruth is using it. ❶ It is used as a relative conjunction, particularly after the verbs *seeing, hearing, speaking, knowing, believing remembering, forgetting* and in such cases means *that*. ❷ Kîy is used for consecution and effect and rendered *to that, that*; and sometimes it has an intensifying force and is rendered *so that, so even, even*. ❸ The connective can be used of time and be rendered *at that time, which, what time, when*. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❺ It can be used as a relative causal particle: *because, since, while, on account that*. When we find it several times in a sentence, it can mean *because...and* or *for...and*. ❻ It can also have a continuous disjunctive use here and be rendered *for...or...or* (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean *but* (the former must not be done because the latter is to be done). Although I cannot find specific justification for this, here, at the beginning of each sentence, this should be rendered *because* or *for* and secondly as *though* or *and though*. This conjunction often connects the two verbs, unlike the wâw conjunction, which often indicates the beginning of a new sentence. Once and awhile it can mean *indeed, surely*. It is used as an explicative, an explanatory, a justificatory or a causal conjunction. Kîy appears to mean *therefore* in 1Sam. 2:25 Psalm 116:10. Kîy in Deut. 9:5 is followed by the prefixed preposition bêyth, which has, in this context, tended to mean *because*. The word order of the Hebrew runs like this: *...to possess their land for because the corrupt nature of these nations Y^ehowah your God is driving them out from before your faces...* However, the emphasis is upon the corrupt nature of the indigenous nations, so that comes first in the sentence. The kîy goes with Y^ehowah and the action of the verb. When it is rearranged, it reads: *for Y^ehowah your God is dispossessing them from before you because of the corrupt nature of these nations*. Kîy often continues a question and the force of an interrogative from a previous sentence is therefore carried over, as in Gen. 20:9 1Sam. 22:8 Isa. 22:1 Micah 4:9. When followed by a negative (as we have here), it can mean *but*, although there appears to be some disagreement here.¹⁴⁵ However, Young renders this as *but not*, Rotherham as *but did not*, and the NASB as *but they could not*; the latter two translations throwing in helping verbs for the main verb. Strong's #3588

¹⁴⁵ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 394.

BDB #471. Gen. 1:4 2:3 4:12 5:24 6:1 7:1 8:9 9:6 10:25 11:9 12:10 13:6 14:14 15:4 16:4 17:5 **20:6** 22:16 24:4 25:21 26:3 28:6 29:2, 15 30:1 31:5 32:10 33:10 34:5 35:7 Num. 10:32 Deut. 1:17 2:5 4:15 9:5 20:1 21:1 22:23 29:15, 19 31:21, 27 Joshua 1:6, 4:24 10:14 11:20 **17:18** 20:5 22:34 24:20 Judges 1:15, 19 2:18, **21** 13:5, 17 15:3 16:25 Ruth 1:10, 12, 17 2:21 3:12 1Sam. 1:5, 12, **25** 2:8, **21** 5:7 6:3 **9:13** 10:1 11:5 12:17 13:11 15:11 16:1 **17:25** 18:12, **25** 19:4 20:1 21:4 22:6 24:1, 11 25:4, 9 26:3 27:1 28:1, 13 29:6 30:6 31:4 2Sam. 1:5 15:8 16:3 17:8 18:3 19:2 20:12 21:2 22:5 23:4 24:10 1Kings 1:11 2:7, 23 1Chron. 16: Job 1:5 3:10, 13 5:2 6:10 7:13 8:6 9:2, 28, 35 10:6 11:6 13:9 14:7 15:13 19:28 21:15 Psalm 2:12 8:3 10:14 32:3 34:8 41:4 52:9 54:3 55:3 56:1 57:1 59:3 61:3 62:5, 10 63:3 73:3, 21 83:18 96:4 99:9 103:11 106:1 118:1 133:3 136:1 142:6 Prov. 1:9 2:3 3:1

kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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BDB gives this list of definitions: 1) *that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since*; 1a) *that*; 1a1) *yea, indeed*; 1b) *when (of time)*; 1b1) *when, if, though (with a concessive force)*; 1c) *because, since (causal connection)*; 1d) *but (after negative)*; 1e) *that if, for if, indeed if, for though, but if*; 1f) *but rather, but*; 1g) *except that*; 1h) *only, nevertheless*; 1i) *surely*; 1j) *that is*; 1k) *but if*; 1l) *for though*; 1m) *forasmuch as, for therefore*.

Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs *seeing, hearing, speaking, knowing, believing remembering, forgetting* and in such cases means *that*. ❷ Although kîy is used for consecution and effect and rendered *to that, that*; it sometimes has an intensifying force and is rendered *so that, so even, even*. This is how it is used in this context. ❸ The connective can be used of time and be rendered *at that time, which, what time, when*. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❺ It can be used as a relative causal particle: *because, since, while, on account that*. When we find it several times in a sentence, it can mean *because...and* or *for...and*. ❻ It can also have a continuous disjunctive use here and be rendered *for...or...or* (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean *but* (the former must not be done because the latter is to be done).

This conjunction *kîy* has several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. Some of the uses of *kîy* are as follows: ❶ *kîy* is used for consecution and effect and rendered *to that, that*; and sometimes it has an intensifying force and is rendered *so that, so even, even*. Secondly, ❷ this connective can be used of time and be rendered *at that time, which, what time, when*. ❸ *Kîy* can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❹ It can be used as a relative causal particle: *because, since, while, on account that*. Keil and Delitzsch disagree, saying to the particle *׃* does not mean *if, as* or *when*, nor is it to be regarded as a copyist's error.

127. **Compound conjunctions:** the *wâw* conjunction next to the conjunction *kîy* (׃) [pronounced *kee*], means *when, that, for, because* and it gives us *how* Israel sinned against God. The two conjunctions together mean *both because*. Of course, a *wâw* consecutive must follow. Strong's #3588 BDB #471. Gen. 29:12 33:11 Judges 2:18 10:10 2Sam. 16:10

<i>wê</i> (or <i>vê</i>) (וּ or וִ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple <i>wâw</i> conjunction	No Strong's # BDB #251
<i>kîy</i> (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Together, the *wâw* conjunction and the *kîy* conjunction literally mean *and for, and that*; however, together, they can be taken to mean *when, that, for, because, how*.

128. **Compound conjunctions:** Job 3:10

<i>kîy</i> (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<i>wa</i> (or <i>va</i>) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	<i>wâw</i> consecutive	No Strong's # BDB #253

The *wâw* consecutive here might simply continue the thought of the *kîy* preposition. *Because [of this], the result has been...* appears to be the sense of this sentence structure. We also carry over the negation from the previous half of this verse.

129. **Other compounds:** see **Strong's #637 BDB #64** for *'aph kîy* (אֲפֹכִי)

130. **Other compounds:** see **BDB #67** for *kîy + 'epheç* (a negative).

131. **Compound_preposition:** kîy (כי) after a negative **clause**, can be rendered *but*. Strong's #3588 BDB #471. Judges 2:17 1Sam. 12:12
132. **Compound_prepositions:** kîy (כי) 'âz (אז) [pronounced *kee awz*]. This conjunction can be used also for consecution and effect, allowing it to be rendered *so that*. The reason we know this is that this is followed by the adverb of time, 'âz (אז) [pronounced *awz*], which means *then, at that time* (Strong's #227 BDB #23). Together, I have rendered them *so that at that time*; other simpler offerings are *for then, so then, so at that time*; I don't think that I can hang with *surely then*, suggested by some (Rotherham and Owens). Joshua 1:8 Job 11:15
133. **Adverb/conjunction combination:** kîy + gam. Found in 2Sam. 4:2 Eccles. 4:14 8:12.

kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Together, they can mean *for even; though, even though, although [concealing a fact]*.

134. **Compound_prepositions:** kîy (Strong's #3588 BDB #471) + the negative lô' (לא or לול) [pronounced *low*]. Judges 1:19 Job 5:6 2Sam. 13:13 23:5

kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
lô' (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

I'm not sure if these mean anything together. However, I thought I would at least list the places where we find them together. After a negative, kîy is often rendered *but*; however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this *but [he, they] could not*; LITV: *but [he] did not*; Young: *but not*; HNV: *for he could not* in Judges 1:19.

135. **Compound_prepositions:** kîy (Strong's #3588 BDB #471) 'attâh (Strong's #6258 BDB #773) kîy 'attâh (כי הִנֵּה) [pronounced *kee-gaht-TAWH*], together mean *for in this case, for then*; and after a protasis, *surely then* and possibly *indeed*. Keil and Delitzsch, naming Gesenius as their source, explain that these two words make up *the usual expression after hypothetical clauses* and that they would take the perfect tense if the preceding clause was a condition not existing in the past (Gen. 31:42

43:10 Num. 22:29, 33 1Sam. 14:30), and they would take the imperfect tense if the condition did not exist in the present (Job 6:3 8:6 13:19). Keil and Delitzsch therefore say that this should be rendered *so I should now...indeed then I should*. Here is accompanied with the perfect tense, which would indicate that the previous verse (v. 16, which dealt with having been aborted) was not a condition of the past.¹⁴⁶ The preposition *kîy* is used for causal relationships of all kinds, both antecedent and consequent, and is generally rendered *for, because, when, that*. *‘Attâh* is an adverb of time meaning *now*. (*Kîy* = Strong's #3588 BDB #471). Gen. 22:12 29:32 31:42 1Sam. 2:16 13:13 14:30 Job 3:13 4:5 6:20, 21 13:19 14:16

<i>kîy</i> (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
<i>‘attâh</i> (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

Together, *kîy ‘attâh* (כִּי עַתָּה) [pronounced *kee-gaht-TAWH*] mean *and now, but now; for in this case, for then; and after a protasis, surely then, indeed, indeed now*.

So far this combination has shown up at least twice in the book of Job, and it was translated in these ways:

Translator:	Job 3:13	Job 4:5
<i>The Emphasized Bible</i>	Surely, at once...	But now...
NJB	Now...	And now...
NRSV	Now...	But now
<i>The Amplified Bible; NAB, Owen's translation</i>	For then...	But now...
KJV, NASB, NIV, NKJV, Noyes, REV, <i>Young's Literal Translation</i>	For now...	But now...

136. **Compound preposition:** *kîy ‘îm* (כִּי עִם) [pronounced *kee-eem*] which literally is *because if*; however, together they act as a limitation on the preceding thought, and therefore should be rendered *but, except, unless* and possibly *only*. Strong's #3588 & 518 BDB #471 & 49. BDB #474. Gen. 15:4 32:26 35:10 Deut. 12:4–5 30:10 Joshua 14:4 17:3 23:8, 12 (see chart in v. 12) Judges 15:7 Ruth 3:18 1Sam. 2:15 8:19 14:39 21:4 25:34 26:10 30:17 2Sam. 5:6 12:3 19:28 21:2 1Chron. 2:34 15:2

¹⁴⁶ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, p. 473.

kîy (כִּי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, since, though	primarily an hypothetical particle	Strong's #518 BDB #49

Together, kîy ʾîm (אִם כִּי) [pronounced kee-eem] act as a limitation on the preceding thought, and therefore should be rendered *but, except, except that, unless* and possibly *only*. However, these particles are not used in a limiting way *if* they follow an oath, a question or a negative. Then they can be rendered *that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but*.

137. **Preposition_doubled:** kîy....kîy can refer to a list of things which have reasons attached to them; it can be used disjunctively, as in *for...or...or...* In 1Sam. 8:7, we have the negative preceding the first kîy, which gives us *for not...but...* Strong's #3588 BDB #471. 1Sam. 8:7

kîy (כִּי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471
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Kîy....kîy can refer to a list of things which have reasons attached to them; it can be used disjunctively, as in *for...or...or...*; together, they can mean *for not...but...*

138. **Compound_preposition:** kîy + lâmed. Not certain. Checked BDB with no help (in kîy section). Job 21:30
139. **Compound_preposition:** kîy (*that, for, because*) Strong's #3588 BDB #471 + ʿal (עַל) [pronounced ǵahl], which means *upon, beyond, on, against, above, over, by, beside*. Strong's #5920, #5921 BDB #752. I cannot find these together in the lexicons, so the best I can do is offer the various translations given for kîy ʿal: *but for* (NASB); *surely, for* (Young); *yea, for* (KJV); *yet, for* (NKJV); *because* (NRSV). With the 2nd person masculine singular suffix, several render this *for Your sake* (Owen, REB, NAB, NJB). Others are very close to that rendering (NASB, KJV, NKJV, NIV). Gen. 26:13 Psalm 44:22

ʿal (עַל) [pronounced ǵahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
kîy (כִּי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471

I cannot find a proper meaning for the combination of these two particles; however, they are rendered *but for* (NASB); *surely, for* (Young); *yea, for* (KJV); *yet, for* (NKJV); *because* (ESV, HCSB, LTHB, KJV, MKJV, NASB, NRSV, WEB); *because that* (Young). Translations taken from Judges 3:12 Psalm 44:22.

140. Combo: 2Sam. 18:20

kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Together, these two particles appear to mean *inasmuch (as), forasmuch as, since, because*. I did not find this combination listed in Gesenius.

141. **Preposition/conjunction combination:** kîy ‘al kên (כִּי עַל כֵּן) [pronounced *kee ahl KANE*], which means, literally, *for therefore*. together they mean *forasmuch as, since, because*. Kîy = Strong's #3588 BDB #471; ‘al = Strong's #5920, #5921 BDB #752; kên = Strong's #3651 BDB #467 & BDB #485. All of this is found at BDB #475. Gen. 18:5 19:8 Judges 6:22

kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

kîy ‘al kên (כִּי עַל כֵּן) [pronounced *kee ahl KANE*], which means, literally, *for therefore*. together they mean *inasmuch (as), forasmuch as, since, because*.

142. **Masculine_noun:** kîyd (כִּיד) [pronounced *keed*], which means *misfortune*. This word is only found here, it has no real cognates (although it is similar to the word for *javelin*). Strong's #3589 BDB #475. Job 21:20*
143. **Masculine_noun:** kîydôwn (כִּידוֹן) [pronounced *kee-DOWN*], which means *spear, lance, javelin*; and possibly *shield*. Strong's #3591 BDB #475. 1Sam. 17:6

kîydôwn (כִּידוֹן) [pronounced <i>kee-DOWN</i>]	<i>spear, lance, javelin; and possibly shield</i>	masculine singular noun	Strong's #3591 BDB #475
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144. **Masculine_proper_noun:** Kîydôn (כִּידוֹן) [pronounced *kee-DOHN*], which means *dart, javelin*; transliterated *Chidon*. Strong's #3592 BDB #475. 1Chron. 13:9*

Kîydôn (כִּידוֹן) [pronounced <i>kee-DOHN</i>]	<i>dart, javelin</i> ; transliterated <i>Chidon</i>	masculine singular proper noun	Strong's #3592 BDB #475
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It is unclear whether this is the name of a person or a place.

145. **Proper_noun/Deity:** Strong's #3590ฉช? BDB #

146. **Feminine_noun:** *axe*. Strong's #3597 BDB #476.

147. **Masculine_noun:** kîyç (כִּיץ) [pronounced *keece*], which means, *a bag, a purse*. Strong's #3599 BDB #476. Prov. 1:14

kîyç (כִּיץ) [pronounced <i>keece</i>]	<i>a bag, a purse</i>	masculine singular noun	Strong's #3599 BDB #476
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148. **Verb:** kâlâ' (כָּלָא) [pronounced *kaw-LAW*] and it means to *shut up, restrain, withhold*. Strong's #3607 BDB #476. Gen. 8:2 23:6 Num. 11:28 1Sam. 6:10 25:33

kâlâ' (כָּלָא) [pronounced <i>kaw-LAW</i>]	<i>to close up, to shut up; to hold in, to restrain; to prohibit; to withhold [from someone]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3607 BDB #476
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kâlâ' (כָּלָא) [pronounced <i>kaw-LAW</i>]	<i>to be shut up, to be restrained</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3607 BDB #476
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149. **Masculine_noun:** *confinement, restraint, imprisonment*. Strong's #3608 BDB #476.

150. **Masculine_noun:** *inclosure, fold*. Strong's #4356 BDB #476.

151. **Masculine_substantive_dual:** kil^eayim (כִּילְאֵיִם) [pronounced *kil^e-AH-yim*], which means, *two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate*. This word is found three times in Lev. 19:19 and here only. It probably means *two kinds*. Lev. 19:19 reads: "You are to keep My statutes. You will not breed together two kinds of your cattle; you will not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together." Strong's #3610 BDB #476. Deut. 22:9

kil ^{ayim} (כִּילָיִם) [pronounced kil ^e - AH-yim]	<i>two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate</i>	masculine dual substantive	Strong's #3610 BDB #476
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This noun only occurs in Lev. 19:19 and Deut. 22:9. We do not have any cognates which help to establish the exact meaning of this word.

152. **Masculine_proper_noun:** Kâl^{âb} (כִּלְאָב) [pronounced kil-AW^BV], which means *restrain of his father; like his father*; transliterated *Chileab*. The second son of David. Strong's #3609 BDB #476. 2Sam. 3:3

Kâl ^{âb} (כִּלְאָב) [pronounced kil- AW ^B V]	<i>restraint of his father; like his father; transliterated Chileab</i>	masculine singular proper noun	Strong's #3609 BDB #476
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153. **Masculine_noun:** keleb (כֶּלֶב) [pronounced KEH-Ie^bV], which means *dog*. These are the semi-wild dogs who lived outside the cities and were scavengers, eating whatever garbage or carcasses that they could find. By their very nature, these animals were unclean, and contact with such animals was considered unclean. The Scofield Study Bible, the NIV Study Bible and the NASB identifies this as a *male prostitute sodomite*., quoting Lev. 18:22 20:13; however, there is nothing in those passages which suggest that, either in the original language or in the English. In the New Testament, there is evidence of identifying the dogs with Gentiles or those who are impure,¹⁴⁷ but I do not find that in the Old Testament. This would not refer to the unrepentant nature of a dog with regards to its sexual proclivities because I do not believe that dogs were the household pets then as they are now (see Ex. 22:31). Strong's #3611 BDB #476. The Doctrine of Dogs Deut. 23:18 1Sam. 17:43 24:14 2Sam. 3:8 9:8 16:9 Psalm 59:6

keleb (כֶּלֶב) [pronounced KEH- Ie ^b V]	<i>dog</i>	masculine singular noun	Strong's #3611 BDB #476
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154. **Masculine_proper_noun:** Kâlêb (כִּלְעָב) [pronounced kaw-LAY^BV], which is transliterated *Caleb* and means *dog*. Strong's #3612 BDB #477. Deut. 1:36 Judges 1:12 1Sam. 30:14 1Chron. 4:1

¹⁴⁷ Matt. 7:6 reads: "Do not give what is holy to dogs and do not throw your pearls before pigs, lest they trample them under their feet and turn and tear you to pieces. Rev. 22:15 reads: Outside are the dogs and the drug addicts and the fornicators and the murderers and the idolaters and everyone who loves and practices lying. See also Matt. 15:24–28, which seems to identify *dogs* with *Gentiles* and see Philip. 3:2 (Beware of dogs).

Keleb (כֶּלֶב) [pronounced kaw-LAY ^B V]	dog; transliterated <i>Caleb</i>	masculine proper noun	Strong's #3612 BDB #477
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155. **Gentilic_adjective:** kâlibîy (כַּלִּיבִי) [pronounced kaw-*lî^p-VEE*], which is transliterated *Caleb* and means *dog*. Strong's #3614 BDB #477. 1Sam. 25:3*

Kâlibbîy (כַּלִּיבִי) [pronounced kaw-lib-BEE]	dog; transliterated <i>Calebite</i>	adjective singular gentilic	Strong's #3614 BDB #477
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156. **Gentilic_adjective:** Strong's #3614 BDB #477.
157. **Masculine_proper_noun:** which means ; transliterated . Strong's #3620 BDB #477.
158. **Masculine_proper_noun:** which means ; transliterated . Strong's #3621 BDB #477.
159. **Masculine_noun:** *basket, cage*. Strong's #3619 BDB #477.
160. **Verb:** kâlâh (כָּלָה) [pronounced kaw-LAWH], which means *to complete, to finish, to accomplish, to be fulfilled*. In relation to time, kâlâh means *to be past, to go by*. A third group of meanings are *to be consumed, to be spent, to be wasted, to be destroyed, to perish, to waste away*. The latter set of meanings appear to be applicable when the subject is *soul, spirit, eyes* or *reins*. Three sets of Qal meanings: ❶ *to complete, to finish, to accomplish, to be fulfilled* (Ex. 39:32 1Kings 6:38 Job 21:13 Daniel 12:7). ❷ This can take on the meaning, a derivative of the previous meanings, *to be made prepared, to be made ready for someone* (Prov. 22:8). It means *to be past, to have gone by* (Gen. 41:53 Isa. 24:13). ❸ It also means *to be consumed, to be spent, to be wasted, to be destroyed, to perish, to waste away* (Gen. 21:15 1Kings 17:16 Jer. 16:4 Ezek. 5:13). The latter set of meanings appear to be applicable when the subject is *soul, spirit, eyes* or *reins*, which is the case before us. Piel meanings: *to complete, to bring an end to, to finish*. There are three sets of Piel meanings as well. Strong's #3615 BDB #477. Gen. 2:1, 2 6:16 17:22 18:33 21:15 24:15, 45 27:29 Deut. 7:22 20:9 31:24 32:23 32:45 Joshua 8:23 10:20 19:51 24:20 Judges 3:18 Ruth 3:18 1Sam. 2:33 3:12 10:13 13:10 15:18 20:7, 33 24:16 25:17 2Sam. 6:18 13:36 21:5 22:38 1Kings 1:41 1Chron. 16:2 Job 7:6, 9 11:20 17:5 **19:27** 21:13 Psalm 59:13 **73:26** 78:33 90:9

kâlâh (הֵלַךְ) [pronounced kaw-LAWH]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3615 BDB #477
kâlâh (הֵלַךְ) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
kâlâh (הֵלַךְ) [pronounced kaw-LAWH]	<i>to be completed, to be finished; to be ended</i>	3 rd person masculine singular, Pual imperfect	Strong's #3615 BDB #477

161. **Feminine_noun:** kâlâh (הֵלַךְ) [pronounced kaw-LAW], which means, *completion, complete destruction, consumption, annihilation*. As an adverb, it means *completely, altogether*. Strong's #3617 BDB #478. Gen. 18:21

kâlâh (הֵלַךְ) [pronounced kaw-LAW]	<i>completion, complete destruction, consumption, annihilation</i>	feminine singular noun	Strong's #3617 BDB #478
kâlâh (הֵלַךְ) [pronounced kaw-LAW]	<i>completely, altogether</i>	adverb	Strong's #3617 BDB #478

162. **Adjective:** And then there is this adjective kâleh (כֵּלֵה) [pronounced kaw-LEH] which is found nowhere else in the Bible, but it is closely tied to the noun and verb kâlâh (הֵלַךְ) [pronounced kaw-LAWH]; the verb means *to complete, to be finished, accomplished, spent, completely consumed*. Strong's #3616 BDB #479. Deut. 28:32

163. **Feminine_noun:** tak^elîyth (תַּכְּלִיִּית) [pronounced tahk^e-LEETH], and its meaning in BDB is given as *end, completion*; the KJV renders it as *end, perfection, perfect*; and Gesenius renders this *perfection, completion, extremity, end conclusion*. It is only found in five passages: Neh. 3:21 Job 11:7 26:10 28:3 Psalm 139:22. The meaning which seems to be able to stand in all five passages is *completion*. Strong's #8503 BDB #479. Job 11:7

164. **Masculine_noun:** k^elîy (כֵּלִי) [pronounced k^e-lee], which means *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle*. It is an all-

purpose word standing for anything which has been manufactured, made, finished, or produced. It could also be translated *instruments, equipment, accessories, object, stuff, load, baggage, implement, apparatus*. It doesn't matter that some of the items alluded to were not themselves vessels. This became an all-purpose word. In the ancient world, a vessel was used for a great many things and it could take all shapes, forms and sizes. Things were stored in vessels, including food, utensils, clothing; vessels were used to carry liquid, to be used to drink from, to be used as food containers for a meal. They had such a wide variety of uses, that anything connected with a particular function in life was grouped under the general title of *vessel*. You see, a *vessel* can mean different things depending upon what it is a vessel for. That is, it does not even have to mean specifically something in which you could place water if it is attached to a function which has nothing to do with that. I will translate this word *component parts*; these are the things they will carry. In Deut. 22:5, it refers to *clothing* and probably *jewelry and accessories*. In 1Sam. 9:7, it refers to their containers for bread. *Tupperware* would therefore be a reasonable translation. Strong's #3627 BDB #479. Gen. 24:53 27:3 31:37 Lev. ?? Deut. 1:41 22:5 Joshua 6:19 Judges 9:54 18:11 1Sam. 6:8, 15 8:12 9:7 10:22 14:1 16:21 17:22 20:40 21:5 25:13 30:24 31:4 2Sam. 1:21, 27 17:28 18:15 23:37 24:22 1Chron. 15:16 16:5 18:8 Psalm 2:9 7:13 I need to fix the pronunciation in later books.

k ^ə lîy (כֵּלִי) [pronounced k ^ə lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479
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165. **Feminine plural noun:** k^əlâyôwth (כֵּלֵי) [pronounced *keh-law-YOUTH*], which means *kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest*. Singular is kil^əyâh (כֵּלֵי) [pronounced *kil^ə-YAWH*], which means *kidneys*. It is always in the plural and means *kidneys*. (See Ex. 29:13 Lev. 3:4, 10, 15). Although this word generally means *emotions*, (Psalm 16:7 Prov. 23:16) when used figuratively, here it refers to the *choices and the richest*.¹⁴⁸ Strong's #3629 BDB #480. Doctrine of the Heart (Jer. 11:20) Deut. 32:14 Job 16:12b–13 19:27 Psalm 7:9 73:21

k ^ə lâyôwth (כֵּלֵי) [pronounced <i>keh-law-YOUTH</i>]	<i>kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest</i>	feminine plural noun	Strong's #3629 BDB #480
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¹⁴⁸ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, p. 480. I guess that I should mention that sometimes I footnote these things which deal with the Hebrew because I am not sure that I buy it; however, I do not have another alternative point of view here.

166. **Masculine_noun:** kelach (כֶּלַח) [pronounced *KEH-lahkh*], which means *vigor, full strength, rugged strength*. Strong's #3624 BDB #480.
167. **Proper_noun/location:** Kelach (כֶּלַח) [pronounced *KEH-lahkh*], which means *vigor, full strength, rugged strength*; transliterated *Calah*. Strong's #3625 BDB #480. Gen. 10:11

Kelach (כֶּלַח) [pronounced <i>KEH-lakh</i>]	<i>vigor, full strength, rugged strength</i> ; transliterated <i>Calah</i>	proper singular noun/location	Strong's #3625 BDB #480
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168. **Masculine_proper_noun:** which means ; transliterated . Strong's #3626 BDB #480.
169. **Masculine_proper_noun:** which means ; transliterated . Strong's #3557,3633 BDB #480.
170. The preposition *in* is followed by a word which occurs only here and in Job 30:2 in the Bible, and BDB gives the meanings as *firm strength, rugged strength* (with the body vigorous and its powers unimpaired). It is similar in form to the verb for *complete, perfect* (Strong's #3634 BDB #480). Thieme gives the meaning as being *a full age, at the proper time* and the parallelism in this verse would seem to indicate that. Strong's #3624 BDB #480. Job 5:26
171. **Masculine_singular_noun:** kôl (כֹּל) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. When used with a plural noun, we often translate it *all of* and with a singular noun, we translate it *every*. This word occurs too often for the *Englishman's Concordance* to list its appearances. In fact, its Chaldean equivalent occurs over a hundred times, even though there is only a small portion of the Bible written in Chaldean (Aramaic?). Without the definite article (as here), kôl can mean *all things*. In Gen. 9:11, with the negative, it it literally *the nought of all things*; and we generally give that a more updated translation *there is nothing* (see also 2Kings 4:2 13:2). Here, in this passage, as well as in Deut. 8:9 28:55 Prov. 30:30, is means (in conjunction with t^emûwnâh) *the likeness of anything*. When in the construct and accompanied by a plural noun, kôl should be rendered *all of*; and when kôl is with a singular noun, it should be rendered *every* or *any*. With the masculine plural suffix this is rendered *these all* (KJV, NIV, Owen), *all of them* (Rotherham, Young), and *they all* (NASB). From Mansoor: the vowel is occasionally qâmats qaṭan, which means כֹּל is pronounced *kol* and not *kal* (properly, the o is pronounced as in *hop*). When followed by a definite article, it means *all, the whole, the entire*; when followed by a singular noun and no definite article, it means *every*. Apparently, the vowel has nothing to do with the state of the noun. Strong's #3605 BDB #481. **(I still need to spend more time on this one)** (?) + Gen. 1:21 2:1, 6, 20 4:14 6:5, 17 7:1, 3 8:1, 9, 17, 22 9:2, 19 10:21 11:1, 6 12:3 13:9, 10 14:3, 16, 20 16:12 18:18, 25 19:4, 17 20:8, 13 21:6 23:17 24:1, 10, 66 25:4, 25 26:3, 4 27:33, 37 28:14 29:3, 22 31:1 33:8 34:15 35:4, 6 Deut. 1:1, 7 2:14, 36 4:15, 15–18 17:1 20:11, 13 21:5, 6 22:3 Joshua 1:3, 7, 16 2:23 5:1 8:24 10:28 11:11 Judges 1:25 2:4, 10 3:1 13:4, 23 19:19 21:11 1Sam. 1:4, 11, 21 2:23, 32 3:17 4:8 7:16 9:6 11:2 12:18 14:7, 21, 52 15:3, 6, 11 17:11, 24, 46 18:5,

6, 16, 29 19:1, 5, 24 20:6, 31 22:1, 7 [*any of* was added in 1Sam. 22] 23:8, 14, 20 25:1, 7, 17 26:12, 24 27:1 28:2, 20 29:1 30:6, 16, 19, 22 31:6, 12 2Sam. 1:9, 11 2:9, 23 14:7, 19 15:4 16:18 17:2, 10 18:13 19:2, 6 20:14 23:5, 6, 39 24:23 1Chron. 10:6 12:21 13:4 14:17 16:3, 40 17:19 Job 1:5b 17:10 [21:23 24:2 27:11—1Sam?] 2Sam. 12:29 16:6 17:3, 4 18:4 20:2 22:1, 23 1Kings 1:3, 9 2:2, 4 Job 1:3, 5 2:10, 11 Psalm 2:12 7:11 23:6 34:1, 4, 10, 19 29:9 41:3 51:9 52:1, 4 54:7 56:1, 5 57:5 59:5 64:7. 8 63:11 96:12 99:2 103:1, 3, 19 104:11, 27 106:2, 46, 48 118:10 147:4 Zech. 12:4 Prov. 1:13, 14 2:9, 18 3:5, 15

kôl (כֹּל) [pronounced <i>koh</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
With the negative, kôl means <i>anything</i> .			
kôl (כֹּל) [pronounced <i>koh</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	<i>all of us, every one of us, each one of us, anyone of us</i>	masculine singular noun with the 1 st person plural suffix	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every one of them, each one of them, all of them, any of them</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481

With the definite article, *kôl* is limited by the context; it is limited to the things or the persons mentioned in the context; however, it can be taken in a wider sense (which sounds rather contradictory to me).¹⁴⁹

172. **Kôl compounds:** *kôl* (כָּל) [pronounced *kohl*], which means *the whole, all of, the entirety of, all, every*. Strong's #3605 BDB #481. This is combined with *ʾăsher* (אֲשֶׁר) [pronounced *ash-ER*], which means *that, which, when, who*. Strong's #834 BDB #81. Gen. 2:19 6:2 7:22 11:6 12:20 13:1 19:12 21:11 28:15 30:33 34:29 35:2 Deut. 2:37 20:14 Judges 2:15 3:1 1Sam. 2:22, 32 9:6, 19 14:47 19:18 25:5, 21 30:18 2Sam. 3:19, 21 6:12 7:3 11:22 16:4, 21 19:38 1Kings 2:3 Job 1:10 2:4 Psalm 146:6

<i>kôl</i> (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
<i>ʾăsher</i> (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, *kôl ʾăsher* mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

173. **Kôl compounds:** *kol* (כֹּל) [pronounced *kol*] and *ʾîysh* (אִישׁ) [pronounced *eesh*]. Gen. 21:22 2Sam. 13:9

<i>kôl</i> (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
<i>ʾîysh</i> (אִישׁ) [pronounced <i>eesh</i>]	<i>man, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35

Together, these mean *anyone, any man, every man, everyone*.

174. **Kôl compound:** Gen. 31:1 2Sam. 21:14

<i>kôl</i> (כָּל) [pronounced <i>kohl</i>]; also <i>kôl</i> (כָּל) [pronounced <i>kohl</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
<i>ʾăsher</i> (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally translated *all that, all which*.

175. **Kôl_compound:** Gen. 31:21

¹⁴⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 482.

kôl (כָּל) [pronounced <i>kohl</i>]; also kôl (כָּל) [pronounced <i>kohl</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced <i>ash- ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Literally translated *all that to him, all which to him*. This is reasonably translated *all that is his, all that belongs to him, all which is his, all that is with him*.

176. **Kôl_compounds:** Finally, we have the preposition ’el (אֶל) [pronounced *e/*] (which means *in, into, toward, unto, to, regarding*. Strong's #413 BDB #39) and the masculine substantive kôl again, and the relative pronoun. Young renders this *unto every [place] whither*; Rotherham, KJV: *whithersoever*; NASB, NKJV, NIV: *wherever*. Joshua 1:16
177. **Kôl_compounds:** bēyth preposition + kôl. Gen. 1:26 23:17, 18 30:32 Deut. 1:31 2:6 1Sam. 5:11 23:23 30:16 2Sam. 6:5, 14 7:7, 22 21:5 24:2, 8 1Chron. 13:2 Psalm 105:21 Prov. 3:31

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כָּל) [pronounced <i>kohl</i>]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

178. **Kôl_compound:** Finally, we have the bêyth preposition and the masculine substantive kôl again, and the relative pronoun. Owen and the NASB translates these three words *wherever*; Young: *in every [place] whither*; Rotherham and the KJV: *whithersoever*. Literally, this is *in all which*; and *wherever* is a good modern rendering. Joshua 1:7 2Sam. 7:7, 9, 22 8:6 24:8 1Kings 2:26

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כָּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

In Joshua 1:7, Owen and the NASB translates these three words *wherever*; Young: *in every [place] whither*; Rotherham and the KJV: *whithersoever*. In 2Sam. 7:7, the NASB renders this *wherever*, but Owens translates it *in all places*. Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. In 1Kings 2:26, Owens renders this, *in all that*. Literally, this is *in all which, in all that*; and *wherever* is a good modern rendering.

179. **Kôl_compound:** k^e kôl (כֹּל כֵּן). I determined this meaning more from context of 1Sam. 25:9 than from anything else. Gen. 7:5 Deut. 20:18 1Sam. 8:5, 8 11:10 25:9 2Sam. 3:36 7:17

kaph or k ^e (כֵּן) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כָּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
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K^e kôl (כֹּל) appears to mean *as all, according to all, just as all, exactly as all*.

180. **Kôl_compound:** Gen. 6:22 7:5 Deut. 1:30 2Sam. 15:15

kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כֹּל) [pronounced <i>koh</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

K^e kôl asher (כֹּל אֲשֶׁר) appears to mean *as all, according to all that, just as all that, just as, exactly as, exactly as all which*.

181. **Kôl_compound:** 1Sam. 25:9

kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced <i>koh</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Is there a combination meaning here?

182. **Kôl_compound:** 1Sam. 8:7

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally, they mean *to [for, towards, in regard to] all which [that, who]...* However, together, various literal translations give the following renderings: *to all that, in all that, to everything, and everything*. These are taken from over a half-dozen literal translations for 1Sam. 8:7. Neither BDB nor Gesenius give us a rendering for this combination.

183. **Kôl_compound:** min + kôl; I don't know yet what they mean together. Gen. 3:14 7:2, 15 8:20 9:10 14:23 31:37 32:10 1Sam. 2:28 3:17 23:23 Psalm 7:1

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Literally, they mean *from all...* However, together, various literal translations give the following renderings: *about all, of all* (1Sam. 23:23); *over all, more than all, above all* (Gen. 3:14).

184. **Adjective/substantive:** kâlîyl (כָּלִיֵּל) [pronounced *kaw-LEEL*], which means *the whole, the entirety*. Rotherham and another source suggest *the holocaust of the city* in Judges 20:40, referring back to its use in Deut. 33:10, where this adjective by itself is often rendered by many translators as *whole burnt offering*. However, this word is obviously not a transliteration of the Hebrew (or of the Greek). This is one of the times that the KJV translation is way off: they render this *flame*. The idea

is that the lamb was not cut up first, but offered *whole* to God. Strong's #3632 BDB #483. Deut. 33:10 Judges 20:40 1Sam. 7:9 Psalm 51:19

kâlîyl (לִילֵךְ) [pronounced kaw- LEEL]	<i>the whole, the entirety; altogether</i> [as an adverb]	Adjective/substanti- ve; also used as an adverb	Strong's #3632 BDB #483
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As an adjective, kâlîyl means *entire, all, perfect, complete*; as a substantive, it means *the whole, the totality, the entirety; a whole burnt offering*; and, as an adverb, it means *altogether*.

185. **Feminine_noun:** kallâh (כַּלָּה) [pronounced kahl-LAW], which means is rendered *daughter-in-law, spouse, wife*. We do not have an exact English equivalent as its translation depends upon who is speaking or who this is in reference to. It is an absolute noun which we only have relative nouns to stand in for it. Strong's #3618 BDB #483. Gen. 11:31 (Ruth 1:11) 1Sam. 4:19 2Sam. (17:3)

kallâh (כַּלָּה) [pronounced kahl- LAW]	<i>daughter-in-law, spouse, wife</i>	feminine singular noun	Strong's #3618 BDB #483
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Kallâh is rendered *daughter-in-law, spouse, wife*. We do not have an exact English equivalent as its translation depends upon who is speaking or who this is in reference to. It is an absolute noun which we only have relative nouns to stand in for it.

186. **Verb:** kâlam (כָּלַם) [pronounced kaw-LAHM], which means *to humiliate, to disgrace, to mortify, to shame, to disgrace*. The original Qal meaning of this verb was *wound* (i.e., *to pierce, to cut*); however, we do not find this in the Qal form. In the Hiphil, it means *to reproach, to hurt some one, to treat shamefully, to injure, to put someone to shame*. We had a similar association of words when I was in high school—to cut low meant *to humiliate*. A similar use today: *to cut one down to size*. This is a very strong word for *humiliation*; the result is wounding. In the participle, this would mean *a humiliating, a humbling, chastening, mortifying*. Strong's #3637 BDB #483. Judges 18:7 Ruth 1:15 1Sam. 20:34 25:7, 15 2Sam. 10:5 19:3 Job 11:3 19:3 Psalm 44:9

kâlam (כָּלַם) [pronounced kaw- LAHM]	<i>to humiliate, to disgrace, to mortify, to shame, to disgrace; originally meant to pierce, to cut</i>	3 rd person masculine singular, Qal imperfect	Strong's #3637 BDB #483
kâlam (כָּלַם) [pronounced kaw- LAHM]	<i>to put someone to shame, to reproach, to treat shamefully, to disgrace; to injure, to hurt some one</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3637 BDB #483

kâlam (כָּלַם) [pronounced kaw-LAHM]	humiliating, humbling, chastening, disgracing; mortifying	Hiphil participle	Strong's #3637 BDB #483
kâlam (כָּלַם) [pronounced kaw-LAHM]	to be ashamed, to be put to shame, to be disgraced	3 rd person masculine singular, Niphal imperfect	Strong's #3637 BDB #483
kâlam (כָּלַם) [pronounced kaw-LAHM]	those being ashamed, those being put to shame, disgraced ones	masculine plural, Niphal participle	Strong's #3637 BDB #483
kâlam (כָּלַם) [pronounced kaw-LAHM]	to be hurt, to be injured; to be made ashamed, to be humiliated	3 rd person masculine singular, Hophal imperfect	Strong's #3637 BDB #483

187. **Feminine_noun:** k^elimmâh (כְּלִמָּה) [pronounced klim-MAW], which means *shame, dishonor, insult, reproach, ignominy, criticism*. *Criticism* might be a reasonable rendering but *shame* and *dishonor* appear to be the most accurate. The KJV renders this *confusion* in several passages. Strong's #3639 BDB #484. [Synonym: **Strong's #1322 BDB #102**]. Job 20:3 Psalm 44:15
188. **Feminine_noun:** which means *ignominy*. Strong's #3640 BDB #484.
189. **Proper_noun/location:** which means ; transliterated . Strong's #3638 BDB #484.
190. **Proper_noun/location:** Kal^enêh (הַנֶּלֶךְ) [pronounced kahl-NAY], which means *fortress of Anu; transliterated Calneh, Calno*. Strong's #3641 BDB #484. Gen. 10:10

Kal ^e nêh (הַנֶּלֶךְ) [pronounced kahl-NAY]	fortress of Anu; transliterated Calneh, Calno	proper singular noun/location:	Strong's #3641 BDB #484
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This noun is also spelled Kal^eneh (הַנֶּלֶךְ) [pronounced kahl-NEH]; and kal^enôw (וְנֶלֶךְ) [pronounced kahl-NOH].

191. **Verb:** kâmah (כָּמַח) [pronounced kaw-MAH], which means *to long for, to pine for, to long for [something] and to grow faint [from longing]*. Strong's #3642 BDB #484. Psalm 63:1*

kâmah (כָּמַח) [pronounced kaw-MAH]	to long for, to pine for, to long for [something] and to grow faint [from longing]	3 rd person masculine singular, Qal perfect	Strong's #3642 BDB #484
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192. **Masculine_proper_noun/location:** Kim^ehâm (כִּמְחָם) [pronounced kihm0HAWM], which means *their longing; transliterated Chimham*. Strong's #3643 BDB #484. 2Sam. 19:37, 40

Kim ^e hâm (כִּימָה) [pronounced <i>kihm-HAWM</i>]	<i>their longing;</i> transliterated <i>Chimham</i>	masculine singular proper noun/location	Strong's #3643 BDB #484
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Spelled Kim^ehân (כִּימָן) [pronounced *kihm-HAWN*] here (2Sam. 19:40).

193. **Masculine_proper_noun:** which means ; transliterated *Chemosh*. Strong's #3645 BDB #484.
194. **Masculine_noun:** which means *name of a golden ornament*. Strong's #3558 BDB #484.
195. **Verb:** which means *to hide, to be hidden, to wait in ambush*. A loan word. Strong's #none BDB #484.
196. **Masculine_noun:** which means *hidden stores*. Plural only. Dan 11:43.* Perhaps a faulty reading. Strong's #4362 BDB #485.
197. **Masculine_noun:** which means *cummin, plant grown as a condiment*. Strong's #3646 BDB #485.
198. **Verb:** which means *to store up*. Strong's #3647 BDB #485.
199. **Masculine_proper_noun:** Mik^emash (מִיכָם) [pronounced *mik^e-MAHSH*], which is transliterated *Michmash*. An alternate spelling is Mik^emâç (מִיכָם) [pronounced *mik^e-MAWS* or *mik-MOSS*], which is how it is found in Ezra 2:27 and Neh. 7:31. Strong's #4363 BDB #485. 1Sam. 13:2 14:5

Mik ^e mas (מִיכָם) [pronounced <i>mik^e-MAHS</i>]	transliterated <i>Michmash</i>	masculine proper noun	Strong's #4363 BDB #485
Mik ^e mâç (מִיכָם) [pronounced <i>mik^e-MAWS</i> or <i>mik-MOSS</i>]	transliterated <i>Michmas</i>	masculine proper noun	Strong's #4363 BDB #485

200. **Verb I&II:** kâmar (כָּמַר) [pronounced *kaw-MAHR*], which means *to grow warm, to grow tender, to become hot*. Used for fruit becoming overripe on the ground. This appears to also mean *to become gloomy, to become black, to be sad*. Strong's #3648 BDB #485.
201. **Masculine_noun:** kim^erîyr (כִּימָרִי) [pronounced *kihm-REER*], which means *darkness of day, an eclipse of the day*. The subject of this verb is generally rendered *darkness of day, an eclipse of the day, blackness; gloominess*. However, this word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB, but it is derived from the verb *to become warm, to grow hot*. Therefore, I have rendered this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black. Noun: Strong's #3650 BDB #485. [Verb: Strong's #3648 BDB #485] Job 3:5*

kim ^e rîyr (כִּימְרִי) [pronounced <i>kihm-REER</i>]	<i>darkness of day, an eclipse of the day, blackness; gloominess; that which obscures the light; metaphorically for the greatest bitternesses of life</i>	masculine plural noun	Strong's #3650 BDB #485
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This word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB. However, it is derived from the verb *to become warm, to grow hot*. Therefore, some might render this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black.

202. **Verb3**: which means *to lay prostrate, to overthrow*. Strong's #none BDB #485.
203. **Masculine_noun**: which means *net, snare*. Strong's #4364 BDB #485.
204. **Feminine_noun**: which means *net, fishing-net*. Strong's #4365 BDB #485.
205. **Masculine_noun**: which means *idol-preist*. Strong's #3649 BDB #485.
206. **Proper_noun/location**: which means ; transliterated . Strong's #4366 BDB #485.
207. **Adverb**: kên (כֵּן) [pronounced *kane*], which means *so* or *thus*. This particle is built upon the participle *to stand, to be upright, to be erect*; a very free translation might be ***so this is how the matter stands***. It can also be rendered *rightly, well, so very, so long, so often, it is so*. Here, in Job 7:3, we find this adverb used in a rather ironic way; *slaves desire shade and hirelings expect to be paid; however this is what I have*; might be the sense of this little adverb. Job is setting up more of a contrast here. Kên also is an adjective which means *right, veritable, honest, upright*. Keil and Delitzsch give the very free rendering *it is correct* in Joshua 2:4. Strong's #3651 BDB #485. (See homonym **Strong's #3651 BDB #467**). Gen. 1:7 29:26 34:7 Deut. 20:15 22:26 Joshua 1:17 10:1 Judges 1:7 2:17 5:15, 31 7:17 14:10 15:11 1Sam. 1:7 5:7 6:10 8:8 9:13 15:33 23:17 25:25 26:24 30:23 2Sam. 7:15 12:31 **13:12** 14:17 15:1 16:10 20:18, 21 23:5 1Kings 2: 1Chron. 13:4 Job 5:27 7:3, 9 9:2, 35 Psalm 61:8 63:2 83:15 103:15 Prov. 1:19

kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
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All of the BDB meanings are listed here: 1) *so, therefore, thus* (adverb); 1a) *thus, so*; 1b) *just so*; 1c) *therefore*; 1d) *so ... as* (paired with adverb); 1e) *then*; 1f) *forasmuch as* (in phrase); 1g) (with preposition); 1g1) *therefore, this being so* (specific); 1g2) *hitherto*; 1g3) *therefore, on this ground* (general); 1g4) *afterwards*; 1g5) *in such case*; 2) *right, just, honest, true, veritable* (adjective); 2a) *right, just, honest*; 2b) *correct*; 2c) *true, veritable*; 2d) *true!, right!, correct!* (in assent).

208. **Compound preposition/adverb:** the preposition 'achar (אָחַר) [pronounced *ah-KHAHR*] (Strong's #310 BDB #29), which means *after* and the adverb kên (כֵּן) [pronounced *kane*] (Strong's #3651 BDB #485), which is generally rendered *so*. Together, they mean *after so* (literally) or *afterward, afterwards*. Placed with Strong's #310 BDB #29.

209. **Compound preposition/adverb:** 1Sam. 5:7 2Sam. 3:9 13:18 1Kings 1:30 2:7

kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

I do not find a listing for these two together in BDB. However, in 1Sam. 5:7, they are rendered as follows: *how things were, that [it was] so, what was happening, how it was*. Possibly *for previously*, based upon its use in 1Kings 2:7.

210. **Compound preposition/adverb:** The prefixed lâmed preposition and the adverb kên (כֵּן) [pronounced *kane*] (which means, *so, thus*); together, they mean *according to such conditions, that being so, therefore*. Although Barnes suggests *therefore*, he adds that perhaps this compound simply means *certainly, truly*. L^e = Strong's #none BDB #510. Kên = Strong's #3651 BDB #485. Gen. 4:14? 30:15 Num. 16:11 Judges 8:7 11:8 1Sam. 2:30 3:14 27:6 28:2 Job 20:2 Psalm 73:6 Isa. 7:14

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Together, the lâmed preposition and kên mean *therefore, according to such conditions, that being so; certainly, truly*.

211. **Compound preposition/adverb:** ‘al (עַל) [pronounced *gah*], which means, among other things, *in the matter of, concerning, as regards to*. Strong's #5920 & #5921 BDB #752. This is followed by the adverb kên (כֵּן) [pronounced *kane*] is generally rendered so. Together, ‘al and kên take on a meaning of their own. They mean *upon the ground of such conditions, therefore, on this account, on account*. It is an idiom used in conversation replying to an objection, which states the ground upon which the answer is made. Strong's #3651 BDB #485. Gen. 2:24 10:9 11:9 16:14 19:22 20:6 21:31 25:30 26:33 29:34 30:6 31:48 32:32 33:10 Joshua 7:26 14:14 Judges 15:19 18:12 1Sam. 5:5 10:12 19:24 23:28 28:18 2Sam. 5:8, 20 7:22 22:50 1Chron. 11:7 Job 6:3 9:22 17:4 20:21, 29 Psalm 46:2 110:7

‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485

Together, ‘al kên (כֵּן עַל) mean *so, upon the ground of such conditions, therefore, on this account, on account, for this reason*. Literally, these words would be translated *upon so, upon therefore, upon then*.

212. **Preposition/conjunction combination:** kîy ‘al kên see **BDB #471**.
213. **Verb:** which means *to give a title to, to betittle, to give an epithet, to give a name*. Strong's #3655? BDB #487.
214. **Proper_noun/location:** which means ; transliterated . Strong's #3656 BDB #487.
215. **Masculine noun3:** which means *base, pedestal, office*. Strong's #3653 BDB #487.
216. **Masculine_proper_noun:** K^enan^eyâhûw (כֶּנָּחֻוּ) [pronounced *k^en-ahn^e-YAW-hoo*], which means *Yah [Jehovah] is firm; Yah has planted; Yah has established; transliterated Chenaniah*. Strong's #3663 BDB #487. 1Chron. 15:22

K ^e nan ^e yâhûw (כֶּנָּחֻוּ - כֶּנָּ) [pronounced <i>k^en-ahn^e-YAW-hoo</i>]	<i>Yah [Jehovah] is firm; Yah has planted; Yah has established; transliterated Chenaniah</i>	masculine singular proper noun	Strong's #3663 BDB #487
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This is also spelled K^enan^eyâh (כֶּנָּחֻ) [pronounced *k^en-ahn^e-YAW*].

217. **Masculine_proper_noun:** which means ; transliterated . Strong's #3662 BDB #487.
218. **Masculine_proper_noun:** which means ; transliterated . Strong's #3562 BDB #487.
219. **Masculine_noun:** kinîym (כִּנְיִם) [pronounced *kihn-NEEM*], which means *gnat, gnats, gnat-swarm; lice*. Strong's #3654 BDB #487. Psalm 105:31

kinîym (כִּנְיִם) [pronounced <i>kihn-NEEM</i>]	<i>gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487
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This word is a homonym. I have not examined it carefully enough to see if it is possibly set apart by occurring in the plural.

220. **Feminine_noun:** which means *support [or a tree], root, stock*. Strong's #3657 (& #3661) BDB #488.
221. **Verb:** kânaç (כָּאָץ) [pronounced *kaw-NAHS*], which means *to gather [together], to collect*. Strong's #3664 BDB #488. Psalm 33:7 147:2

kânaç (כָּאָץ) [pronounced <i>kaw-NAHS</i>]	<i>to gather [together], to collect; to heap up</i>	3 rd person masculine singular, Qal imperfect	Strong's #3664 BDB #488
kânaç (כָּאָץ) [pronounced <i>kaw-NAHS</i>]	<i>to gather [together], to [re]gather; to collect</i>	3 rd person masculine singular, Piel imperfect	Strong's #3664 BDB #488
kânaç (כָּאָץ) [pronounced <i>kaw-NAHS</i>]	<i>to gather together; wrap oneself up; to hide oneself away</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3664 BDB #488

222. **Masculine_noun:** which means *drawers, pants (?)*. Only in dual or plural. I've rendered it *undergarments*. Strong's #4370 BDB #488.
223. **Verb:** kâna' (כָּאָן) [pronounced *kaw-NAHÇ*], which means *to humble, to subdue*; in the Niphal, it means *to be subdued*. Strong's #3665 BDB #488. Judges 3:30 4:23 8:28 1Sam. 7:13 Psalm 106:42

kâna' (כָּאָן) [pronounced <i>kaw-NAHÇ</i>]	<i>to fold, to lay together, to collect, to bind together; to be low, to be depressed</i>	3 rd person masculine plural, Qal imperfect	Strong's #3665 BDB #488
kâna' (כָּאָן) [pronounced <i>kaw-NAHÇ</i>]	<i>to bow down, to bring anyone low, to humble, to subdue</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3665 BDB #488

kâna' (כָּנָע) [pronounced kaw- NAHḠ]	<i>to be subdued, to be brought low; to submit oneself, to behave submissively</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3665 BDB #488
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224. **Feminine_noun:** which means *bundle, pack*. Strong's #3666 BDB #488.

225. **Masculine_proper_noun1:** K^ena'an (כְּנַעַן) [pronounced k^eNAH-ḡahn], which possibly means *merchant* and is transliterated *Canaan*. Strong's #3667 BDB #488. Gen. 9:18 10:6 11:31 12:5 13:12 16:3 17:8 23:2 28:1 31:18 33:18 35:6 Judges 3:1 1Chron. 16:18 Psalm 105:11 106:38 2

K ^e na'an (כְּנַעַן) [pronounced k ^e NAH-ḡahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
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226. **Masculine_noun2:** which means *merchants*. Strong's #3667 BDB #488.

227. **Adjective/nominative_gentilic:** K^ena'ānîy (כְּנַעֲנִי) [pronounced k^e-nah-ḡuh-NEE], which means *merchant, trader*; and is transliterated *Canaanite, Canaanites*. It is used as an adjective for a descendant or inhabitant of Canaan; and as a noun for a descendant of Canaan. Strong's #3669 BDB #489. Gen. 10:18 12:6 13:7 15:21 24:3 34:30 Deut. 1:7 20:17 Judges 1:1 2Sam. 24:7

K ^e na'ānîy (כְּנַעֲנִי) [pronounced k ^e - nah-ḡuh-NEE]	<i>merchant, trader</i> ; and is transliterated <i>Canaanite</i> , <i>Canaanites</i>	adjective/nominativ e gentilic; with the definite article	Strong's #3669 BDB #489
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228. **Masculine_noun:** K^ena'ānîy (כְּנַעֲנִי) [pronounced kehn-ah-uhn-EE], which means *merchant, trader*; transliterated *Canaanite*. Strong's #3669 BDB #489.

229. **Feminine_noun:** kânâph (כַּנָּף) [pronounced kaw-NAWF], which means *wings* of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the *extremity of a garment* (Deut. 22:12, 30 Ruth 3:9). There might come a time where we have to carefully examine the cherubim *wings* (Ex. 25:20 1Kings 6:24, 27). Strong's #3671 BDB #489. Gen. 1:21 7:14 Deut. 22:12, 30 27:20 Ruth 3:9b 1Sam. 15:27 24:4 2Sam. 22:11 Psalm 57:1 61:4 63:7 Prov. 1:17

kânâph (כַּנָּף) [pronounced kaw- NAWF]	<i>wing</i> of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine singular construct	Strong's #3671 BDB #489
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k ^e nâphayim (כַּנְפַּיִם) [pronounced <i>keh-nawf-ah-YIM</i>]	wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine dual construct	Strong's #3671 BDB #489
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Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.

230. **Verb:** which means *to be cornered, to be thrust into a corner*. Strong's #3670 BDB #489.

231. **Masculine_noun:** kinnôwr (כִּנּוּר) [pronounced *kin-NOHR*], which means *hand-harp, lyre*. This is a stringed instrument used in popular and sacred music. This was David's instrument of choice (1Sam. 16:16 19:9 Psalm 43:4 62:8). It differs from our harp inasmuch as it is carried in the hand. From the pictures, it appears as though the music came from the strings without much thought given to the body of the instrument, which could shape the sound of the strings. It did not appear that there was any way to adjust the pitch of the individual strings; and certainly not a way to do so while playing. This would mean that a song would be limited to six notes and any combination of those notes. Rotherham suggests that this might refer to a lute, instead, with is, essentially, a three-stringed guitar; and our extant pictures of this lute have women playing the instrument. According to my *Bible Almanac*, the lute was not used in the Temple worship¹⁵⁰ (they do not justify this statement, however). The lyre is actually a smaller but more sophisticated stringed instrument than the lute. Strong's #3658 BDB #490. Gen. 4:21 31:27 1Sam. 10:5 16:16 2Sam. 6:5 1Chron. 15:16 16:5 Job 21:12 Psalm 33:2 57:8

kinnôwr (כִּנּוּר) [pronounced <i>kin-NOHR</i>]	<i>hand-harp, lyre</i>	masculine singular noun with the definite article	Strong's #3658 BDB #490
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232. **Proper_noun:** Kin^erôth (כִּנְרֹת) [pronounced *kin-ROTH*], although it is spelled differently elsewhere. Strong's #3672 BDB #490. Joshua 12:3

233. **Feminine_noun:** which means *associate, colleague*. Feminine in form but applied to men. Strong's #3674 BDB #490.

234. **Masculine_noun:** which means *full moon*. Strong's #3677 BDB #490.

235. **Masculine_noun:** kiççê' (כִּיֻּצֵּה) [pronounced *kis-SAY*], which can mean *throne, seat of honor*; but it can also mean *a seat of judgment*. Strong's #3678 BDB #490. Judges 3:20 1Sam. 1:9 2:8 4:13, 18 2Sam. 3:10 7:13 14:7 1Kings 1:13 2:4 Psalm 47:8 103:19

¹⁵⁰ *The Bible Almanac*, J.I. Packer, Merrill C. Tenney, William White, Jr.; ©1980 Thomas Nelson Publishers; p. 498.

kiççê' (כִּיֻּצֵּה) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun	Strong's #3678 BDB #490
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236. **Verb:** kâçâh (כָּצַח) [pronounced kaw-SAWH] and it means *to cover, to clothe, to hide, to conceal*. In the context of Psalm 78:53, *engulf* is a good rendering. The Piel meanings are *to cover, to clothe, to spread over, to overwhelm, to engulf*. Strong's #3680 BDB #491. The Doctrine of Fasting (Isa. 58:7) (?) Gen. 7:19 9:23 18:17 24:65 Deut. 22:12 Judges 4:18 1Sam. 19:13 1Kings 1:1 Job 9:24 16:18 21:26 Psalm 32:1, 5 44:15, 20 55:5 78:53 106:11 147:8

kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>to cover, to clothe, to hide, to conceal</i>	3 rd person masculine plural, Qal imperfect	Strong's #3680 BDB #491
kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>being covered, being clothed, being concealed</i>	Qal passive participle	Strong's #3680 BDB #491
kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>to be covered, to be clothed, to be concealed</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3680 BDB #491
kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine plural, Piel imperfect	Strong's #3680 BDB #491
kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>to be covered, to be clothed</i>	3 rd person masculine plural, Pual imperfect	Strong's #3680 BDB #491
kâçâh (כָּצַח) [pronounced kaw-SAWH]	<i>to cover oneself, to clothe oneself</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #3680 BDB #491

237. **Masculine_noun:** which means *covering*. Strong's #3681 BDB #492.

238. **Feminine_noun:** k^eçûwth (כֶּֿעֻוֹת) [pronounced kehs-OOTH], which means *covering, a cover; concealment; clothing, a garment*. Strong's #3682 BDB #492. Gen. 20:16 Deut. 22:12

k ^e çûwth (כֶּֿעֻוֹת) [pronounced kehs-OOTH]	<i>covering, a cover; concealment; clothing, a garment</i>	feminine singular noun	Strong's #3682 BDB #492
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239. **Masculine_noun:** mik^eseh (מִיֻּכֶּֿסֶה) [pronounced mihk-SEH], which means *covering [of a tent; ark]; skins of a tabernacle*. Strong's #4372 BDB #492. Gen. 8:13

mik ^e seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun	Strong's #4372 BDB #492
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240. **Masculine_noun:** which means *covering*. Strong's #4374 BDB #492.
241. **Verb:** which means *to take captive, to bind*. Strong's #none BDB #492.
242. **Feminine_noun:** which means *band, fillet*. Strong's #3704 BDB #492.
243. **Verb:** which means *to cut off, to cut away*. Strong's #3683 BDB #492.
244. **Verb:** which means *to be stupid, to become stupid*. Strong's #3688 BDB #492.
245. **Masculine_noun:** keṣel (כֶּסֶל) [pronounced *KEH-seh*], which means *loins, bull-headedness, dogmatism; stupidity; confidence; hope*. Strong's #3689 BDB #492. Job 15:27 Prov. 3:26

keṣel (כֶּסֶל) [pronounced <i>KEH-seh</i>]	<i>loins, bull-headedness, dogmatism; stupidity; confidence; hope</i>	masculine singular noun	Strong's #3689 BDB #492
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246. **Feminine_noun:** which means *stupidity; confidence*. Strong's #3690 BDB #493.
247. **Feminine_noun:** kiṣ^elâh (כִּסְלָה) [pronounced *kiss^e-LAW*], a word which is found in two passages, Job 4:6 and Psalm 85:8*, generally translated *confidence* in the former and *folly* or *stupidity* in the latter. Strong's #3690 BDB #493. Fem. noun = Job 4:6. We have a masculine noun, translated *loin, flanks* in Lev. 3:4, 9, 10 4:9 7:4 Job 15:27 Psalm 38:7; *folly, stupidity* in Psalm 49:13 Eccl. 7:25; and *hope, confidence* in Job 8:14 31:24 Psalm 78:7 Prov. 3:26.* Strong's #3689 BDB #492. There is a related noun referring specifically to a person with these characteristics, and translated *fool, foolish one, stupid fellow, dullard* throughout (Psalm 49:10 Prov. 1:22, 32 3:35 8:5 Eccl. 2:14–16) with the occasional exception rendering of *Orion* (Job 9:9 38:31 Amos 5:8). Strong's #3684–3685 BDB #493. There is the related feminine noun, found once, rendered *stupidity* (Prov. 9:12*) and the verb meaning *to be stupid* (Jer. 10:8*). Strong's #3688 BDB #492. My feeling is that the *confidence* and *hope* alluded to here come from *stupidity* and should perhaps be rendered *dogmatism, dogmatic* (in a negative sense), *hard-headed, bull-headed, bull-headedness, pig-headedness, blind-side*. This is a person who is absolutely certain about something concerning which he is absolutely wrong; they have based their confidence and hope upon that which is false. They are absolutely certain of their position, which is based upon falsehoods and misconceptions. This is their *blindside*; some people can be very bright and articulate, but have a blind side concerning which they are incorrect (e.g., people who believe in evolution). You must understand that Eliphaz is not going to lambast his friend immediately; he will question him subtly; so therefore, he will use a word which we have not given the proper rendering to; a word which can very loosely be understood as *stupidity* or as *hope*; therefore, we go with the rendering *dogmatism* or *blind-side*.

248. **Masculine noun I&II:** The second constellation is kêçîyl (כֶּחַיִל) [pronounced *kehss-EEL*] and this either means *fool* (Strong's #3684 BDB #493—see Psalm 49:10 Eccles. 2:14) or *Orion* (Strong's #3685 BDB #493—see Isa. 13:10 Amos 5:8). BDB admits that the relationship between the two words is obscure. I immediately think of *the Fool* in the Tarot cards, with the ruck sack over his shoulder, and wandering off the edge of a cliff. Perhaps Orion was seen as a wandering constellation? I'm just guessing; I have no clue as to the origin of Tarot cards either. Strong's #3685 Job 9:9 Strong's #3684
249. **Masculine_noun:** kêçîyl (כֶּחַיִל) [pronounced *kehss-EEL*], which means, *fool, impious fool, stupid fellow, dullard, simpleton, arrogant one*. Strong's #3684 BDB #493. Prov. 1:22 3:35

kêçîyl (כֶּחַיִל) [pronounced <i>kehss-EEL</i>]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine singular noun	Strong's #3684 BDB #493
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250. **Feminine_noun:** which means *stupidity*. Strong's #3687 BDB #493.
251. **Proper_noun/location:** which means ; transliterated . Strong's #3686 BDB #493.
252. **Proper_noun/location:** which means ; transliterated . Strong's #3693 BDB #493.
253. **Masculine_proper_noun:** which means ; transliterated . Strong's #3692 BDB #493.
254. **Proper_noun/location:** which means ; transliterated . Strong's #3694,3696,8396 BDB #493.
255. **Masculine_proper_noun:** which means ; transliterated . Strong's #3691 BDB #493.
256. **Gentilic_noun:** Kac^eluchîym (כַּסְלֻחִים) [pronounced *kahs-LOO-KHEEM*], which means *fortified*, transliterated *Casluhim*. Strong's #3695 BDB #493. Gen. 10:14

Kac ^e luchîym (כַּסְלֻחִים) [pronounced <i>kahs- LOO-kheem</i>]	<i>fortified, transliterated Casluhim</i>	gentilic plural noun	Strong's #3695 BDB #493
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257. **Verb:** which means *to shear, to clip*. Strong's #3697 BDB #493.
258. **Feminine_noun:** which means *spelt*. Strong's #3698 BDB #493.
259. **Verb:** which means *to tear off, to cut away, to eat away*. Strong's #3765 BDB #493.
260. **Verb:** which means *to compute*. Strong's #3699 BDB #493.
261. **Masculine_noun:** which means *computation, proportion to be paid, tax*. Strong's #4371 BDB #493.

262. **Feminine_noun:** which means *computation, number, valuation, worth*. Strong's #4373 BDB #493.

263. **Verb:** Qal imperfect of kâçaph (כֶּֿאֶֿצַּף) [pronounced *kaw-SAHF*], which means *to long [for]*. Strong's #3700 BDB #493. Gen. 31:30 Job 14:15

kâçaph (כֶּֿאֶֿצַּף) [pronounced <i>kaw-SAHF</i>]	<i>to long [for, after], to yearn after</i>	3 rd person masculine singular, Qal imperfect	Strong's #3700 BDB #493
kâçaph (כֶּֿאֶֿצַּף) [pronounced <i>kaw-SAHF</i>]	<i>to deeply long [for, after], to strongly yearn after</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3700 BDB #493
kâçaph (כֶּֿאֶֿצַּף) [pronounced <i>kaw-SAHF</i>]	<i>being longed [for, after]</i>	Niphal participle	Strong's #3700 BDB #493

264. **Masculine_noun:** keçeph (כֶּֿעֶֿפֶּֿ) [pronounced *KEH-sef*], which means *silver, money*. We may have to infer *shekels of* or *pieces of* in this verse. Young goes with *silverings*, but loses the singular in that. Strong's #3701 BDB #494. Gen. 13:2 17:12 20:16 23:9 24:35 31:15 Deut. 2:6 21:14 22:29 Judges 5:19 9:4 16:18 1Sam. 2:36 9:8 2Sam. 8:10 18:11 21:4 24:24 Job 3:15 Psalm 12:6 15:5 Prov. 2:4 3:14

keçeph (כֶּֿעֶֿפֶּֿ) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3701 BDB #494
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265. Location: Strong's #3703 BDB #495.

266. **Verb:** kâ'aç (כֶּֿאֶֿאָֿ) [pronounced *kaw-ĞAHS*], which means *to be vexed, to be angry, to provoke, to be provoked*. Strong's #3707 BDB #494. Judges 2:12 1Sam. 1:6, 7 Psalm 106:29

kâ'aç (כֶּֿאֶֿאָֿ) [pronounced <i>kaw-ĞAHS</i>]	<i>to be displeased, to be morose, to take offense; to be angry</i>	3 rd person masculine plural, Qal imperfect	Strong's #3707 BDB #494
kâ'aç (כֶּֿאֶֿאָֿ) [pronounced <i>kaw-ĞAHS</i>]	<i>to vex, to grieve; to irritate, to provoke</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3707 BDB #494
kâ'aç (כֶּֿאֶֿאָֿ) [pronounced <i>kaw-ĞAHS</i>]	<i>to irritate, to provoke</i>	3 rd person masculine plural, Piel imperfect	Strong's #3707 BDB #494

267. **Masculine_noun:** ka'aç (כֶּֿאֶֿאָֿ) [pronounced *KAH-ğahs*], which means *provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has*

been provoked; frustration. The KJV translates it *provoking, wrath, sore, grief, anger, sorrow*. For a word which occurs 21 times, this is too many different renderings. In Job 6:2, we will go with **provoked anger** (this is a reference to God's anger; the personal possessive pronominal suffix means that this is the provoked anger against Job). What I want you to understand about this noun in the case of Job (in Job 6:2) is that this is not a reference to what he has done to provoke God; this is a reference to the obvious anger of God against Job; certainly it may have been provoked by Job, but we are emphasizing the wrath itself and not its cause. BDB gives the definitions: *vexation, anger*. When the enemies of Israel lûlêy's God, they are *taunting* Him, *provoking Him to anger*; they are *heckling* Him and *aggravating* Him. Perhaps **taunting provocation**? This doesn't appear to work in 1Sam. 1:16, where *frustration* could be a reasonably rendering. This word in Job 5:2 does not mean *wrath* (which causes Barnes to be confused about the meaning of this verse). We do not find this rendered as *the wrath of God* anywhere; when used in conjunction with God, it refers to God being provoked (noun—Deut. 32:19 verb—1Kings 16:13, 26 2Kings 17:11). This word comes from a verb which means *to provoke*. I may have to do a word study on this. Strong's #3708 BDB #495. Deut. 32:27 1Sam. 1:6 Psalm 10:14

ka'as (אָס) [pronounced KAH- gahs]	<i>provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has been provoked; frustration</i>	masculine singular noun	Strong's #3708 BDB #495
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268. **Masculine_noun:** ka'as (אָס) [pronounced KAH-gahs], which means *provoked anger, highly emotional state which has been provoked*. Variation of above found only in Job. Strong's #3708 BDB #495. 1Sam. 1:16 Job 5:2 6:2 10:17 17:7
269. **Masculine_noun:** which means *rock*. Strong's #3710 BDB #495.
270. **Verb:** which means *to subdue, to overturn*. Strong's #3711 BDB #495.
271. **Verb:** which means *to double, to double over*. Strong's #3717 BDB #495.
272. **Dual masculine_substantive:** kephel (כֶּפֶל) [pronounced KEH-fell], a word which means *double* and is found only in Job 11:6 41:13 Isa. 40:2.* The NRSV lists this meaning as being uncertain. It is possible that the NIV has given the proper understanding of this word, giving us the rendering: "...because [there are] two sides in true wisdom." Strong's #3718 BDB #495. Job 11:6
273. **Proper_noun/location:** Mak^ephêlâh (מַכְפֵּלָה) [pronounced mahk-pay-LAW], which means *double portion, the double*; transliterated *Machpelah*. Strong's #4375 BDB #495. Gen. 23:9 25:9

Mak ^e phêlâh (מַכְפֵּלָה) [pronounced mahk- pay-LAW]	<i>double portion, the double; transliterated Machpelah</i>	proper singular noun/location	Strong's #4375 BDB #495
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274. **Verb:** which means *to be hungry*. Strong's #3719 BDB #495.
275. **Masculine_noun:** The word generally translated *famine* in this verse is not the same as the word in v. 20; it actually means *hunger* and is an Aramaism. Barnes claims that it means *to languish, to pine from hunger and thirst. It then means the languid and feeble state which exists where there is a want of proper nutriment.*¹⁵¹ This word could possibly stand in for any sort of privation. This word is only found here and in Job 30:3 and its verbal cognate is found in Ezek. 17:7.* Strong's #3720 BDB #495. Job 5:22
276. **Verb:** which means *to bind, to fasten*. Esther 1:6?* Strong's #??? BDB #495.
277. **Masculine_noun:** Strong's #3714 BDB #496.
278. **Verb:** kâphaph (קָפַח) [pronounced *kaw-FAHF*], which means *to bend, to bend down, to be bent or bowed; to hollow, to dig out, to bore out*. Strong's #3721 BDB #496. The Doctrine of Fasting (Isa. 58:5) Psalm 57:6 146:8

kâphaph (קָפַח) [pronounced <i>kaw-FAHF</i>]	<i>to bend, to bend down, to be bent or bowed; to hollow, to dig out, to bore out</i>	3 rd person masculine singular, Qal perfect	Strong's #3721 BDB #496
kâphaph (קָפַח) [pronounced <i>kaw-FAHF</i>]	<i>those who are bent over [down], men who are to be bent or bowed; afflicted, those who are overworked [or, exhausted]</i>	masculine plural, Qal passive participle	Strong's #3721 BDB #496
kâphaph (קָפַח) [pronounced <i>kaw-FAHF</i>]	<i>to bow oneself down, to bend down, to submit [oneself to another]</i>	3 rd person masculine singular, Niphal perfect	Strong's #3721 BDB #496

Feminine_noun: kaph (כַּף) [pronounced *kaf*] and it is generally translated *palm, hollow or flat of the hand, sole of the foot* and even *bowl*. The reason that this is translated *spoon* is because of its weight—it only weighs four ounces (110 grains). Because of that, we can conclude this should be translated *spoon* in such passages as Ex. 37:16 Num. 4:7 1Kings 7:50. These various renderings are tied together by the concept of *the hollow*. Strong's #3709 BDB #496. [synonym = **Strong's #3027**] Gen. 8:9 20:5 31:42 32:24 Num. 7:14 Deut. 2:5 Judges 6:13 8:6 12:3 1Sam. 4:3 5:4 19:5 25:29 28:21 2Sam. 14:25 18:12 19:9 22:1 1Chron. 12:17 Job 2:7 **13:14** Psalm 7:3 63:4

kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular noun	Strong's #3709 BDB #496
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¹⁵¹ Barnes' Notes, Baker Books, ©1996; Vol. III, p. 168 (he quotes an extra-Biblical source at this point).

These nouns are tied together because of the fact that they are concave.

279. **Feminine_noun:** *branch, frond*. Strong's #3712 BDB #497.

280. **Masculine_noun1:** *kôpher* (כֹּפֶר) [pronounced *KOH-fer*], which means *price of a life, ransom*. Strong's #3724 BDB #497. Other meanings are found below. Kinsman-Redeemer Lev. 16:6 1Sam. 12:3

kôpher (כֹּפֶר) [pronounced <i>KOH-fer</i>]	<i>price of a life, ransom; bribe</i>	masculine singular noun	Strong's #3724 BDB #497
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This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

281. **Verb:** *kâphar* (כָּפַר) [pronounced *kaw-FAHR*] and it literally means *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to obtain forgiveness; to free an offender of a charge*. We find this word used one time in the Qal stem back in Gen 6:14 where the verb clearly means *to cover [with pitch]*. This word is found in the Piel back in Gen. 32:20 where Jacob sends a present¹⁵² to Esau to *appease or placate* Esau. Recall that the Bible was written by God the Holy Spirit and when dealing with words of great spiritual import, the Holy Spirit reveals their meaning early on in the Bible, cognizant through omniscience, that certain words, like *kâphar*, come to take on a meaning of their own. These first two uses allow us to reel ourselves in from getting too complex and listing its true meaning. There are two sides to this verb; when man *kâphar's* for himself, he *appeases* Yahweh because the man's sins have been *covered over*. When God *kâphar's* sin or iniquity, He *covers over* the sin or iniquity. In the Old Testament, *forgive* could be too strong of a word, as Jesus Christ had not entered into history yet. Therefore, the temporary covering over of a sin allowed for a future permanent disposition of sin. There is the corresponding masculine noun *kôpher* (כֹּפֶר) [pronounced *KOH-fer*] (Strong's #3724 BDB #497–99) also first found in Gen. 6:14 for the *pitch* that was used. It was a type of covering. We also find the noun used in Ex. 21:30 where a man's ox had previously killed, it had not been put to death, and it killed again. The ox would be killed, the man would be executed or he kill the ox and would have to pay an amount of money which was the value of a life, which a limitations being set on that amount which could be demanded for the goring of a slave (Ex. 21:32). The clear indication here is that his life is spared if they can come up with an amount of money to *cover* what had been done and to *appease* the family of the person who was killed. Therefore, *kâphar* (and its corresponding noun *kôpher*) could be translated *cover* if only the sin of the transgressor was the context, but it could be translated *appease* if God was the direct object of the verb. Strong's #3722 BDB #497. The Doctrine of the **Ark of**

¹⁵² Recall that this was quite the gift: 200 female goats and 20 male goats, 200 ewes and 20 rams, 20 milking camels and their colts, 40 cows and 10 bulls, 20 female donkeys and 10 male donkeys (Gen. 32:13–15).

God, Kinsman-Redeemer Gen. 6:14 32:20 Lev. 16:6 Deut. 21:8 32:43
 1Sam. 3:14 2Sam. 21:3 Psalm 78:38

kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to coat, to cover over with pitch, to cover, to purge, to make an atonement, to make reconciliation</i>	3 rd person masculine singular, Qal imperfect	Strong's #3722 BDB #497
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel imperfect	Strong's #3722 BDB #497
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>cover, cover over [with]; spread over; appease, placate, pacify; pardon, expiate; atone for; give [grant] forgiveness</i>	2 nd person masculine singular, Piel imperative	Strong's #3722 BDB #497
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to be covered [over]; to be obliterated; to be expiated [of sin or a crime]; to be freed from a charge; to be pardoned, to receive a pardon</i>	3 rd person masculine singular, Pual imperfect	Strong's #3722 BDB #497
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to be covered over [with], to be covered [with]; to be pardoned; to obtain forgiveness; to be expiated of a sin or crime</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3722 BDB #497
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to be covered over [with], to be covered [with]; to be pardoned; to obtain forgiveness; to be expiated of a sin or crime</i>	3 rd person masculine singular, Nithpael imperfect	Strong's #3722 BDB #497

282. **Noun plural abstract:** kîppurîym (כִּפּוּרִים) [pronounced kip-poopREEM] and we have seen its verbal cognate Kâphar (כָּפַר) [pronounced kaw-FAHR] and it literally means *cover, placate, pacify*. The feminine version of this noun refers to the *mercy-seat*, or the covering for the ark. Kîppurîym means *atonements, atonement, covering, propitiatory*, and it is always found in the plural. Most translations

translate this in the singular (the only exception that I know of is *Young's Literal Translation of the Holy Bible*. Ex. 29:36 30:10, 16 Lev. 23:27–28 25:9 Num. 5:8 29:11 Strong's #3725 BDB #498. Lev. 23:27

283. **Feminine_substantive:** kappôreth (כַּפֹּרֶת) [pronounced *kap-POH-reth*] means *cover, lid*, and we find it used only in the Bible for the *mercy seat* of the ark of the covenant. This lid covers are transgressions of the law and our rebelliousness (recall the objects found within the ark) and our dismissal of God's provisions; and God sees only the complete *covering* of acacia wood plated with gold and He is *appeased*. Ex. 25:17–22 26:34 30:6 31:7 35:19 37:6–9 39:35 40:20 Lev. 16:2, 13–15 Num. 7:89. Strong's #3727 BDB #498. **The Doctrine of the Ark of God** Ex. 25:17

284. **Masculine_noun2:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which means *pitch*. Gen. 6:14. Strong's #3724 BDB #498. Gen. 6:14 (Lev. 16:6)

kôpher (כֹּפֶר) [pronounced <i>KOH-fer</i>]	<i>pitch</i>	masculine singular noun	Strong's #3724 BDB #499
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This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

285. **Verb:** which means *to pitch, to cover [with pitch]*. Strong's #3722 BDB #498. (Lev. 16:6)

286. **Masculine_noun:** k^ephîyr (כֶּפִּיַּר) [pronounced *k^e-FEER*], which means *a young lion*; a lion which has been weaned from its mother and is just beginning to hunt. Judges 14:5 Neh. 6:2 Job 4:10 38:39 Psalm 17:12 34:10 35:17 58:6 91:13, etc. (Over 20 more references). Strong's #3715 BDB #498. Judges 14:5 Job 4:11 Psalm 34:10

k ^e phîyr (כֶּפִּיַּר) [pronounced <i>k^e-FEER</i>]	<i>a young lion; a lion which has been weaned from its mother and is just beginning to hunt</i>	masculine singular noun	Strong's #3715 BDB #498
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287. **Masculine_noun3:** kôpher (כֹּפֶר) [pronounced *KOH-fer*], which is the name of a plant. SOS 4:13. Strong's #3724 BDB #499.

kôpher (כֹּפֶר) [pronounced <i>KOH-fer</i>]	<i>the henna plant; a plant</i>	masculine singular noun	Strong's #3724 BDB #499
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This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

288. **Masculine_noun:** kâphâr (כַּפָּר) [pronounced *kaw-FAWR*], which means *village*. This word is only found in two other passages, where it is consistently rendered *villages*. 1Chron. 27:25 SOS. 7:11. Strong's #3723 BDB #499. 1Sam. 6:18

kâphâr (כָּפַר) [pronounced kaw-FAWR]	village	masculine singular noun	Strong's #3723 BDB #499
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289. **Masculine_noun4:** kôpher (כֹּפֶר) [pronounced KOH-fer], which means *village*. This is probably not the correct noun in this passage in 1Sam. 6:18. Strong's #3724 BDB #499. 1Sam. 6:18

kôpher (כֹּפֶר) [pronounced KOH-fer]	village	masculine singular noun	Strong's #3724 BDB #499
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This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. Ransom is its primary use.

290. **Proper_noun/location:** Strong's #3716 BDB #499.
 291. **Verb4:** which means *to dig*. Meaning is a guess. Strong's #none BDB #499.
 292. **Masculine_noun1:** which means *bowl*. Strong's #3713 BDB #499.
 293. **Masculine_noun2:** k^ephôwr (כֶּפֹּוֹר) [pronounced K^ef-OHR], which means *frost, hoar frost; bowl, basin; cup [with a lid]*. Strong's #3713 BDB #499. Psalm 147:16

k ^e phôwr (כֶּפֹּוֹר) [pronounced K ^e f-OHR]	frost, hoar frost; bowl, basin; cup [with a lid]; covered goblet	masculine singular noun	Strong's #3713 BDB #499
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This word properly means *a cover*; the frost covers the ground and a lid covers a goblet or cup.

294. **Verb:** which means *to make bent, to press, to bend together*. Strong's #3728 BDB #499.
 295. **Masculine_noun:** which means *capital, knob, bulb*. Strong's #3730 BDB #499.
 296. **Proper_noun/territory:** Kaph^etôr (כַּחֲתֹר) [pronounced kahf-TOHR], which means *a crown, a wreath; transliterated Caphtor*. Strong's #3731 BDB #499. Deut. 2:23

Kaph ^e tôr (כַּחֲתֹר) [pronounced kahf-TOHR]	a crown, a wreath; transliterated Caphtor	proper singular noun/territory	Strong's #3731 BDB #499
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From BDB: *the original home of the Philistines, perhaps on the southwest coast of Asia Minor, maybe in Egypt or close by, or more probably on the island of Crete; or the island of Crete, homeland or staging area of the Philistines.*

297. **Gentilic_adjective:** Kaph^etôrîym (כַּחֲתֹרִימ) [pronounced kahf-toh-REEM], which means *crown, transliterated Caphtorim*. Strong's #3732 BDB #499. Gen. 10:14 Deut. 2:23

Kaph ^{et} tôrîym (כִּפִּיתֹרִים) [pronounced <i>kahf-toh-REEM</i>]	<i>crown</i> , transliterated <i>Caphtorim</i>	gentilic plural noun/adjective	Strong's #3732 BDB #499
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298. **Masculine_noun:** which means *pasture*. Strong's #3733 BDB #499.

299. **Masculine_noun:** which means *kôr* [a dry measure]. Strong's #3734 BDB #499.

300. **Verb:** kar^ebêl (כָּרַבֵּל) [pronounced *kahr^e-BALE*], which means *to put on a robe, to clothe* [cover] oneself. Strong's #3736 BDB #499. 1Chron. 15:27*

kar ^e bêl (כָּרַבֵּל) [pronounced <i>kahr^e-BALE</i>]	<i>to put on a robe, to clothe</i> [cover] oneself	Pual participle	Strong's #3736 BDB #499
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This appears to come from the unused root kâbal (כָּבַל) [pronounced *kaw^b-VAHL*], which means *to tie, to bind, to tie firmly*. Strong's #none BDB #459.

301. **Verb:** kârâh (הָרָח) [pronounced *kaw-RAW*], which means, *to bore, to dig; to hew*. This word is given two different Strong's numbers and two different meanings.¹⁵³ I. It means *to dig*, and this is unquestionably supported by the passages Gen. 50:5 Num. 21:18 2Chron. 16:14 Psalm 7:15. However, in all of these passages, we have some sort of an object, e.g., pit, grave or well. Strong's #3738 BDB #500. II. Where we don't have an object (Deut. 2:6 Hosea 3:2), it means *to bargain, to get by trade*. This is how it is used in Job. Strong's #3739 BDB #500. Gen. 26:25 Deut. 2:6 Psalm 7:15 57:6

kârâh (הָרָח) [pronounced <i>kaw-RAW</i>]	<i>to bore, to dig; to hew</i> [this word is a homonym]	3 rd person plural, Qal perfect	Strong's #3738 BDB #500
kârâh (הָרָח) [pronounced <i>kaw-RAW</i>]	<i>to be bored into, to be dug; to be hewed out</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3738 BDB #500

302. **Feminine_noun:** *cistern, well*. Strong's #3741 BDB #500.

303. **Masculine_noun:** *pit*. Strong's #4379 BDB #500.

304. **Verb:** kârâh (הָרָח) [pronounced *kaw-RAW*], which means, *to bore, to dig; to hew*. (פָּחַ) [pronounced *kaw-RAW*], which means *to dig*. This word is given two different Strong's numbers and two different meanings.¹⁵⁴ I. It means *to dig*, and this is unquestionably supported by the passages Gen. 50:5 Deut. 2:6 Num. 21:18

¹⁵³ There are actually three disparate meanings given: (1) *to dig*; (2) *to buy, to get in trade*; and, (3) *to give a feast*. The latter meaning is required in 2Kings 6:23, but the text is dubious.

¹⁵⁴ There are actually three disparate meanings given: (1) *to dig*; (2) *to buy, to get in trade*; and, (3) *to give a feast*. The latter meaning is required in 2Kings 6:23, but the text is dubious.

2Chron. 16:14 Psalm 7:15. However, in all of these passages, we have some sort of an object, e.g., pit, grave or well. Strong's #3738 BDB #500. II. Where we don't have an object (Deut. 2:6 Hosea 3:2), it means *to bargain, to get by trade*. This is how it is used in Job. See above. Strong's #3739 BDB #500. Job 6:27

kârâh (הָרָה) [pronounced kaw- RAW]	<i>to buy, to bargain, to get by trade</i> [this word is a homonym]	3 rd person singular, Qal perfect	Strong's #3738 & #3739 BDB #500
kârâh (הָרָה) [pronounced kaw- RAW]	<i>to give a banquet, to have a feast</i> [this word is a homonym]	3 rd person plural, Qal perfect	Strong's #3738 & #3739 BDB #500

305. **Verb:** *to give a feast*. Not sure if this is what we find directly above. Strong's #3739 BDB #500.

306. **Feminine_noun:** *feast*. Strong's #3740 BDB #500.

307. **Masculine_noun:** k^erûwb (בוֹרָב) [pronounced k^eroo^b], which is transliterated *cherub*; and it means *angels* [and perhaps a particular group of them]. When using this word, we generally refer to a classification of angels, although that is debated. On the Ark of the Covenant, we have two sculpted cherubim (the *-im* is plural in the Hebrew) facing one another. My particular thoughts is that the purpose of such a reference is to remind us that we are in the midst of the angelic conflict and that the unseen angels play a real part in our lives. Strong's #3742 (and #3743) BDB #500. Gen. 3:24 1Sam. 4:4 2Sam. 6:2 22:11 Psalm 99:1

k ^e rûwb (בוֹרָב) [pronounced k ^e roo ^b]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
k ^e rûwbîym (מִבוֹרָבִּים) [pronounced k ^e roo ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Some believe that this refers to a particular group of angels. I lean toward the idea that this indicates that we are in an unseen conflict.

308. **Masculine_noun:** *robe*. Strong's #8509 BDB #501.

309. **Masculine_noun:** *border, rim*. Strong's #3749 BDB #501.

310. **Masculine_noun:** *saffron*. Strong's #3750 BDB #501.

311. **Masculine_noun:** kerem (קֶרֶם) [pronounced keh-REM], which means *vineyard, orchard*. This is feminine in Isa. 27:2? Strong's #3754 BDB #501. Deut. 20:6 22:9 Judges 15:5 1Sam. 8:14, 15 22:7

kerem (קֶרֶם) [pronounced keh- REM]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun	Strong's #3754 BDB #501
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312. **Verb:** *to tend a vineyard, to dress vines.* Strong's #3755 BDB #501.
313. **Masculine_proper_noun:** kar^emîy (כַּרְמִי) [pronounced *kahr^e-MEE*], which is simply transliterated *Carmi*. Strong's #3756 BDB #501. 1Chron. 4:1
314. **Masculine_noun1:** kar^emel (כַּרְמֶל) [pronounced *kahr^e-MEL*], which means *plantation, garden, fruit, garden growth*. Strong's #3759 BDB #502.
315. **Masculine_proper_noun2:** kar^emel (כַּרְמֶל) [pronounced *kahr^e-MEL*], which means *garden, plantation* and is transliterated *Carmel*. Strong's #3760 BDB #502. 1Sam. 15:12 25:2 (30:29)

Kar ^e mel (כַּרְמֶל) [pronounced <i>kahr^e-MEL</i>]	<i>garden, plantation</i> and is transliterated <i>Carmel</i>	proper noun with a definite article and a directional hê	Strong's #3760 BDB #502
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316. **Gentilic_adjective:** Kar^em^elîyth (תִּלְמָרְכָּה) [pronounced *kar^e-m^el-EETH*], which means *garden, plantation* and is transliterated *Carmelites*. Strong's #3761–3762 BDB #502. 1Sam. 27:3 30:5 2Sam. 2:2 23:35 1Chron. 3:1 11:37

Kar ^e m ^e lîyth (תִּלְמָרְכָּה) [pronounced <i>kar^e-m^el-EE</i>]	<i>garden, plantation</i> and is transliterated <i>Carmelite</i>	gentilic adjective; masculine form with the definite article	Strong's #3761 BDB #502
Kar ^e m ^e lîyth (תִּלְמָרְכָּה) [pronounced <i>kar^e-m^el-EETH</i>]	<i>garden, plantation</i> and is transliterated <i>Carmelites</i>	gentilic adjective; feminine form	Strong's #3762 BDB #502

317. **Masculine_noun:** which means *crimson, carmine*. Strong's #3758 BDB #502.
318. **Verb:** kâra' (עָרַךְ) [pronounced *kaw-RAHG*], which means *to bend the knees, to bow down, to bend down before*; it is a word usually used for doing obeisance to a king, but not exclusively so. In the Hiphil, it means *to cause to bow down in death* (2Sam. 22:40 Psalm 17:13 18:14 78:31) or *to cause to bow down in grief* (Judges 11:35). In the simple form of the verb, it means *to bow down* often in worship. The Qal active participle to describe the dual of *knees*. In this context, they mean *tottering, feeble*. Strong's #3766 BDB #502. Judges 5:27 1Sam. 4:19 2Sam. 22:40 Job 4:4 Psalm 20:8 78:31 95:6

kâra' (עָרַךְ) [pronounced <i>kaw-RAHG</i>]	<i>to bend the knees, to bow down, to bend down before</i> [usually used for doing obeisance to a king]; <i>to crouch [down]</i> ; by implication: <i>to fall, to sink</i>	3 rd person masculine singular, Qal perfect	Strong's #3766 BDB #502
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BDB includes the meanings *to tilt, lean; to totter, to be feeble*, which I believe to be unnecessary.

kâra' (עָרָה) [pronounced kaw- RAHG]	<i>to cause to bend the knees, to cause to [to make to] bow down</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3766 BDB #502
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319. **Feminine_noun:** which means *leg*. Strong's #3767 BDB #502.

320. **Masculine_noun:** which means *cotton, fine linen*. Strong's # BDB #502.

321. **Verb:** 'ârar (פָּרַר) [pronounced kaw-RAHR], which means *to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround*. Strong's #3769 #BDB #502. 2Sam. 6:14

'ârar (פָּרַר) [pronounced kaw- RAHR]	<i>to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround</i>	3 rd person masculine singular, Pilpel imperfect	Strong's #3769 #BDB #502
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In the Qal, this verb means *to go (or move) in a circle*. I don't think that the Pilpel (essentially the Piel or intensive stem) refers to moving in a circular movement as a dance ritual, but that David was going around the Ark in a circle to carefully examine any possible problems. The Piel refers to the intensity of David's circumspection and not to the intensity of a dance. We only find this verb here and in v. 16; and it appears to have no cognates. The word for *lamb* is similar, and one source said the idea is that the *lamb leaps about*; but Gesenius not only says this term for *lamb* generally refers to a fattened, well-fed lamb, but there are two other identical words, one of which means *piercing through, something which pierces*; and the other which means *a specific measure of something*. In other words, it is an interesting theory, but not a theory which is exceptionally compelling.

322. **Masculine_noun:** kar (כָּר) [pronounced kahr], which means *male lamb, he-lamb, battering ram*. Strong's #3733 BDB #503. 1Sam. 15:9

kar (כָּר) [pronounced kahr]	<i>male lamb, he-lamb, battering ram</i>	masculine plural noun with the definite article	Strong's #3733 BDB #503
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323. **Feminine_noun:** which means *dromedary*. Strong's #3753 BDB #503.

324. **Feminine_noun:** kikâr (כִּכָּר) [pronounced kik-KAWR], which means *a round, a round district, a round loaf, a round weight, a round talent*. Therefore, it has a myriad of translations, all which refer to things which are round, and context further determines its proper rendering. Kikâr could be rendered *talent, coin, circular district, district, plain, circular loaf, loaf*. Strong's #3603 BDB #503. Gen. 13:10 19:17 1Sam. 2:36 10:3 2Sam. 12:30 18:23 1Chron. 16:3

kikâr (כִּכָּר) [pronounced kik- KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
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325. **Masculine_noun:** which means *belly*. Strong's #3770 BDB #503.

326. **Verb:** kârath (כָּרַח) [pronounced kaw-RAHTH], which means *to cut off, to cut down; to kill, to destroy; to cut [or make] [a covenant]*. (Gen. 17:14 Lev. 17:10 Deut. 19:5 Judges 6:28, 30). I have included texts for every verb stem where the word is found in the Hebrew. However, the same word is used *to make* a covenant (Gen. 15:18 21:27 Ex.24:8 Deut. 4:23 9:9) and it is only found in that sense in the Qal stem. BDB's explanation is *the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenant...the calf which they cut*¹⁵⁵ and they cite Jer. 34:18, where this word is found twice in both senses. In the Niphal (passive) stem, it means *to be cut off*. In the Hiphil, it means *to cause to be cut off*. Strong's #3772 BDB #503. Gen. 9:11 15:18 17:14 21:27 26:28 31:44 Deut. 5:2 19:1 20:19, 20 22:1(2) Joshua 3:13, 16 7:9 9:15, 23 24:25 Judges 2:2 4:24 6:28 1Sam. 2:33 5:4 11:1, 2 17:51 18:3 20:15, 16 22:8 23:18 24:4, 21 28:9 31:9 2Sam. 3:12, 29 7:9 10:4 20:22 1Kings 2:4 1Chron. 16:16 Job 14:7 Psalm 12:3 34:16 83:5 105:9 Prov. 2:22

kârath (כָּרַח) [pronounced kaw- RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
kârath (כָּרַח) [pronounced kaw- RAHTH]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3772 BDB #503
kârath (כָּרַח) [pronounced kaw- RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
kârath (כָּרַח) [pronounced kaw- RAHTH]	<i>to be cut off; to be cut down</i>	3 rd person masculine singular, Pual imperfect	Strong's #3772 BDB #503

¹⁵⁵ P. 503.

kârath (כָּרַח) [pronounced kaw- RAHTH]	to be cut off [from something]	3 rd person masculine singular, Hophal imperfect	Strong's #3772 BDB #503
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327. **Feminine_noun:** which means *divorcement*. Strong's #3748 BDB #504.
328. **Masculine_proper_noun:** which means *a cutting off* and is transliterated . Strong's #3747 BDB #504.
329. **Gentilic_adjective:** K^erêthîy (כִּרְתִּי) [pronounced k^eray-THEE], which means *executioners; life guardsmen;* and is transliterated *Cherethites*. Strong's #3774 BDB #504. 1Sam. 30:14 2Sam. 8:18 15:18 20:7, 23 1Kings 1:38

K ^e rêthîy (כִּרְתִּי) [pronounced k ^e ray- THEE]	a collective noun which means <i>executioners; life guardsmen</i> (which could be its primary meanings); and is transliterated <i>Cherethite, Cherethites</i>	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
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This is a word which may stand for the Philistines, or a portion of them. This noun may be associated with the island of Crete, referring to those Philistines associated with Crete (either as an origin or as conquered territory).

330. **Proper_masculine_noun:** Kesed (כֶּסֶד) [pronounced keh-SEHD], which means *increase;* and is transliterated *Chesed, Kesed*. Strong's #3777 BDB #505. Gen. 22:22

Kesed (כֶּסֶד) [pronounced keh- SEHD]	<i>increase;</i> and is transliterated <i>Chesed,</i> <i>Kesed</i>	proper masculine singular noun	Strong's #3777 BDB #505
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331. **Proper_noun_gentilic/territory:** Kas^eddîym (כַּסְדִּימ) [pronounced kahsd-DEEM], which means, *clod-breakers;* is transliterated *Chaldees, Kasdim, Chaldeans, Chaldea*. Strong's #3679ໂ BDB #505. Gen. 11:28 15:7 Job 1:17

Kas ^e ddîym (כַּסְדִּימ) [pronounced kahsd-DEEM]	<i>clod-breakers;</i> is transliterated <i>Chaldees,</i> <i>Kasdim, Chaldeans,</i> <i>Chaldea</i>	proper singular noun gentilic/territory	Strong's #3679 & #3778 BDB #505
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Proper_noun: Strong's #3779 BDB #505.

332. **Verb:** The verb for *gorged* is found only here and *swollen* is found in 1Kings 7:46 2Chron. 10:10.* Strong's #3780 BDB #505. Deut. 32:15
333. **Verb:** kashal (כָּשַׁל) [pronounced kaw-SHAHL], which means *to stumble, stagger, teeter*. Here it is in the Qal active participle and it could be rendered *a stumbling one*. This describes someone who is on the verge of total exhaustion. *Feeble*, a rendering found in some translations, confuses the issue. Strong's #3782 BDB #505. 1Sam. 2:4 Psalm 105:37 Zech. 12:8

kashal (כָּשַׁל) [pronounced kaw-SHAHL]	<i>to stumble [stagger, teeter, waver]; to reel, to sink together; tired out, wearied [as a participle]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3782 BDB #505
<i>To stumble</i> if followed by the bēyth preposition, which is that which one stumbles against.			
kashal (כָּשַׁל) [pronounced kaw-SHAHL]	<i>to have stumbled [staggered, teetered]; metaphorically to be made wretched</i>	masculine plural, Niphal participle	Strong's #3782 BDB #505
The idea here is, not soldiers who are feeble, but those who are on the verge of total exhaustion; they are caused to stumble, stagger or teeter because of being battle weary.			
kashal (כָּשַׁל) [pronounced kaw-SHAHL]	<i>to cause to fail; to cause one to stumble and fall; in a moral sense, to cause to stumble morally, to seduce</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3782 BDB #505
kashal (כָּשַׁל) [pronounced kaw-SHAHL]	<i>to be made to stumble, to be made to fall</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3782 BDB #505

334. **Masculine_noun:** which means *axe*. Strong's #3781 BDB #506.
335. **Masculine_noun:** which means *a stumbling*. Strong's #3783 BDB #506.
336. **Masculine_noun:** mikshôwl (מִכְשׁוֹל) [pronounced mik^e-SHOHL], which means *a stumbling, a means or an occasion to stumble, a stumbling block*. Strong's #4383 BDB #506. 1Sam. 25:31

mik ^e shôwl (מִכְשׁוֹל) [pronounced mik ^e -SHOHL]	<i>a stumbling, a means or an occasion to stumble, a stumbling block; an incitement to go astray; an offense of the mind</i>	masculine singular noun	Strong's #4383 BDB #506
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337. **Feminine_noun:** which means *an overthrown mass, a stumbling block*. Strong's #4384 BDB #506.
338. **Masculine_noun:** which means *sorcery*. Strong's #3785 BDB #506.
339. **Verb:** which means *to practice sorcery*. Strong's #3784 BDB #506.
340. **Masculine_noun:** which means *a sorcerer*. Strong's #3786 BDB #506.
341. **Verb:** which means *to be advantageous, to be proper*. Strong's #3787 BDB #506.
342. **Masculine_noun:** which means *success*. Strong's #3788 BDB #507.

343. **Feminine_noun:** kôwshârâh (כֹּוֹשָׁרָה) [pronounced *koh-shaw-RAW*], which means *prosperity; freedom (?)*; *singing (?)*. This is from the verb which means *to succeed, please, be suitable, be proper, be advantageous, be right and proper to*; 1a) (Qal) *to please, be proper*; 1b) (Hiphil) *to give success*. Strong's #3574 BDB #507. Psalm 68:6*

kôwshârâh (כֹּוֹשָׁרָה) [pronounced <i>koh-shaw-RAW</i>]	<i>prosperity; freedom (?)</i> ; <i>singing (?)</i>	feminine plural noun with the definite article	Strong's #3574 BDB #507
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344. **Masculine_noun:** which means *distaff*. Strong's #3601 BDB #507.

345. **Verb:** kâthab (כָּתַב) [pronounced *kaw-THAH^BV*], which means *to write, to write down, to chronicle, to record, to document*. We do not find this word in Genesis; we first find it in Exodus (e.g., Ex. 17:14 24:4, 12 31:18 34:27–28). It is used for both writing the divorce decree (Deut. 24:1) or for God writing the Law on the stone tablets (Ex. 31:18). As a passive participle, it means *that which was written, that which is written, that is written, the writing*. Surprisingly enough, this is never found in the Old Testament in the Hiphil (causative) stem. Rotherham, in Joshua 18:4 and 6 suggests it means *to map out*. We do not have any maps from the Hebrew from this time period that I am aware of which would support this. The NKJV uses the very modern rendering *to survey*. For Judges 8:14, probably the best rendering would be *to describe in writing*. Strong's #3789 BDB #507. Num. 33:2 Deut. 17:18 24:1 27:34 31:9 Joshua 8:31, 34 18:4 Judges 8:14 1Sam. 10:25 2Sam. 1:18 1Kings 2:3 1Chron. 4:41 16:40 Job 13:26 Psalm 149:9 Prov. 3:3

kâthab (כָּתַב) [pronounced <i>kaw-THAHB^V</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^V</i>]	<i>write, write down, record [chronicle, document], direct or decree in writing, proscribe; describe, inscribe</i>	2 nd person masculine singular, Qal imperative	Strong's #3789 BDB #507
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^V</i>]	<i>that which was written, the written [thing, book], the writing</i>	Qal passive participle	Strong's #3789 BDB #507
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^V</i>]	<i>to be written, to be written down</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3789 BDB #507

kâthab (כָּתַב) [pronounced kaw- THAHB ^v]	to write [down] a sentence; to direct [decree] in writing	3 rd person masculine singular, Piel imperfect	Strong's #3789 BDB #507
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346. **Masculine_noun:** which means *writing; register, enrolment; mode of writing, character, letter; letter*. Strong's #3791 BDB #508.
347. **Feminine_noun:** which means *writing, mark or sign of imprintment*. Strong's #3793 BDB #508.
348. **Masculine_noun:** mîk^eththâ^bv (מִכְתָּב) [pronounced mik^e-TAW^BV], which means *writing, handwriting, that which is written*; which noun is found in titles, e.g., *Writing of Hezekiah*. This word occurs rather infrequently, compared to the verb (Ex. 32:16 39:30 Deut. 10:4 2Chron. 21:12 35:4 36:22 Ezra 1:1 Isa. 38:9).^{*} This late occurrence in the Torah would indicate to me that this word was probably taken from the Egyptians or described the writing of the Egyptians as opposed to the kind of writing which occurred outside the land of Egypt. Strong's #4385 BDB #508. (?)
349. **Gentilic_adjective:** Kittîym (כִּיְתִימ) [pronounced kiht-TEEM], which means *bruisers*; transliterated *Chittim, Kittim; Cypriotes*. Always plural. Strong's #3794 BDB #508. Gen. 10:4

Kittîym (כִּיְתִימ) [pronounced kiht- TEEM]	bruisers; transliterated <i>Chittim, Kittim; Cypriotes</i>	gentilic singular adjective	Strong's #3794 BDB #508
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350. **Verb:** which means *to make into firm lumps or blocks, to make compact; to bind, to imprison; to be joined together*. Strong's #none BDB #508.
351. **Masculine_noun:** which means *wall [of a house]*. SOS 2:9.^{*} Strong's #3796 BDB #508.
352. **Verb:** kâtham (כָּתַם) [pronounced kaw-THAHM], which means *to be stained; bloodstained; defiled*. Jer. 2:22.^{*} I'll need to double-check the spacing when I get there. Strong's #3799 BDB #508. (Psalm 56:title)
353. **Masculine_noun:** mik^etâm (מִכְתָּם) [pronounced mik-TAWM], which means *unknown*; transliterated *Mikhtâm*. Strong's #4387 BDB #508. Psalm 56 **inscription** 57 **inscription** 59 **inscription** 60 **inscription**

mik ^e tâm (מִכְתָּם) [pronounced mik- TAWM]	possibly: <i>writing; a poem, a song</i> ; transliterated <i>Mikhtâm</i>	masculine singular noun	Strong's #4387 BDB #508
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There is a very similar masculine noun, which is mîk^eththâb (מִכְתָּב) [pronounced mik^e-TAW^BV], which means *writing, handwriting, that which is written*; which noun is found in titles, e.g., *Writing of Hezekiah*. The difference between the nouns is the final letter. Given their strong similarities, I would reasonably suppose that mik^etâm means *writing, a poem, a song*. This word is found only in the inscriptions of 6 psalms (all psalms of David) and giving it such a meaning does no damage to the psalms or the inscription.

Interestingly enough, a word which is also similar to mik^etâm is kâtham (כַּתָּם) [pronounced *kaw-THAHM*], which means *to be stained; bloodstained; defiled*. Strong's #3799 BDB #508. Many times, a verb is made into a substantive by affixing a mem to the beginning of the word.

354. **Masculine_noun:** which means *gold; ornament of gold*. Strong's #3800 BDB #508.

355. **Feminine_noun:** k^ethôneth (תִּנְתָּן) [pronounced *kehth-OH-nehth*], which means *tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]*. Strong's #3801 BDB #509. Gen. 3:21 2Sam. 13:18 15:32

k ^e thôneth (תִּנְתָּן) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
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Rarely in the absolute state; spelling for the absolute state: kuttôneth (כֻּתְּנֹת) [pronounced *koot-TOE-nehth*].

356. **Feminine_noun:** kâthêph (כַּתֵּף) [pronounced *kaw-THAFE*], which means *side, shoulder, shoulder-blade*. The connection is, obviously, that the shoulder is at the side of us. Strong's #3802 BDB #509. Joshua 15:8 18:18 1Sam. 17:6 1Chron. 15:15

kâthêph (כַּתֵּף) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade</i>	feminine plural noun	Strong's #3802 BDB #509
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357. **Verb:** kâthar (כָּתַר) [pronounced *kaw-THAHR*], which means *to surround; to wait [to go around]*. Strong's #3803 BDB #509. Judges 20:43 Psalm 142:7

kâthar (כָּתַר) [pronounced <i>kaw-THAR</i>]	<i>to surround; to wait [to go around]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3803 BDB #509
kâthar (כָּתַר) [pronounced <i>kaw-THAR</i>]	<i>to surround [in a good or hostile sense]; to put on as a crown to crown oneself with anything</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3803 BDB #509

358. **Masculine_noun:** mak^etêsh (מַכְתֵּשׁ) [pronounced *mahk^e-TAYSH*], a word found only here and in Prov. 27:22 (and possibly in Zeph. 1:11*, where it appears as a proper noun). It is respectively rendered as *hollow-place* and *mortar* (NASB, NIV, Young) and as *hollow* and *mortar* (Rotherham). My thinking was that Samson

collapsed upon the ground, next to a place of mud, and suddenly, through this mud, spurts a geyser, when then comes back down on Samson. However, that is because of my own imperfect vocabulary. A *mortar* is also a *bowl* made of very hard material and often various substances and placed into this bowl and ground into a powder. So we do not have a difference in the translation, as long as we are aware of what a *mortar* is. What we have likely is a cavity in the ground (the corresponding Greek word means a *tooth socket*), which is absolutely dry as a bone, to the point of appearing like a *mortar*. God split this open and out gushed water. Barnes explains: *The word translated "hollow place," means a mortar (Prov. xxvii. 22), and is here evidently a hollow or basin among the cliffs of Lehi, which, from its shape, was called "the mortar." A spring, on the way from Socho to Eleutheropolis, was commonly called Samson's spring in the time of St. Jerome and writers of the in the 7th, 12th, and 14th centuries.*¹⁵⁶ Strong's #4388 (& #4389) BDB #509. Judges **15:19**

359. **Verb:** kâthath (כָּתַח) [pronounced kaw-THAHTH], which means *to beat, to crush by beating, to crush to pieces; to hammer; to break [a vessel]; to break down [i.e., to route and enemy]*. This is the verb whereby plough shares are beaten into swords (Joel 4:10). Here, given the object of the verb as the inhabitants of the houses of clay, *ground into dust, beaten into dust* are good renderings. Strong's #3807 BDB #510. Deut. 1:44 Job 4:20 Psalm 89:23

kâthath (כָּתַח) [pronounced kaw-THAHTH]	<i>to beat, to crush by beating, to crush to pieces; to hammer; to break [a vessel]; to break down [i.e., to route and enemy]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3807 BDB #510
kâthath (כָּתַח) [pronounced kaw-THAHTH]	<i>to beat [fine], to crush [fine]; to hammer; to break down [to earth]; to lay waste</i>	3 rd person masculine singular, Piel imperfect	Strong's #3807 BDB #510
kâthath (כָּתַח) [pronounced kaw-THAHTH]	<i>to be beaten, to be crushed; to dash selves upon</i>	3 rd person masculine singular, Pual imperfect	Strong's #3807 BDB #510
kâthath (כָּתַח) [pronounced kaw-THAHTH]	<i>to beat into pieces, to shatter; to route [an enemy]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3807 BDB #510

¹⁵⁶ Barnes' Notes, Volume 2, reprinted 1996 by Baker Books; p. 455.

kâthath (תָּתַח) [pronounced kaw- THAHTH]	<i>to be beaten [into pieces], to be crushed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3807 BDB #510
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12. ל Lâmed [pronounced LAW-med] (30) Written and spoken /

1. **Preposition:** lâmed (ל) (which is often given with a short e), generally means *to, for, towards, in regards to, with reference to, as to, with regards to*. It appears to be a shortened from 'el (לֵא) [pronounced el] and almost synonymous with 'el. 'El appears to be used in a proper and physical sense and lâmed in more of a figurative or metaphysical sense. Lâmed properly notes motion, or, at least direction, and a turning towards something. It has a myriad of meanings: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ Concerning, about, *used of a person or thing made the object of discourse, after verbs of saying*. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs). In this verse, Owen, Rotherham and Young render this *at the time of*. 11. Lâmed can be used simply to denote the object of the verb. Lâmed has several more unusual uses, one of them being *that, so that* (see Num. 11:11 Job 19:29 Isa. 10:2). **There are several other ways lâmed is used, but we will save that for the future see Gesenius p. 422).** Lâmed is also used to denote the object of a verb. No Strong's # BDB #510. In regards to Num. 26: the head of a family is preceded by the lâmed preposition, which denotes direction and sometimes reference. Here, both concepts are in view. One of the difficulties of a translator is being able to come up with a relatively consistent rendering of the same words and yet still retain some readability and meaning. For that reason, I will go with the NIV rendering of *through* for the lâmed preposition (which I usually render *to, for, in regard to*). *Through*, in this context, indicates both direction and reference. With reference to time, lâmed can also mean *towards, against, on, at*; so here it would

be *on mornings*, literally. In the second instance, it can be rendered *by, of, pertaining to, with reference to*. That both David and Asaph are clearly authors of various psalms is borne out by 2Chron. 29:30. Lâmed can mean *of, belonging to, by* when attached to a psalm. When this is used in addressing someone, it appears to be less formal than 'el. Strong's #none BDB #510. Gen. 2:3, 7, 22 3:6, **8** 4:2 8:4 11:3 12:1 13:1 14:19 15:1 16:1 **17:4** 19:1 20:3 21:2 **22:2** 23:2 **24:2** 26:7 27:3, 42 29:3 31:1 33:5 34:1, 7, 14 35:1 Num. 18:7 Deut. 1:3 2:2 9:3 20:1 21:1 22:14, 23 27:9 30:1 Joshua **7:5** (do full version much earlier; maybe even Gen. 2:7) 7:14 9:10 10:21, 27, 28 11:11 12:22, 23 30:1 32:1, 16 Judges 1:1, **25** 3:19, 28 4:15, **16** 5:13 9:1 17:2a 18:6 Ruth 2:20a 1Sam. 1:2, 17 2:25 5:8 6:2 **9:9, 12, 20 10:19** 12:17 13:22 14:4, 15, 21 15:1, 8 16:1 17:1 19:1, 4 20:7 21:1 22:2 23:1, 11, 20 24:1 25:1, 5 26:1, 8, 11 27:1 28:1, 24 29:2 30:2, 14 31:4 2Sam. 1:3, 26 **2:5 5:3 6:8**, 16 15:1 16:1, **20** 18:3 19:1 20:1 21:2 22:1 23:3, 17 24:1, 20 1Kings 1:1, 2 2:1, 2 1Chron. 3:1 4:9 **10:13 13:1 15:5** 16:1 Job 1:2 2:1, 13 3:9 7:18, 21 9:8 19:29 21:8 Psalm 2:4 7 inscription, 5 **12:4** 15 inscription, 3 19 inscription 29:1 34 inscription, 3 51:4 52 inscription 56 inscription 57:2 59 inscription, 6 62:4 63 inscription, 1 64:4, 5 **68:19** 73 inscription 78:15 81 inscription 83 inscription **89:18 95:5** 99:5, 8 103 inscription 103:3 106:1 110:1 118:1 133 inscription **105:10** 142 inscription Prov. 1:2, 9, 18 2:2 3:2

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Often the lâmed preposition with the 3 rd person masculine singular suffix, although it strictly translates as <i>to him</i> , indicates ownership and might be translated <i>he has</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of anyone, for anyone*. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

2. **Compound_preposition:** לֵאד (לְאֵד) [pronounced *gahd*], (Strong's #5704 BDB #723) which means *to...even to*; giving a twofold limit (I haven't used this yet with a reference Scripture). No Strong's # BDB #510.
3. **Compound_preposition:** The lâmed prefixed preposition and min together almost always form what BDB calls a *terminus a quo*, which means a *starting point, the earliest possible date, or end from which*.¹⁵⁷ We can render the two together as *for from, even from, from*. Lâmed = Strong's #none BDB #510; min = Strong's #4480 BDB #577. Judges 19:30 20:1 2Sam. 6:19 7:6, 11, 19 13:22 19:24

lâmed (ל)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
[pronounced l ^e]			
min (מִן)	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
[pronounced mihn]			

The lâmed prefixed preposition and min together almost always form what BDB calls a *terminus a quo*, which means a *starting point, the earliest possible date, or end from which*.¹⁵⁸ We can render the two together as *for from, even from, from*.

4. **Compound_preposition:** The lâmed preposition plus min, a noun, and then the prefixed lâmed again. I think it should be rendered *from....to....* I couldn't get this

¹⁵⁷ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

¹⁵⁸ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

- completely substantiated by BDB. (Deut. 9:3 27:9 30:1 Job 2:13 7:18, 21 9:8 Psalm 78:15????)
5. **Compound_preposition:** lâmed...ʿîm (לע) [pronounced *geem*], literally mean *to...with; for...with*; however, the general concept here seems to be *between...and*. I could not locate justification for this in BDB or Gesenius. Lâmed = Strong's #none BDB #510. ʿîm = Strong's #5973 BDB #767. Judges 20:38 Job 16:20
 6. **Compound_preposition:** the lâmed prefixed preposition and the word for *faces*; together, they mean *in the presence of, in the sight of, before your face*. Pânîym (פָּנִים) [pronounced *paw-NEEM*] (Strong's #6440 BDB #815) with the lâmed preposition, it means *in the sight of, in the presence of, in your face, before the face of* or, more literally, *to or for the faces*. (Num. 18:7 Deut. 9:3 27:9 30:1 Job 2:13 7:18, 21 9:8 Psalm 78:15??) Joshua 3:6
 7. **Negative particle:** lôʾ (לֹא or לוֹא) [pronounced *low*], which means *not, no*. This generally negates the word immediately following it. This word represents the absolute negation. Whereas, ʾal (אֲל) might be dehortative,¹⁵⁹ lôʾ is prohibitive. What we do not have is this word used as a substantive, meaning *none*. ʾAl denies subjectively as one would wish and lôʾ denies objectively as a fact. Strong's #3808 BDB #518. **Much more to do** [synonym: **Strong's #408 BDB #39**] Gen. 2:5 3:3 4:5 6:3 7:2 8:9 9:4 11:6 12:18 13:6 14:23 15:3 16:2 17:5, 12 18:15 19:2 20:4, 9 21:10 22:12 23:6 24:3 26:22 27:1 28:1 29:7 30:1 31:7, 27 32:12 34:7 35:5 Deut. 1:9, 42 2:5 20:1 21:1 22:24 Joshua 10:20 Judges 19:30 1Sam. 1:7 (2:3) 2:24 3:19 4:7 8:19 12:17 13:22 14:1, 9, 27 15:3 16:7 17:8 18:26 19:4 20:2 21:6 22:5 23:14 24:7 25:7 26:1, 8 27:4 28:6 29:3 30:2 31:4 2Sam. 1:10 13:12, 26 14:10 15:11 16:18 17:7 18:3, 11 20:1 21:2 22:22 23:4 24:24 1Kings 1:1 2:4 1Chron. 16:21 Job 1:10 3:10 9:32 Psalm 15:3 23:1 34:10 41:9 52:7 54 inscription 33:11 56:4, 8 59:3 62:2 64:4 73:5, 25 103:9 106:7 110:4 118:6 Prov. 1:25 2:19 3:15

lôʾ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing*; there is no clear proof of that.¹⁶⁰

¹⁵⁹ Dehort means *to dissuade, to persuade against*.

¹⁶⁰ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

8. **Compound particle/preposition:** the bêyth preposition and the negative particle lô' (לֹא) [pronounced *low*]. Together, they literally mean *in not*. However, in actual usage, they mean *with not*, without and, with respect to time, *in not*, *outside of*, *before*. Together, these two particles are found mostly in poetry. Bêyth = Strong's #none BDB #88. Lô' = Strong's #3808 BDB #518. Job 15:32 1Chron. 12:17

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

The bêyth preposition and the negative particle lô' together, they literally mean *in not*. However, in actual usage, they mean *with not*, without and, with respect to time, *in not*, *outside of*, *before*. Interestingly enough, these two particles are generally joined together in poetry.

9. **Compound:** Gen. 3:3 Job 1:26

w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor, lest*. The KJV translates this *lest* in Deut. 1:42.

10. **Proper_noun:** Lôw D^ebar (לוֹ דְּבָר) [pronounced *low-dehb-AWR*], which means *without a pasture; not a pasture*; transliterated *Lo-debar*. Strong's #3810 BDB #520. 2Sam. 9:4 17:26

Lôw D ^e bar (לוֹ דְּבָר) [pronounced <i>low-dehb-AWR</i>]	<i>without a pasture; not a pasture; transliterated Lo-debar</i>	proper singular noun	Strong's #3810 BDB #520
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11. **Proper_masculine_noun:** Strong's #3818 BDB #520.
12. **Feminine_proper_noun:** which means *without compassion*; transliterated . Strong's #3819 BDB #520.

13. **Feminine_noun:** which means *drought*. Plural only. Strong's #8514 BDB #520.
14. **Verb:** lâ'âh (לָאָה) [pronounced *law-AW*], which means *to weary, to make weary, to exhaust, to fatigue, to wear down one's patience to be weary*. Also, *to be impatient*; when used between man and God, it means *to exhaust the patience of God*. BDB also includes *to be impatient; to be grieved*. It may be worth examining this verb in further depth. Strong's #3811 BDB #521. Gen. 19:11 Job 4:2 16:7 Psalm 68:9

lâ'âh (לָאָה) [pronounced <i>law-AW</i>]	<i>to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]; to be impatient; to be grieved</i>	3 rd person masculine singular, Qal imperfect	Strong's #3811 BDB #521
lâ'âh (לָאָה) [pronounced <i>law-AW</i>]	<i>to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3811 BDB #521
lâ'âh (לָאָה) [pronounced <i>law-AW</i>]	<i>to weary, to make weary, to exhaust, to fatigue, to wear down one's patience to be weary</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3811 BDB #521

15. **Feminine_noun:** *weariness, hardship*. Strong's #8513 BDB #521.
16. **Feminine_proper_noun:** Lê'âh (לֵאָה) [pronounced *lay-AW*], which means *weary*; transliterated *Leah*. Strong's #3812 BDB #521. Gen. 29:16 30:9 31:4, 14 33:1 34:1 35:23

Lê'âh (לֵאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
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17. **Verb:** lâ'aṭ (לָאָט) [pronounced *law-AHT*], which means *to cover*. Strong's #3813 BDB #521. 2Sam. 19:4

lâ'aṭ (לָאָט) [pronounced <i>law-AHT</i>]	<i>to cover</i>	3 rd person masculine singular, Qal imperfect	Strong's #3813 BDB #521
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18. **Adverb:** which means *gently*. Strong's #3814 BDB #521.
19. **Masculine_noun:** mal'âk (מַלְאָךְ) [pronounced *mahl^e-AWCH^e*], which means *messenger* or *angel*. It can actually mean several different things. It can mean a simple messenger, as we have in this passage. It can stand for prophet

(Isa. 42:19), a priest (Mal. 2:7), an angel (Gen. 19:1, 15), a messenger sent specifically by God, but not necessarily an angel (Job 33:23) or as a theophanic angel (i.e., Jesus Christ) (Gen. 17:21 31:11 Ex. 14:19). This is typical of the verse separation of the Old Testament—mid-sentence, this thought is broken up. The messenger comes to Job and his family and reports that, during a time which should have been uneventful. *Messengers* is our typical word also rendered *angels*; in the human realm, this can refer to a prophet (Isa. 42:19 44:26) or, more rarely, to a priest (Mal. 2:7). Strong's #4397 BDB #521. Gen. 16:7 19:1 21:17 22:11 24:7 28:12 31:11 32:1 Deut. 2:26 Judges 2:1 6:35 1Sam. 6:21 11:3 19:11 23:27 25:14 29:9 2Sam. 2:5 11:4 14:17 19:27 24:16 Job 1:14 Psalm 34:7 103:20 104:4 148:2 Zech. 12:8

mal'âk ^e (מַלְאָךְ) [pronounced <i>mahl'-AWK^e</i>]	<i>messenger or angel;</i> this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)	masculine singular noun	Strong's #4397 BDB #521
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20. **Feminine_noun:** m^elâ'kâh (מְלָכָה) [pronounced *m^elaw-KAWH*], which means *work, occupation, labor, workmanship*. It is used for service to God in the tabernacle (Ex. 36:3 38:24 Num. 4:3 1Chron. 23:4); for the work which God had done at creation (Gen. 2:2–3) or His works in general (Neh. 6:16 Psalm 73:29)—which use only makes sense, as He rests from His work as we rest from ours; for the work of one's profession (Gen. 39:11 1Sam. 8:15 1Chron. 26:29); and the work that we are to rest from (Ex. 31:3, 5, 14 Lev. 16:29). Strong's #4399 BDB #521. See **synonyms**. Gen. 2:2 33:14 Num. **28:18** Judges 16:11 1Sam. 8:16 15:9 Psalm 73:28

m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor,</i> <i>workmanship, items</i> <i>produced by work; that</i> <i>which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
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21. **Feminine_noun:** which means *message*. Strong's #4400 BDB #522.
22. **Masculine_proper_noun:** which means ; transliterated . Strong's #4401 BDB #522.
23. **Masculine_proper_noun:** which means ; transliterated . Strong's #3815 BDB #522.
24. **Verb:** which means *to bind up, to bind together, to reconcile, to bring together*. This is the verbal cognate for *common, vulgar peoples*. Strong's #none BDB #522.
25. **Gentilic_adjective/noun:** L^eûmmîym (לְעֻמִּים) [pronounced *leh-oom-MEEM*], which means *peoples, communities*, transliterated *Leummim, Leummite, Leummites*. Strong's #3817 BDB #522. Gen. 25:3

L ^e ûmmîym (לְעַמִּים) [pronounced <i>leh-oom-MEEM</i>]	<i>peoples, communities, transliterated Leummim, Leummite, Leummites</i>	gentilic singular adjective/noun	Strong's #3817 DB #522
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26. **Masculine_noun:** l^eôwm (לְוָם) [pronounced *l^eohm*], which means *people; vulgar or common people; Gentiles; Gentile people*. Although there are exceptions, this is generally a word reserved for *vulgar, common people; i.e., Gentile peoples*. Strong's #3816 BDB #522. Gen. 25:23 27:29 Psalm 2:1 7:7 44:2 57:9

l ^e ôwm (לְוָם) [pronounced <i>l^eohm</i>]	<i>people; vulgar or common people, nation; heathen; Gentiles; Gentile people</i>	masculine singular noun	Strong's #3816 BDB #522
L ^e ûmmîym (לְעַמִּים) [pronounced <i>l^e-oom-MEEM</i>]	<i>nations; peoples; vulgar or common peoples, heathen; Gentiles; Gentile peoples</i>	masculine plural noun	Strong's #3816 BDB #522

27. **Masculine/feminine_noun:** lâbîy' (לַבִּי') [pronounced *law^b-VEE*]. This refers to a *lion* or *lioness*, depending upon the gender. It comes from the word *to roar*. Although Strong gives this the same number, they are listed separately in BDB and in the New Englishman's Hebrew Concordance of the Old Testament (pp. 630, 632). Gen. 49:9 Num. 23:24 24:9 Deut. 33:20 Job 4:11 38:39 Psalm 57:4 Isa. 5:29 30:6 Ezek. 19:2 (different vowel points) Hosea 13:6 Joel 1:6 Nahum 2:11–12.* Strong's #3833 BDB #522. Job 4:11 Psalm 57:4

lâbîy' (לַבִּי') [pronounced <i>law^b-VEE</i>].	<i>lion, lioness</i>	masculine singular noun:	Strong's #3833 BDB #522
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28. **Location:** Strong's #3822 BDB #522.

29. **Masculine_noun:** lêbab (לֵבָב) [pronounced *lay^b-V^BAHV*], which means *mind, inner man*. It obviously come from the Hebrew word l^eb^v (*heart*). Although the KJV translates both of these words as *heart*, this word means *mind, inner man*. It is found infrequently throughout most of the Torah (Gen. 20:5–6 Ex. 14:5 Lev. 19:17 26:36, 41 Num. 15:39), except for the book of Deuteronomy where it is found over forty times (1:28 2:30 4:9, 29, 39, etc.). Strong's #3824 BDB #523. Gen. 20:5 Deut. 1:28 2:30 20:3 30:1 1Sam. 1:8 9:19 [12:20 13:14 14:7 16:7 17:28 21:12] 2Sam. 7:3 19:14 1Kings 2:4, 44 1Chron. 12:17 Job 1:5 12:3 Psalm 15:2 24:4 62:8 73:13, 21, 26 95:8

lêbab (לֵבָב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3824 BDB #523
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30. **Phrase:** 1Chron. 12:38

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lêbab (בִּבֵּל) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun	Strong's #3824 BDB #523
shâlêm (שָׁלֵם) [pronounce	<i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i>	masculine singular adjective	Strong's #8003 BDB #1023

These three words together are variously rendered as: *with full intent* (ESV, NRSV, Owen); *with a perfect heart* (LTHB, MKJV, Rotherham, WEB); *with a perfect and sincere heart* (The Amplified Bible); *fully determined* (REB); *with the resolute intention* (NAB); *with the firm intention* (NJB).

31. **Masculine_noun:** lêb (לֵב) [pronounced lay^bv], which means *heart, inner man, mind, will, thinking*. It literally means *heart*; and figuratively means *inner man, mind, will, thinking*. Strong's #3820 BDB #524. Gen. 6:5 8:21 17:17 18:5 24:45 27:41 31:20 34:3 [1Sam. 4:13, 20 Job 12:24—Hebrew is misspelled in all of these] Judges 5:9 1Sam. 1:13 6:6 17:32 24:5 25:25 27:1 28:5 2Sam. 6:16 13:20 14:1 15:6 17:10 18:3 19:7 24:10 1Chron. 12:33 16:10 Job 1:8 Psalm 7:9 32:11 34:18 41:6 46:2 51:10 55:4, 21 57:7 61:2 62:10 64:6 Prov. 2:2 3:1

lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
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BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage*.

32. **Phrase:** 1Chron. 12:33

b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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lô ³ (לֹא or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun	Strong's #3820 BDB #524
wê (or vê) (וְ or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun	Strong's #3820 BDB #524

Literally, this final phrase is *not in a heart and a heart* or *not in a will and a will*. Given the previous verb, which indicates order and arrangement, the idea is, this particular division is not of two minds—for instance, this would not mean that some of them support David and others support Saul's remaining son. They function as a single unit, both in their marching to Hebron and in their thinking. Because the literal rendering is rather confusing, many translators interpret rather than translate this phrase: *with singleness of purpose* (ESV, NRSV); *single-minded* (REB); *with a single purpose* (NAB); *giving support wholeheartedly* (Tanakh); *completely loyal to David* (NLT—the Greek inserts the words *to David*); translators who treat this phrase literally render it: *without a double heart* (LTHB, Young); *not of a double heart* (MKJV, WEB); *not of two minds* (Rotherham); *The Amplified Bible* has it both ways: *not of double purpose (but) stable and trusty*; as does the NASB, which translates this phrase, then footnotes it: *with an individual heart [lit., not of double heart]*.

33. **Phrase:** 1Chron. 12:38

lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun	Strong's #3820 BDB #524
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular</i>	numeral adjective	Strong's #259 BDB #25

This *heart one* is variously rendered as *a single mind* (ESV, Owen); *of one heart* (LTHB, MKJV, Young, WEB); *of one mind* (*The Amplified Bible*, HCSB, NAB, REB); *had agreed* (God's Word™); *of the same mind* (The Message); *of a single mind* (NRSV); and let me offer up *with the same intent, with an agreed upon purpose; with the same intention*.

34. **Verb1:** lâbab (לָבַב) [pronounced *law^b-VAH^bV*] and the meaning of this word is questionable. We are obviously dealing with a play on words. However, the meaning is rather difficult. Lâ^bva^bv is found in this passage and in SOS 4:9 (twice) 2Sam. 13:6, 8.* In SOS, it is rendered *ravished or wounded one's heart, taken away one's heart*. Because the word for heart, lê^bv (לֵב) [pronounced *lay^bv*] is so

similar, we are fairly certain that the meanings are related. In 2Samuel, it means *to make cakes* (there is a noun cognate which does mean *cakes*). In this passage, Gessenius claims this means *to be void of a heart, to be deprived of heart*; however, BDB gives the meaning as *get a heart*. The Niphal is generally the passive and the Piel is generally the intensive, and verb meanings will vary as to their stem—however, not this much. Strong says that the unused root from which this word is taken probably means *to enclose* (as if with fat). The resultant meanings would be *to unheart*; that is *to transport* (with love)—that's the good sense; or *to stultify* (that's the bad sense). I am going to go with BDB, not because I am convinced of their rendering, but because I do not have a better rendering to offer. In the Piel, it means *to encourage*. Strong's #3823 BDB #525. Job 11:12

35. **Feminine_plural_noun:** לַבֶּבֶת (לַבֶּבֶת) [pronounced *l^b-ee-BOHTH*], which means *cakes [made in a frying pan; probably with lots of fat]; bread*. Strong's #3834 BDB #525. 2Sam. 13:6, 8, 10*

לַבֶּבֶת (לַבֶּבֶת) [pronounced <i>l^b-ee-BOHTH</i>]	<i>cakes [made in a frying pan; probably with lots of fat]; bread</i>	feminine plural noun	Strong's #3834 BDB #525
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36. **Verb2:** לָבַב (לָבַב) [pronounced *law^b-VAH^BV*], which means *to make [bake] cakes, to cook bread*. Strong's #3823 BDB #525. 2Sam. 13:6, 8* Homonym is above.

לָבַב (לָבַב) [pronounced <i>law^b-VAH^BV</i>]	<i>to make [bake] cakes, to cook bread</i>	3 rd person feminine singular, Piel imperfect	Strong's #3823 BDB #525
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This is a verb with two sets of meanings; this set of meanings is found only her in 2Sam. 13.

37. **Verb:** which means *to thrust/ down [out, away]*. Strong's #3832 BDB #526.
 38. **Verb:** לָבַב (לָבַב) [pronounced *law-BAHN*], which means *to make white; to become white; to show whiteness; to grow white; to purify*. These are different stem meanings. Strong's #3835 BDB #526. Gen. 11:3 Psalm 51:7

לָבַב (לָבַב) [pronounced <i>law-BAHN</i>]	<i>to make bricks</i>	3 rd person masculine singular, Qal imperfect	Strong's #3835 BDB #526 & #527
לָבַב (לָבַב) [pronounced <i>law-BAHN</i>]	<i>to make white; to become white; to show whiteness; to grow white; to purify</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3835 BDB #526 & #527
לָבַב (לָבַב) [pronounced <i>law-BAHN</i>]	<i>to become white; to be purified</i>	3 rd person masculine singular, Hithpaal imperfect	Strong's #3835 BDB #526 & #527

39. **Adjective1:** לָבָן (לָבָן) [pronounced *law^b-VAWN*], which means white, but the explanation is in Gen. 30:37. You may be thinking that you do not recall any

information about lepers in Genesis (or Exodus for that matter) and you would be correct. White in this verse refers to the white of the tree underneath the bark. Here, the outter skin has been peeled off and what is below is not richly tanned, it is raw, but it is clean. Strong's #3836 BDB #526. Gen. 30:35, 37 Lev. 13:13

lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>]	<i>white; pale; pale color</i>	adjective	Strong's #3836 BDB #526
40. Feminine_noun: which means <i>moon</i> . Poetic use. Strong's #3842 BDB #526.			
41. Masculine_proper_noun2: lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>], which means <i>white</i> and is transliterated . See below. Strong's #3837 BDB #526.			
42. Proper_noun_location3: Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>], which means <i>white; shining; gentle; brittle</i> and is transliterated <i>Laban</i> . Strong's #3837 BDB #526. Gen. 29:5 30:25 31:1 32:4 Deut. 1:1			
Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3838 BDB #526
43. Masculine_proper_noun: Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>], which means <i>white</i> ; and is transliterated <i>Laban</i> . Strong's #3838 BDB #526. Gen. 24:29 25:20 27:43 28:1			
Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3838 BDB #526
44. Proper_noun_location: which means <i>white?</i> ; and is transliterated . Same consonants as above. Strong's #3841 BDB #526.			
45. Feminine_noun1: which means <i>frankincense</i> . From its white color. Strong's #3828 BDB #526.			
46. Proper_noun_location2: which means <i>white?</i> ; and is transliterated . Strong's #3829 BDB #526.			
47. Masculine_proper_noun1: which means and is transliterated . A Levite, son of Gershom. Strong's #3845 BDB #526.			
48. Adjective_gentilic2: which is transliterated . Of foregoing. Strong's #3846 BDB #526.			
49. Proper_noun_location: L ^e bânôwn (לְבָנוֹן) [pronounced <i>l^{eb}-vaw-NOHN</i>], which possibly means <i>white</i> ; and is transliterated <i>Lebanon</i> . Strong's #3844 BDB #526. Deut. 1:7 Judges 3:3 Psalm 29:5			
L ^e bânôwn (לְבָנוֹן) [pronounced <i>l^{eb}-vaw-NOHN</i>]	<i>white; and is transliterated Lebanon</i>	proper noun/location	Strong's #3844 BDB #526

50. **Masculine_noun:** lib^eneh (לִּיבְנֶה) [pronounced *lih^b-NEH*], which means *poplar*. Strong's #3839 BDB #527. Gen. 30:37

lib ^e neh (לִּיבְנֶה) [pronounced <i>lih^b-NEH</i>]	<i>poplar</i>	masculine singular noun	Strong's #3839 BDB #527
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51. **Feminine_noun:** l^ebênâh (לִּבְנָה) [pronounced *leb-ay-NAW*], which means *a brick, a tile, a pavement*. Strong's #3843 BDB #527. Gen. 11:3

l ^e bênâh (לִּבְנָה) [pronounced <i>leb-ay-NAW</i>]	<i>a brick, a tile, a pavement</i>	feminine plural noun	Strong's #3843 BDB #527
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52. **Verb:** which means *to make brick*. Listed above under #526. Strong's #3835 BDB #527.

53. **Masculine_noun:** mal^ebên (מַלְבֵּן) [pronounced *mahl-BANE*], which means *a brick kiln; brick-mold; quadrangle; rectangular object*. Strong's #4404 BDB #527. 2Sam. 12:31

mal ^e bên (מַלְבֵּן) [pronounced <i>mahl-BANE</i>]	<i>a brick kiln; brick-mold; quadrangle; rectangular object</i>	masculine singular noun with the definite article	Strong's #4404 BDB #527
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54. **Verb:** lâbash (לָבַשׁ) [pronounced *law^b-VAHSH*], which means *to put on, to clothe, to be clothed, to wear*. Strong's #3847 BDB #527. Gen. 3:21 27:15 28:20 Deut. 22:5, 11 Judges 6:34 1Sam. 17:5, 38 28:8 2Sam. 1:24 13:18 14:2 1Chron. 12:18

lâbash (לָבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal imperfect	Strong's #3847 BDB #527
lâbash (לָבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3847 BDB #527

55. **Masculine_noun:** l^ebûsh (לְבוּשׁ) [pronounced *l^eb-OOSH*], which means *garment, clothing, rainment*. Strong's #3830 BDB #528. 2Sam. 1:25 20:8

l ^e bûsh (לְבוּשׁ) [pronounced <i>l^eb-OOSH</i>]	<i>garment, clothing, rainment</i>	masculine singular noun	Strong's #3830 BDB #528
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56. **Masculine_noun:** which means *rainment*. Strong's #8516 BDB #528.

57. **Masculine_noun:** which means *liquid measure*. Strong's #3849 BDB #528.

58. **Proper_noun/location:** which means ; transliterated . Strong's #3850 BDB #528.

59. **Proper_noun/location:** which means ; transliterated . Strong's #3810 BDB #528.
60. **Verb:** which means *to be thirsty, to burn with thirst*. Strong's #none BDB #529.
61. **Masculine_noun:** lahab (לָהָב) [pronounced LAH-hah^bv], which means *flame; glistening steel; blade; point [of spear, sword]*. The latter being used most everywhere else but in this Judges 3:22. Strong's #3851 BDB #529. Judges 3:22

lahab (לָהָב) [pronounced LAH-hah ^b v]	<i>flame; glistening steel; blade; point [of spear, sword]</i>	masculine singular noun with the definite article	Strong's #3851 BDB #529
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62. **Feminine_noun:** lehâbâh (לִּהְבָּהּ) [pronounced leh-haw-VAW], which means *flame, lightning, point or head of spear, blade*. Strong's #3852 BDB #529. 1Sam. 17:7 Job 15:30 Psalm 29:7 105:32 106:18

lehâbâh (לִּהְבָּהּ) [pronounced leh-haw-VAW]	<i>flame; lightning; point or head of spear, blade</i>	feminine singular noun	Strong's #3852 BDB #529
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63. **Feminine_noun:** which means *flame*. Strong's #7957 BDB #529.
64. **Gentilic_adjective:** L^ehâbîym (לִּיְהָבִים) [pronounced leh-haw-BEEM], which means *flames; transliterated Lehabim*. Strong's #3853 BDB #529. Gen. 10:13

L ^e hâbîym (לִּיְהָבִים) [pronounced leh-haw-BEEM]	<i>flames; transliterated Lehabim</i>	gentilic plural proper noun/adjective	Strong's #3853 BDB #529
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65. **Masculine_noun:** which means *to study; devotion*. Strong's #3854 BDB #529.
66. **Masculine_proper_noun:** which means ; transliterated . Strong's #3855 BDB #529.
67. **Verb:** which means *to languish, to faint*. Strong's #3856 BDB #529.
68. **Verb:** which means *to amaze, to startle*. Strong's #none BDB #529.
69. **Verb:** lâhaṭ (לָהָט) [pronounced law-HAHT], which means *to set ablaze, to set on fire, to burn*. Strong's #3857 BDB #529. (Synonym: **Strong's #1197** BDB #128) Psalm 57:4 83:14 106:18

lâhaṭ (לָהָט) [pronounced law-HAHT]	<i>to set ablaze, to set on fire, to burn</i>	3 rd person masculine singular, Qal imperfect	Strong's #3857 BDB #529
lâhaṭ (לָהָט) [pronounced law-HAHT]	<i>to kindle, to make burn, to set ablaze, to set on fire</i>	3 rd person feminine singular, Piel imperfect	Strong's #3857 BDB #529

70. **Masculine_noun:** lahaṭ (לַהֲטֹ) [pronounced *LAH-haht*], which means *flaming; fiery, burning*. but this word is tied to the magical arts, and the verb from whence this comes means both *to burn, to flame* and *to hide*. Strong's #3858 BDB #529. Gen. 3:24

laḥaṭ (לַהֲטֹ) [pronounced <i>LAH-haht</i>]	<i>flame; flaming; fiery, burning</i>	masculine singular noun	Strong's #3858 BDB #529
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71. **Verb:** which means *to swallow greedily*. Strong's #3859 BDB #529.
72. **Conjunction:** lâhên (לֶּהֶן) [pronounced *law-HAYN*], and this conjunction is found in Ruth 1:13 (and in Dan. 2:6, 9 4:2*), and it is found twice. I suspect that the conjunction is Moabite or Moabitic Hebrew. The NASB renders it *therefore*; the KJV and the NKJV essentially ignores them. Strong's #3860 & #3861 BDB #530. Ruth 1:13a
73. **Feminine_noun:** lahăqâh (לַחְקָה) [pronounced *lah-huh-KAW*], which means *band, company*. See comment below. Strong's #3862 BDB #530. **1Sam. 19:20***

lahăqâh (לַחְקָה) [pronounced <i>lah-huh-KAW</i>]	<i>band, company</i>	feminine singular construct	Strong's #3862 BDB #530
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This particular noun is suspect, as it is found only here and has no cognates. BDB suggests that it was transposed from q^hillâh (קִּילָה) [pronounced *k^ehil-LAW*], which means *assembly, congregation*. Strong's #6952 BDB #875. Even though this second noun is only found twice in Scripture, its verbal cognate and masculine counterpart are much more abundant.

74. **Conjunction:** lû (וּל) [also written lû' (אֵל ל ו)] [pronounced *lue*], which means *O that, would that, if only, if*. This could be confounded with Strong's #3808 (אֵל or אֵלֹ). Strong's #3863 BDB #530. Gen. 17:18 23:13 30:34 Joshua 7:7 Judges 8:19 13:23 1Sam. (10:19) 14:30 2Sam. 18:12 19:6 Job 6:1 9:33 16:4

lû (וּל) [also written lû' (אֵל ל ו)] [pronounced <i>lue</i>]	<i>O that, would that, if only, if</i>	conjunction	Strong's #3863 (and #3808?) BDB #530
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75. **Conjunction:** lûwlêy (לִּוְלֵי) [pronounced *loo-LAY*], which means *otherwise, except that, if not, unless*. Strong's #3884 BDB #530. Gen. 31:42 Deut. 32:27 Judges 14:18 1Sam. 25:34 2Sam. 2:26 Psalm 106:23

lûwlêy (לִּוְלֵי) [pronounced <i>loo-LAY</i>]	<i>otherwise, except that, if not (for), unless</i>	preposition	Strong's #3884 BDB #530
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76. **Preposition:** poetic use of lâmed in Job 27:14 38:40 40:4.* Strong's #3926 BDB #530.

77. **Gentis plural noun:** *Lybians*. Strong's #3864 BDB #530.

78. **Proper_masculine_noun/gentilic:** Lûwdîym (לֹדִיִּם) [pronounced *loo-DEEM*], which means, *to the firebrands; travailing; transliterated Lud, Lydia, Ludim*. Strong's #3865–3866 BDB #530. Gen. 10:13, 22

Lûwd (לֹדִי) [pronounced <i>lewd</i>]	<i>to the firebrand; travailing; transliterated Lud, Lydia, Ludim</i>	proper masculine singular noun/gentilic	Strong's #3865 & #3866 BDB #530
Lûwdîym (לֹדִיִּם) [pronounced <i>loo-DEEM</i>]	<i>to the firebrands; travailing; transliterated Lud, Lydia, Ludim</i>	proper masculine plural noun/gentilic	Strong's #3865 & #3866 BDB #530

79. **Proper noun location** See BDB #520. Strong's #3810 BDB #530.

80. **Verb(I):** lâvâh (לָוָה) [pronounced *law-VAW*], which means, *to join, to be joined*. Strong's #3867 BDB #530. Gen. 29:34

lâvâh (לָוָה) [pronounced <i>law-VAW</i>]	<i>to join, to be joined</i>	3 rd person masculine singular, Qal imperfect	Strong's #3867 BDB #530
lâvâh (לָוָה) [pronounced <i>law-VAW</i>]	<i>to join oneself to, to be joined to</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3867 BDB #530

81. **Verb(II):** *to borrow*. Strong's #3867 BDB #531.

lâvâh (לָוָה) [pronounced <i>law-VAW</i>]	<i>to borrow</i>	3 rd person masculine singular, Qal imperfect	Strong's #3867 BDB #530
lâvâh (לָוָה) [pronounced <i>law-VAW</i>]	<i>to cause to borrow, to lend to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3867 BDB #530

82. **Feminine_noun:** liv^eyâh (לִיָּהֵ) [pronounced *lihv-YAW*], which means, *a wreath, a garland*. Strong's #3880 BDB #531. Prov. 1:9

liv ^e yâh (לִיָּהֵ) [pronounced <i>lihv-YAW</i>]	<i>a wreath, a garland</i>	feminine singular noun	Strong's #3880 BDB #531
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83. **Feminine_noun:** *wreath*. Strong's #3914 BDB #531.

84. **Masculine_noun:** liv^eyâthân (לִיָּהֵאֵן) [pronounced *liv-yaw-THAWN*], which means, (and, it appears as though the linguists are basically guessing here) *a very large serpent, a crocodile, any large aquatic creature; dragon, leviathan, whale; used of a fierce enemy; transliterated leviathan*. Gesenius gives the possible renderings: *a very large serpent, a crocodile, any large aquatic creature*. Gesenius points out that this word is used of a *fierce enemy*. This word occurs only a few times in Scripture: Job 3:5 41:1 Psalm 74:14 104:26 Isa. 27:1.* Here, we will go with the

rendering *large, aquatic creature(s)*. Strong's #3882 BDB #531. Job 3:8 Psalm 104:26

liv ^e yâthân (לִיָּאֲתָן) [pronounced <i>liv-yaw-THAWN</i>]	(and, it appears as though the linguists are basically guessing here) a <i>very large serpent, a crocodile, any large aquatic creature; dragon, leviathan, whale; used of a fierce enemy; transliterated leviathan</i>	masculine singular noun	Strong's #3882 BDB #531
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This word occurs only a few times in Scripture: Job 3:5 41:1 Psalm 74:14 104:26 Isa. 27:1.

85. **Verb:** *to turn aside, to depart*. Mostly found in poetry. Strong's #3868 BDB #531. Prov. 2:15 3:21, 32

lûwz (לֹוּז) [pronounced <i>looze</i>]	<i>to turn away (aside); to depart; to go back</i>	3 rd person masculine singular, Qal imperfect	Strong's #3868 BDB #531
lûwz (לֹוּז) [pronounced <i>looze</i>]	<i>to go wrong, to go crooked</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3868 BDB #531
lûwz (לֹוּז) [pronounced <i>looze</i>]	<i>perverted, perverse; wicked, perverseness, wickedness; deviousness</i>	Niphal participle	Strong's #3868 BDB #531
lûwz (לֹוּז) [pronounced <i>looze</i>]	<i>to be lost from view; to become devious; to turn away (aside); to depart; to go away, to go back</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3868 BDB #531

86. **Feminine_noun:** *deviation, crookedness*. Strong's #3891 BDB #531.

87. **Masculine_noun:** *almond tree, almond wood*. Strong's #3869 BDB #531. Gen. 30:37

lûwz (לֹוּז) [pronounced <i>looze</i>]	<i>almond-tree, almond wood, almond</i>	masculine singular noun	Strong's #3870 BDB #531
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88. **Proper_noun/locative:** Lûwz (לֹוּז) [pronounced *looze*], which means possibly *almond-tree, almond wood*; transliterated *Luz*. Former name for Bethel. Strong's #3870 BDB #531. Gen. 28:19 35:6 Judges 1:23

Lûwz (לוז) [pronounced <i>looze</i>]	possibly <i>almond-tree</i> , <i>almond wood</i> ; transliterated <i>Luz</i>	proper noun; location	Strong's #3870 BDB #531
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89. **Verb:** *to shine, gleam, to flash.* Strong's # BDB #531.

90. **Masculine_noun:** lûwach (לוח) [pronounced *LOO-ahkh*], which means, *table or tablet [of stone], board [of wood], plant, plate [of metal]; something upon which words are inscribed, written; [wood] leaf [or a door].* Used for the *deck of a ship* in the dual in Ezek. 27:5. Strong's #3871 BDB #531. Prov. 3:3

lûwach (לוח) [pronounced <i>LOO-ahkh</i>]	<i>table or tablet [of stone], board [of wood], plant, plate [of metal]; something upon which words are inscribed, written; [wood] leaf [or a door]</i>	masculine singular noun	Strong's #3871 BDB #531
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91. **Proper_noun/location:** which means ; transliterated . Strong's #3872 BDB #532.

92. **Verb:** lûwt (לויט) [pronounced *loof*], which means *to wrap closely, to wrap tightly, to envelop, to cover over, to hide; to do secretly.* The plural participle means *secret arts, incantations*, as these are things done secretly. Strong's #3874 BDB #532. 1Sam. 21:9

lûwt (לויט) [pronounced <i>loof</i>]	<i>to wrap closely, to wrap tightly, to envelop, to cover over, to hide; to do secretly</i>	Qal imperfect	Strong's #3874 BDB #532
lûwt (לויט) [pronounced <i>loof</i>]	<i>to be wrapped, to be enveloped, to be covered over, to be hidden</i>	Qal passive participle	Strong's #3874 BDB #532

93. **Masculine_noun:** lâ't (לא') [pronounced *lawt*], which means *surreptitiousness, quietness, secrecy; surreptitiously.* Although this is not an adverb, *surreptitiously* is probably the most accurate rendering. In the other few places where this noun occurs, there is no aleph (א). [Strong's #3814 &] Strong's #3909 BDB #532. Judges 4:21 Ruth 3:7 1Sam. 18:22 24:4

lâ't (לא') [pronounced <i>lawt</i>] (also spelled without the aleph)	<i>surreptitiousness, quietness, secrecy; surreptitiously; privately</i>	masculine singular noun with the definite article	Strong's #3814 & #3909 BDB #532
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Lâ't comes from the verb *to muffle, to cover* (Strong's #3813); or is the participle of *to wrap* (Strong's #3874). The former understanding obviously makes the most sense.

94. **Masculine_noun:** which means *envelope, covering*. Strong's #3875 BDB #532.

95. **Masculine_proper_noun:** Lōwṭ (לוֹט) [pronounced *loht*], which means *hidden; a covering, a veil; wrapped up; transliterated Lot*. Strong's #3876 BDB #532. Gen. 11:27 12:4 13:1 14:12 19:1 Deut. 2:9

Lōwṭ (לוֹט) [pronounced <i>loht</i>]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
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96. **Masculine_proper_noun:** which means ; transliterated . Strong's #3877 BDB #532.

97. **Masculine_proper_noun:** Lēvîy (לֵוִי) [pronounced *lay-VEE*], which means, *joined to transliterated Levi*. The wāw (or vāv) is both pronounced as a *v* and as a *w*. Strong's #3878 BDB #532. Gen. 29:34 34:25 35:23 Judges 19:1

Lēvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
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98. **Adjective_gentilic/Proper_noun:** L^evîyyim (לֵוִיִּם) [pronounced *ℓ-vee-YIM*], which means *joined to; and is transliterated Levites*. Most Bibles translate this *Levitical priests* (NASB, *The Amplified Bible*, NRSV, NEB, NAB, NJB), but some are careful to render this correctly (KJV, NKJV, *Young's Literal Translation*, Rotherham). NIV renders this *the priests who were Levites*. It is a tough call, as an adjective phrase would be set up like this—the noun and then the adjective, often both preceded by definite articles and both in the same number and gender (masculine plural here). However, *Levites* here is a plural, proper noun. There is much discussion concerning this, as implied by BDB's references on BDB #533. Strong's #3881 BDB #532. Deut. 21:5 Joshua 8:33 1Sam. 6:15 15:24 1Chron. 12:25 13:2 15:2, 11

Lēvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to, attached; garland, crown; and is transliterated Levi</i>	masculine singular, proper noun	Strong's #3878 BDB #532
Lēvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective with the definite article	Strong's #3881 BDB #532
L ^e vîyyim (לֵוִיִּם) [pronounced <i>ℓ-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

99. **Masculine_noun:** which means *shaft, enclosed space [in wall?], with steps or ladder*. Strong's #3883 BDB #533.

100. **Verb:** which means *to twist, to turn*. Strong's #3884 BDB #533.

101. **Feminine_noun:** which means *loop*. Strong's #3924 BDB #533.
102. **Verb:** lûwn (לוּן) [pronounced *loon*], which means *to lodge, to pass the night, to spend the night, to lodge for the night, to abide*. Alternative spelling: lîyn (לִיַן) [pronounced *leen*]. Figuratively, it means *to lodge, to abide, to remain*. Strong's #3885 BDB #533. Gen. 19:2 24:23 28:11 31:54 32:13 Deut. 21:23 Joshua 3:1 4:3 6:11 Judges 18:3 19:4, 9 2Sam. 12:16 17:8, 16 19:7 Job 17:2 19:4 Psalm 55:7 **59:15**

lûwn (לוּן) [pronounced <i>loon</i>]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
lîyn (לִיַן) [pronounced <i>leen</i>]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 rd person masculine singular, Qal imperfect	Strong's #3885 BDB #533
lûwn (לוּן) [pronounced <i>loon</i>]	<i>to cause to lodge, to cause to pass the night, to cause to spend the night; to be stubborn; to murmur or complain [as a stubborn person would]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3885 BDB #533
lûwn (לוּן) [pronounced <i>loon</i>]	<i>to be obstinate, to be stubborn; to murmur or complain [like a stubborn person]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3885 BDB #533

Alternate spelling: lîyn (לִיַן) [pronounced *leen*].

The relationship between the meanings is as follows: one stays the night or remains somewhere; staying somewhere could indicate that one is stubborn or obstinate; a stubborn and obstinate person often will murmur and complain.

103. **Masculine singular substantive:** mâlôwn (מַלּוֹן) [pronounced *maw-LOHN*], which means *inn, lodging place, camp*. Strong's #4411 BDB #533. Joshua 4:3
104. **Feminine_noun:** which means *lodge, hut*. Strong's #4412 BDB #534.
105. **Verb2:** lûwn (לוּן) [pronounced *loon*], which means *to murmur*. **See above.** Strong's #3885 BDB #534.
106. **Verb:** lûa' (לִּא) [pronounced *loo-AHG*], which means *to swallow*; although it is only found in Job 6:3 Obad. 16.* This word has been given a variety of renderings: *rash* (Gesenius, Keil and Delitzsch, *vain* (Luther, the Septuagint) and even *grief* and *evil*. However, the cognates of this word indicate that *to swallow up* is the best rendering. Strong's #3886 BDB #534. Job 6:3

107. **Verb1:** which means *to swallow up, to swallow down*. Strong's #3886 BDB #534.
108. **Masculine_noun:** which means *throat*. Probable meaning. Strong's #3930 BDB #534.
109. **Verb2:** which means *to talk wildly*. Strong's #3886 BDB #534.
110. **Verb:** lûwsh (שול) [pronounced *loosh*], which means *to knead [dough]*. Strong's #3888 BDB #534. Gen. 18:6 1Sam. 28:24 2Sam. 13:8

lûwsh (שול) [pronounced <i>loosh</i>]	<i>to knead [dough]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3888 BDB #534
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111. **Masculine_noun:** l'chîy (לִּחִי) [pronounced *l'-KHEE*], and it means *jaw, cheek, jawbone*. Obviously, anything which has to do with the mouth is going to be in the feminine gender. Strong's #3895 BDB #534. Judges 15:15
112. **Proper noun (location):** l'chîy (לִּחִי) [pronounced *l'-KHEE*], which means *jawbone*. For those of you who recall this story, this name has significance already. Strong's #3896 BDB #534. Judges 15:9
113. **Adjective:** lach (לח) [pronounced *lahkh*], which means *fresh, moist, new*. Strong's #3892 BDB #535. Gen. 30:37 Judges 16:7

lach (לח) [pronounced <i>lahkh</i>]	<i>fresh, moist, new</i>	masculine singular adjective	Strong's #3892 BDB #535
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114. **Masculine_noun:** What had not left Moses was his lêach (לֶאֱח) [pronounced *lay-AHKH*], a word found only here. It has the same consonants as the adjective for *fresh, moist, new*. This is variously translated *vigor* (NASB), *natural force* (KJV), *strength* (NIV), *freshness* (Rotherham) and *moisture* (Young). I think more than physical strength is involved here. With this word being so similar to the word for moisture, and with the drying affect of the sun and the desert over a period of 120 years old, Moses was still remarkably youthful looking. Strong's #3893 BDB #535. Deut. 34:7
115. **Verb:** which means *to lick*. Strong's #3897 BDB #535.
116. **Verb:** lâcham (לָחַם) [pronounced *law-KHAHM*], which means *to fight to do battle, to war*. The Niphal is not always the passive, but it can also refer to an action in a state of progress or development; therefore we add in the word *being*. It can express adjectival ideas and it can, in plural forms, stress the individual effect upon each member of the group. Occasionally, the Niphal acts as a reflexive of the Qal. With this stem, the verb appears to mean *engage in battle, engage in war, to wage war*. Strong's #3898 BDB #535. Deut. 1:30, 41, 42 20:4 Joshua 9:2 10:5, 25, 31 Judges 1:1 8:1 11:25 1Sam. 4:9 8:20 12:9 13:5 14:47 15:18 17:9 18:17 19:8 23:1 25:28 28:1, 15 29:8 31:1 2Sam. 2:28 8:10 10:17 12:26 21:15 Psalm 56:1

lâcham (לַחַם) [pronounced law-KHAHM]	<i>to fight, to do battle, to war; to eat [in poetry]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3898 BDB #535
lâcham (לַחַם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3898 BDB #535

117. **Masculine noun:** lâchêm (לָחֵם) [pronounced law-KHAIM], which means *war; battle*. Judges 5:8.* Strong's #3901 BDB #535.

lâchêm (לָחֵם) [pronounced law-KHAIM]	<i>war; siege; battle</i>	masculine singular noun	Strong's #3901 BDB #535
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118. **Masculine noun:** l°chûwm (לְחֹם) [pronounced t°-KHOOM], which means *intestines, bowels, the insides (of their body), flesh, food, body*. This word only occurs here and in Zeph. 1:17, and has no clear cognates. It is not far from the verb *to fight, to war*; and the only cognate for that verb is a much longer word (often the noun cognate differs only by a vowel point or two). Therefore, it could mean *defenses*. This is why there is no little disagreement concerning the meaning of this word. We have the following astonishing array of translations: *And rain [it] upon him for his punishment* (Rotherham); or *into his very bowels* (The Oxford Gesenius); *and rain it upon them as their food* NRSV, Fuerst); *and rains on him cruel blows* (REB); *and rain down his missiles of war upon him* (NAB); *hurling against his flesh a hail of arrows* (NJB). Strong's #3894 BDB #535. Job 20:23

119. **Feminine noun:** mil°châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW], which means *battle, war* (when used in the construct with *men*). As you see, Rotherham, the NASB and Young all translated it as a simple construct. The KJV makes a reasonable attempt to indicate that we have more than a construct here and that mil°châmâh is preceded by a definite article. We might similarly indicate this by a hyphen and then the translation *the fighting one(s), even the men of war, even the men of battle, even the men of the fight*. In Judges 20:20, it is often rendered *battle line*. How apropos that such a word would be in the feminine. Strong's #4421 BDB #536. Gen. 14:1 Deut. 1:41 2:9, 14, 32 20:1 21:10 Joshua 8:1, 11, 14 10:7 11:18, 20 14:11 Judges 3:1 18:11 20:14, 20 1Sam. 4:1b, 2 8:12, 20 13:22 14:20 16:18 17:1, 20 18:5, 17 19:8 23:8 25:28 26:10 29:4 30:24 31:3 2Sam. 1:4 17:8 18:6 19:3 21:15 22:35 23:9 1Kings 2:5 1Chron. 7:11 12:1, 8 14:15 Psalm 24:8 89:43

mil°châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536
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120. **Verb:** which means *to eat, to use as food*. Strong's #3898 BDB #536.

121. **Masculine_noun:** lechem (לֶחֶם) [pronounced *LEH-khem*], which means *bread* literally. However, it often has the wider application of being translated *food*. Strong's #3899 BDB #536. Gen. 3:19 14:18 18:5 21:14 25:34 27:17 28:20 31:54 Lev. 3:11 Judges 7:13 Ruth 1:14a 1Sam. 2:5, 36 16:20 17:17 20:24 25:11 28:20 30:11 2Sam. 3:29 12:17, 20 13:5 16:1 1Chron. 12:40 16:3 Job 3:24 6:7 20:14 21:3 22:13 Psalm 41:9

lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
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122. **Verb:** lâchats (לָחַץ) [pronounced *law-KHAHTZ*], which means *to squeeze, to press*; therefore, figuratively, *to oppress, to afflict*. In the Qal active participle, this acts as a noun and it should be rendered *the ones afflicting them, those oppressing them, the ones oppressing them*. Strong's #3905 BDB #537. Judges 1:33 2:18 1Sam. 10:18 Psalm 56:1 106:42

lâchats (לָחַץ) [pronounced <i>law-KHAHTZ</i>]	<i>to squeeze, to press</i> ; therefore, figuratively, <i>to oppress, to afflict</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3905 BDB #537
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123. **Masculine_noun:** lachats (לָחָץ) [pronounced *LAH-khahtz*], which means *oppression, distress*. Strong's #3906 BDB #537. Psalm 44:24

124. **Verb:** lâchash (לָחַשׁ) [pronounced *law-KHAHSH*], which means *to whisper, to charm*. Strong's #3907 BDB #538. 2Sam. 12:19 Psalm 41:7

lâchash (לָחַשׁ) [pronounced <i>law-KHAHSH</i>]	<i>to whisper, to mutter</i> [<i>incantations, spells</i>]; <i>to</i> <i>invoke spirits</i>	3 rd person masculine singular, Piel imperfect	Strong's #3907 BDB #538
lâchash (לָחַשׁ) [pronounced <i>law-KHAHSH</i>]	<i>enchanters, sorcerers</i> ; <i>those whispering to the</i> <i>dead</i>	masculine plural, Piel participle	Strong's #3907 BDB #538
lâchash (לָחַשׁ) [pronounced <i>law-KHAHSH</i>]	<i>whispering together</i> [<i>among one another,</i> <i>among themselves</i>]	masculine plural, Hithpael participle	Strong's #3907 BDB #538
lâchash (לָחַשׁ) [pronounced <i>law-KHAHSH</i>]	<i>whispering against</i> [<i>someone</i>] when followed by a lamed preposition	3 rd person masculine singular, Hithpael imperfect	Strong's #3907 BDB #538

125. **Masculine_noun:** which means *a whispering charmer*. Strong's #3908 BDB #538.

126. **Masculine_proper_noun:** which means *whisperer*; transliterated . Strong's #3873 BDB #538.
127. **Masculine_noun:** which means *myrrh*. Strong's #3910 BDB #538.
128. **Feminine_noun:** which means *a kind of a lizard*. Strong's #3911 BDB #538.
129. **Verb:** lâṭash (לַטַּשׁ) [pronounced *law-TASH*], which means *to hammer, to sharpen, to whet*. Strong's #3913 BDB #538. Gen. 4:22 1Sam. 13:20 Job 16:9 Psalm 7:12 52:2

lâṭash (לַטַּשׁ) [pronounced <i>law-TASH</i>]	<i>to hammer, to forge, to sharpen, to whet</i>	Qal infinitive construct	Strong's #3913 BDB #538
lâṭash (לַטַּשׁ) [pronounced <i>law-TASH</i>]	<i>to sharpen, to hammer</i>	Pual infinitive construct	Strong's #3913 BDB #538

130. **Adjective_gentis:** L^əṭûwshîym (לְטוֹשִׁיִּם) [pronounced *leht-oo-SHEEM*], which means, *hammered*; transliterated *Letushim, Letushite, Letushites*. Strong's #3912 BDB #538. Gen. 25:3

L ^ə ṭûwshîym (לְטוֹשִׁיִּם) [pronounced <i>leht-oo-SHEEM</i>]	<i>hammered; transliterated Letushim, Letushite, Letushites</i>	adjective singular gentis	Strong's #3912 BDB #538
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131. **Masculine_substantive:** lay^əlâh (לַיְלָה) [pronounced *LAY-law*], which means *night*. Because the previous word is used primarily as an adverb, and they are tied together with a wâw conjunction, this takes on adverbial qualities; *nightly* would be a reasonable rendering here. Strong's #3915 BDB #538. Gen. 1:5 7:4 8:22 14:15 19:5, 33 20:3 26:24 30:15 31:24, 39 32:13 Deut. 1:33 Joshua 1:8 Judges 6:27 9:32 1Sam. 14:34 15:11, 16 19:10 25:16 26:7 28:8 [I fixed the Hebrew and I should have a separate listing for the noun with the definite article (I have not verified this yet)] 30:12 31:12 2Sam. 2:29 7:4 17:1 19:7 21:10 Job 2:13 3:3 Psalm 32:4 55:10 105:39

lay ^ə lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
lay ^ə lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
lêylôwth (לַיְלוֹת) [pronounced <i>lay-LOHTH</i>]	<i>nights</i>	masculine plural noun	Strong's #3915 BDB #538

132. **Feminine_noun:** which means *Lilith, a female night-demon haunting desolate Edom*. Strong's #3917 BDB #539.
133. **Verb:** lûwts (לֹוץ) [pronounced *loots*], which means, *scoffers, scorers; boasters*. properly, *to make mouths at*. It means *to scoff, to scorn, to turn aside*. This word is also used to mean *to interpret*, referring to the difficulty in enunciating another language. The former meanings appear to apply to the Qal (see Psalm 1:1 Prov. 1:22 3:34 9:7), and the latter with the Hiphil (see Job 33:23 Isa. 43:27). For whatever reason, Owen and BDB give this verb as lîyts (לִיץ) [pronounced *leets*]. Strong's #3887 & #3945 BDB #539. Job **16:20** Prov. 1:22 3:34

lûwts (לֹוץ) [pronounced <i>loots</i>]	<i>to scorn, make mouths at, talk arrogantly; to boast; to scoff, to scorn, to deride; to speak barbarously [in a foreign tongue]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3887 & #3945 BDB #539
lûwts (לֹוץ) [pronounced <i>loots</i>]	<i>scoffers, scorers; boasters</i>	masculine plural, Qal active participle	Strong's #3887 & #3945 BDB #539
lûwts (לֹוץ) [pronounced <i>loots</i>]	<i>to mock, deride; to interpret, to act as an interpreter (language); interpreter (participle); ambassador (figuratively)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3887 & #3945 BDB #539
lûwts (לֹוץ) [pronounced <i>loots</i>]	<i>to be inflated, scoff, act as a scorner, show oneself a mocker; to act foolishly, to act impudently</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3887 & #3945 BDB #539

134. **Masculine_noun:** lâtsôwn (לֹוֶן) [pronounced *law-TSOWN*], which means *scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right*. Strong's #3944 BDB #539. Prov. 1:22

lâtsôwn (לֹוֶן) [pronounced <i>law-TSOWN</i>]	<i>scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right</i>	masculine singular noun	Strong's #3944 BDB #539
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135. **Feminine_noun:** melîytsâh (מֵלִיצָה) [pronounced *mehl-ee-TSAW*], which means *a satire, a mocking poem; an interpretation; that which needs to be interpreted, an enigma, an obscure saying*. Strong's #4426 BDB #539. Prov. 1:6

melīytsāh (מְלִיצָה) [pronounced mehl- ee-TSAW]	<i>a satire, a mocking poem; an interpretation; that which needs to be interpreted, an enigma, an obscure saying</i>	feminine singular noun	Strong's #4426 BDB #539
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136. **Masculine_noun:** layish (לַיִשׁ) [pronounced LAH-yish], which means *old lion*, but the inference is to bravery and strength, rather than to old age. Job 4:11 Prov. 30:30 Isa. 30:6 This same word is found as a proper name for the tribe of Dan (Judges 18:7, 14, 27, 29) and as the father of Michal's husband (1Sam. 25:44 2Sam. 3:15)* Strong's #3918 BDB #539. Job 4:11
137. **Proper_noun:** Layish (לַיִשׁ) [pronounced LAH-yish], which means *old lion*, but the inference is to bravery and strength, rather than to old age; transliterated *Laish*. Strong's #3919 BDB #539. Judges 18:7 1Sam. 25:44 2Sam. 3:15

Layish (לַיִשׁ) [pronounced LAH- yish]	<i>old lion, but the inference is to bravery and strength, rather than to old age; transliterated Laish</i>	proper singular noun	Strong's #3919 BDB #539
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138. **Masculine_proper_noun:** Strong's #3919&3889 BDB #539.
139. **Proper_noun/location:** which means ; transliterated . Feminine spelling of above. Strong's #3919 BDB #539.
140. **Verb:** lâkad (לָקַד) [pronounced law-KAHD], which means *to capture, to seize, to take, to choose [by lot]*. Lâkad has has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture*; ❷ *to intercept, to take before*; ❸ *to take, to chose [something by lot]*. I now seriously doubt interpretation #3, and covered this in great detail in 1Sam. 10:20. The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21). Strong's #3920 BDB #539. Deut. 2:34 Joshua 6:20 7:14 8:19 10:1 11:12 15:17 Judges 1:8, 12 7:24 1Sam. 10:20, 21 14:41, 47 2Sam. 5:2 8:4 12:26 Psalm 59:12

lâkad (לָקַד) [pronounced law- KAHD]	<i>to capture, to seize, to take, to choose [by lot]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539
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Lâkad (לָקַד) has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture*; ❷ *to intercept, to take before*; ❸ *to take, to chose [something by lot]*. The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21).

lâkad (לָקַד) [pronounced law- KAHD]	<i>was captured, was seized, was taken, was chosen [by lot]; trapped</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3920 BDB #539
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141. **Masculine_noun:** leked (לֶקֶד) [pronounced LEH-keh], which means *a taking, capture, a seizing of*. Strong's #3921 BDB #540. Prov. 3:26*

leked (לִקַּח) [pronounced LEH-kehḏ]	<i>a taking, capture, a seizing of</i>	masculine singular noun	Strong's #3921 BDB #540
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142. **Feminine_noun:** which means *a catching instrument, e.g. a snare, a trap*. This word is found only here; however, its cognates pretty much help to determine its meaning. Strong's #4434 BDB #540. Job 18:10

143. **Verb:** lâmad (לָמַד) [pronounced law-MAHD], which means, in the Qal, *to learn, to train*; and in the Piel, it means *to teach*. Strong's #3925 BDB #540. Deut. 20:18 Judges 3:2 2Sam. 1:18 22:35 1Chron. 5:18 Job 21:22 Psalm 34:11 60 inscription 106:35

lâmad (לָמַד) [pronounced law-MAHD]	<i>to learn [by discipline], to train [by discipline and repetition]; to accustom oneself</i>	3 rd person masculine plural, Qal imperfect	Strong's #3925 BDB #540
lâmad (לָמַד) [pronounced law-MAHD]	<i>to train, to accustom, to teach</i>	3 rd person masculine singular, Piel imperfect	Strong's #3925 BDB #540
lâmad (לָמַד) [pronounced law-MAHD]	<i>training, making accustomed, teaching</i>	Piel participle	Strong's #3925 BDB #540
lâmad (לָמַד) [pronounced law-MAHD]	<i>to be taught; to be trained; to become accustomed</i>	3 rd person masculine singular, Pual imperfect	Strong's #3925 BDB #540

144. **Adjective:** *taught, accustomed to something*. Strong's #3928 BDB #541.

145. **Masculine_noun:** mal^emâd (מַלְמָד) [pronounced mah^e-MAWD], which means *ox-goad*. The root of this word means *to chastise, to correct*. Strong's #4451 BDB #541. Judges 3:31*

mal ^e mâd (מַלְמָד) [pronounced mah ^e -MAWD]	<i>ox-goad; from root verb which means to chastise, to correct</i>	masculine singular noun	Strong's #4451 BDB #541
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146. **Masculine_noun:** which means *a scholar*. Strong's #8527 BDB #541.

147. **Masculine_proper_noun:** which means ; transliterated . Strong's #3927 BDB #541.

148. **Masculine_proper_noun:** Lemek (לֶמֶךְ) [pronounced LEH-mehk], which means *powerful*; transliterated *Lamech*. Strong's #3929 BDB #541. Gen. 3:18 5:25

Lemek (לֶמֶךְ) [pronounced LEH-mehk]	<i>powerful; transliterated Lamech</i>	masculine singular proper noun	Strong's #3929 BDB #541
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149. **Verb:** lâ'a^bv (לַעַב) [pronounced *law-ḠAH^BV*], which means *to jest*. Strong's #3931 BDB #541.
150. **Verb:** lâ'ag (לַעַג) [pronounced *law-ḠAHG*], which means *to ridicule, to mock, to scorn, to laugh at, to stammer, to deride*. Strong's #3932 BDB #541. Job 9:23 11:3 21:3 Psalm 2:4 59:8 Prov. 1:26

lâ'ag (לַעַג) [pronounced <i>law-ḠAHG</i>]	<i>to ridicule, to mock, to scorn, to laugh at, to stammer, to deride</i>	3 rd person masculine singular, Qal imperfect	Strong's #3932 BDB #541
lâ'ag (לַעַג) [pronounced <i>law-ḠAHG</i>]	<i>to stammer, to speak barbarously (in a foreign language)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3932 BDB #541
lâ'ag (לַעַג) [pronounced <i>law-ḠAHG</i>]	<i>to ridicule, to mock, to scorn, to deride</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3932 BDB #541

151. **Masculine_noun:** la'êg (לַעֲגָ) [pronounced *LAH-ayg* or *LAH-gayg*], which can mean *mocking, scorning* or *stammering*. Actually, it is unclear as to which is correct (and it is even unclear here as to which word this is, although the possibilities vary only by a vowel point). The Hebrew tends to be a little less precise in both the language but more so in the manuscript evidence. Our Hebrew manuscripts date only to around 800 or 900 A.D.¹⁶¹ Strong's #3933 BDB #541. The Doctrine of Tongues (Isa. 28:14) Psalm 44:13
152. **Adjective:** which means *mocking, mockers*. Strong's #3934 BDB #541.
153. **Masculine_proper_noun:** which means ; transliterated . Strong's #3935 BDB #541.
154. **Masculine_proper_noun:** which means ; transliterated . Strong's #3936 BDB #541.
155. **Verb:** lâ'az (לַאֲז) [pronounced *law-AHZ* or *law-GAHZ*], and it means *to talk indistinctly, to talk unintelligibly, to murmur, to speak in a foreign language*. This word appears to be found only here, although it has several similar verbs. Strong's #3937 BDB #541. Psalm 114:1
156. **Verb:** lâ'aṭ (לַאֲט) [pronounced *law-ḠAHT*], which means *to give to eat; to eat [swallow] [greedily]; to devour*. Strong's #3938 BDB #542. Gen. 25:30

lâ'aṭ (לַאֲט) [pronounced <i>law-ḠAHT</i>]	<i>to give to eat; to eat [swallow] [greedily]; to devour</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3938 BDB #542
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¹⁶¹ That is a whole other story. However, in the original manuscripts, there were no vowel points. They were added millennia later.

lâ'aṭ (לֹאֲחַט) [pronounced law- GAHT]	give to eat; cause to eat [swallow] [greedily]; to make devour	2 nd person masculine singular, Hiphil imperative	Strong's #3938 BDB #542
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157. **Feminine_noun:** which means *wormwood*. Strong's #3939 BDB #542.

158. **Masculine_noun:** lappîyd (לַפִּיֵּד) [pronounced *lahp-PEED*], which means *torch; firebrand; burning lamp; a flame*. Strong's #3940 BDB #542. Gen. 15:17

lappîyd (לַפִּיֵּד) [pronounced <i>lahp- PEED</i>]	torch; firebrand; burning lamp; a flame	masculine singular noun	Strong's #3940 BDB #542
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159. **Feminine_proper_noun:** Lappîydôwth (לַפִּיֵּדוֹת) [pronounced *lap-pee-DOHTH*], which means *torches, lightning peels; transliterated Lappidoth*. Plural form of Strong's #3940. Strong's #3941 BDB #542. Judges 4:4

Lappîydôwth (לַפִּיֵּדוֹת) [pronounced <i>lap- pee-DOHTH</i>]	torches, lightning peels; transliterated <i>Lappidoth</i>	feminine plural, proper noun	Strong's #3941 BDB #542
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160. **Verb:** lâphath (לָפַח) [pronounced *law-FAHTH*], which means *to twist, to turn, to grasp with a twisting motion*. The Niphal can be the passive, but it can also refer to an action which is in motion or development. Strong's #3943 BDB #542. Judges 16:29 Ruth 3:8 Job 6:18

161. **Proper_noun/location:** which means ; transliterated . Strong's #3846 BDB #542.

162. **Verb:** lâqach (לָקַח) [pronounced *law-KAHKH*], which means *to take, to take from, to take in marriage, to seize*. The Pual is the passive intensive, and it means *was stolen, was taken*. The Niphal is the passive and it means *to be seized, to be captured*. In the Niphal infinitive construct, it would be rendered *the seizure of, the capture of*. Strong's #3947 BDB #542. Gen. 2:15, 23 3:6, 19 4:11 5:24 6:2, 21 7:2 8:9 9:23 11:29 12:5, 15, 19 14:11, 21 15:9, 10 16:3 17:23 18:4, 5 19:14, 15 20:2 21:14 22:2, 3 23:13 24:3, 51 25:1 26:34 27:9, 14, 45, 46 28:1, 2 29:23 30:9 31:1, 32 32:13 33:10, 11 34:2, 4 Deut. 1:15 20:7 21:3 22:6 30:4 Joshua 6:18 7:1 9:4, 14 Judges 3:21 4:6 5:19 6:25 11:13 13:23 15:15 17:2a 19:29 Ruth 4:2 Judges 3:3?? 1Sam. 2:14, 15, 16 4:3, 11, 17, 19 5:1, 3 6:7, 8 7:9, 14 8:3 9:3 10:23 11:7 12:3 15:21 16:2 17:17 19:13 20:21 21:6, 8, 9 24:1, 11 25:11 26:11, 12 27:9 28:24 30:11 31:4 2Sam. 1:10 2:21 4:6 7:8 13:8 14:2 17:19 18:14 19:30 20:3, 6 21:8 22:17 23:6 24:22 1Kings 1:33, 39 1Chron. 2:19, 23 7:15 Job 1:15, 21 2:8 3:6 12:20 15:12 Psalm 15:5 51:11 68:18 73:24 Prov. 1:3 2:1

lâqach (לָקַח) [pronounced law- KAHKH]	to take, to take away, to take in marriage; to seize	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).*

lâqach (לָקַח) [pronounced law- KAHKH]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>takes, taking from, taking away, taking in marriage, marrying; seizes, takes possession of; sending after, fetches, bringing; receives</i>	Qal active participle	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to be taken, to be taken away; to be brought; to be seized, to be captured</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to be taken from or out of; to be stolen from; to be taken captive; to be taken away, be removed</i>	3 rd person masculine singular, Pual imperfect	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to be taken unto; to be brought to; to be take out of; to be taken away</i>	3 rd person masculine singular, Hophal imperfect	Strong's #3947 BDB #542
lâqach (לָקַח) [pronounced law- KAHKH]	<i>to take hold of oneself; [for lightning] to flash about</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3947 BDB #542

163. **Noun:** leqach (לֶקַח) [pronounced le-KAHKH], which means *something received or appropriated; something which captivates the mind*; by application, it means *learning, teaching, doctrine, instruction*. This is a word almost exclusive to the book

of Proverbs (it can also be found in Deut. 32:2 Isa. 29:24). Strong's #3948 BDB #544. Deut. 32:2 Job 11:4 Prov. 1:5

leqach (לִקַּח) [pronounced <i>le- KAHKH</i>]	<i>something received or appropriated; something which captivates the mind; by application, it means learning, teaching, doctrine, instruction</i>	masculine singular noun	Strong's #3948 BDB #544
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164. **Masculine_noun1:** mal^oqôwach (מַלְקֹוֹאֲכַח) [pronounced *ma-l^o-KOE-ahk*] and appears to paint a picture of whatever an animal can pick up in its jaws and walk away with—I based this on how it is found in Psalm 22:15, where it says [my tongue cleaves to my jaws](#); other than that, this word is found only in this chapter (vv. 11–12, 26–27, 32) and in Isa. 49:24–25. Strong's #4455 (and some forms of 3947) BDB #544. Num. 31:12
165. **Masculine_noun2:** mal^oqôwach (מַלְקֹוֹאֲכַח) [pronounced *ma-l^o-KOE-ahk*], which means *jaw*. Strong's #4455 BDB #544.
166. **Masculine_noun:** which means *tongs, snuffers*. Found only in the dual. Strong's #4457 BDB #544.
167. **Masculine_noun:** which means *a taking, a receiving*. Strong's #4727 BDB #544.
168. **Feminine_noun:** which means *ware, a thing received*. Strong's #4728 BDB #544.
169. **Verb:** lâqaṭ (לָקַט) [pronounced *law-KAHT*], which means *to gather, to gather up, to pick up*. This was used of the Israelites gathering up the manna in the desert (Ex. 16). Strong's #3950 BDB #544. Judges 1:7 11:3 1Sam. 20:38

lâqaṭ (לָקַט) [pronounced <i>law- BAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine singular, Qal imperfect	Strong's #3950 BDB #544
lâqaṭ (לָקַט) [pronounced <i>law- BAHT</i>]	<i>gather, gather up, pick up</i>	2 nd person masculine singular, Qal imperative	Strong's #3950 BDB #544
lâqaṭ (לָקַט) [pronounced <i>law- BAHT</i>]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine singular, Piel imperfect	Strong's #3950 BDB #544
lâqaṭ (לָקַט) [pronounced <i>law- BAHT</i>]	<i>to be gathered, to be assembled</i>	3 rd person masculine singular, Pual or Hithpael imperfect	Strong's #3950 BDB #544

170. **Masculine_noun:** which means *a gleaning, that which is gleaned*. Strong's #3951 BDB #545.
171. **Masculine_noun:** yal^oqûwṭ (יֶלְקוּט) [pronounced *yah^l-KOOT*], which means *a receptacle, a wallet, a bag*. Strong's #3219 BDB #545. 1Sam. 17:40*

yal ^o qûwṭ (יֶלְקוּט) [pronounced <i>yah^l-KOOT</i>]	<i>a receptacle, a wallet, a bag, pouch, scrip</i>	masculine singular noun	Strong's #3219 BDB #545
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172. **Verb:** which means *to lap, to lick*. Strong's #3952 BDB #545.
173. **Verb:** which means *to be late, to make late, to do late*. Strong's #none BDB #545.
174. **Masculine_noun:** which means *after-growth, aftermath, a spring-crop*. Strong's #3954 BDB #545.
175. **Masculine_noun:** which means *latter rain, spring rain*. Strong's #4456 BDB #545.
176. **Verb:** which means *to take everything, to despoil*. Strong's #3953 BDB #545.
177. **Masculine_noun:** l^oshad (לֶשֶׁד) [pronounced *lesh-AHD*], which means *juice; vital moisture; vigor; juicy thing, dainty bit, sweet cake*. Strong's #3955 BDB #545. Psalm 32:4

l ^o shad (לֶשֶׁד) [pronounced <i>lesh-AHD</i>]	<i>juice; vital moisture; vigor; juicy thing, dainty bit, sweet cake</i>	masculine singular noun	Strong's #3955 BDB #545
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178. **Verb:** which meaning is unknown. Strong's #none BDB #545.
179. **Feminine_noun:** lish^okâh (לִישָׁה) [pronounced *lish-KAW*], which means *room, chamber, hall, cell, lishka*. Pretty consistently rendered *chamber* in the KJV. We find this same word used for various adjunct rooms of the Temple in Jerusalem (Neh. 10:38 Jer. 35:2, 4). Strong's #3957 BDB #545. 1Sam. 9:22

lish ^o kâh (לִישָׁה) [pronounced <i>lish-KAW</i>]	<i>room, chamber, hall, cell, lishka</i>	feminine singular noun with the direction hê	Strong's #3957 BDB #545
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180. **Masculine_noun:** which means *a precious stone [in the high priest's breastplate]*. Strong's #3958 BDB #545.
181. **Proper_noun/location:** which means ; transliterated . Strong's #3959 BDB #546.
182. **Proper_noun:** Leshem (לֶשֶׁם) [pronounced *LEH-shem*], which is found only in Joshua 19:47. Strong's #3959 BDB #546. Judges 18:7
183. **Masculine/feminine_noun:** lâshôwn (לִשׁוֹן) [pronounced *law-SHOHN*], which means *tongue*. Apparently here it means *tongue-shaped bar of gold*. I am thinking that the connection is not only of shape, but of sound. This word is also used for *lapping* in Judges 7:5, so what we would have is an auditory similarity as well.

Strong's #3956 BDB #546. Gen. 10:4 Joshua 7:21 15:2 2Sam. 23:2 Job 20:16
Psalm 15:3 34:13 51:14 52:2 55:9 57:4 64:3

lāshôwn (לָשׁוֹן) [pronounced <i>law-SHOHN</i>]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3956 BDB #546
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184. **Verb:** which means *to use the tongue, to slander*. Strong's #3960 BDB #546.
185. **Proper_noun/location:** Lasha' (לֶשָׁה) [pronounced *LEH-shahg*], which means *to break through; a fissure; a boiling spring; transliterated Lasha*. Strong's #3962 BDB #546. Gen. 10:19

Lasha' (לֶשָׁה) [pronounced <i>LEH-shahg</i>]	<i>to break through; a fissure; a boiling spring; transliterated Lasha</i>	proper singular noun/location	Strong's #3962 BDB #546
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186. **Verb:** which means *to spread out a garment*. Meaning very dubious. Strong's #none BDB #546.
187. **Feminine_noun:** which means *wardrobe, wearing apparel*. Strong's #4458 BDB #547.
188. **Masculine_noun:** which means *barley-measure*. Strong's #3963 BDB #547.

13. מ ם (final form) Mēm (4) Written and Spoken *m*

This is followed by a māqqēf, (מַקְקֵף) [pronounced *mahk-KAHF*], which is a high, short, horizontal stroke which connects two words together, making them function as one, and they are, therefore, pronounced as one word.

1. **Letter:** מ or ם, 13th letter, used for the numeral 40.
2. **Verb:** which means *to be many, to increase, to add, to begin to grow*. Strong's #none BDB #547.
3. **Masculine_noun:** m^oôd (מֹד) [pronounced *m^e-ODE*], which means *strength, force, might; muchness, abundance*. **See below**. Strong's #3966 BDB #547. (Job 1:3 2:13b Psalm 105:24)?
4. **Adverb:** m^oôd (מְּדָ) [pronounced *m^e-ODE*], which means *exceedingly, extremely, greatly, very*. **See above**. Strong's #3966 BDB #547. Gen. 1:31 4:5 7:18 12:14 13:2 17:2 18:20 19:3 20:8 21:11 24:16 26:13 30:43 32:7 34:7 Deut. 2:4 20:15 Joshua 1:7 3:16 9:13 13:1 22:5, 8 Judges 2:15 10:9 12:2 13:6 15:18 19:11 1Sam. 2:17, 22 4:10 5:9, 11 11:6 12:18 14:20 16:21 17:11 18:8 19:2 20:19 21:12 25:2 26:21 28:5 30:6 31:3, 4 2Sam. 1:26 12:2 13:3, 15 14:25 18:17 19:32 24:10 1Kings 2:12 Job 1:3 2:13 Psalm 46:1 96:4 105:24 142:6

m ^e ôd (מֵאֹד) [pronounced m ^e - ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547
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All of the BDB definitions are: 1) *exceedingly, much (adverb)*; 2) *might, force, abundance (substantive)*; 3) *muchness, force, abundance, exceedingly (noun masculine)*; 3a) *force, might*; 3b) *exceedingly, greatly, very (idioms showing magnitude or degree)*; 3b1) *exceedingly*; 3b2) *up to abundance, to a great degree, exceedingly*; 3b3) *with muchness, muchness*. Owen translates this *firmly* in 1Kings 2:12.

5. **Prepositional_compound:** 'ad (עַד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the noun/adverb m^eôd (מֵאֹד) [pronounced m^e-ODE], which means *exceedingly, extremely, greatly, very*. Strong's #3966 BDB #547. Together, they mean *up to abundance, to a great degree, exceedingly*. Gen. 27:33 1Sam. 11:15 25:36 2Sam. 2:17 1Kings 1:4

'ad (עַד) [pronounced <i>gahd</i>]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
m ^e ôd (מֵאֹד) [pronounced m ^e - ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547

Together, 'ad + m^eôd mean *up to abundance, to a great degree, exceedingly*.

6. **Feminine_noun:** mē'âh (מֵאָה) [pronounced *may-AW*], which means *one hundred*. Strong's #3967 BDB #547. Gen. 5:3, 4 6:3, 15 7:6, 11, 24 8:5, 13 9:28 11:10, 11, 19 14:14 15:13 17:17 21:5 23:1, 15 25:7, 17 26:12 32:6, 13 33:1, 19 35:28 Deut. 1:15 22:19 Joshua 24:32 Judges 2:8 3:31 4:3 1Sam. 11:8 13:15 14:2 15:4 17:7 18:25, 27 22:2 23:13 25:13 27:2 29:2 30:9, 10 2Sam. 2:31 3:14 8:4 14:26 15:11, 18 16:1 18:1 21:16 23:8 24:3, 9 1Chron. 12:14, 24, 25, 37 15:6 Job 1:3

mē'âh (מֵאָה) [pronounced <i>may-AW</i>]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547
mē'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
mâ'thayim (מֵאֵתַיִם) [pronounced <i>maw-thah-YIM</i>]	two hundred	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

7. **Masculine_noun:** môm (מוֹם) [pronounced *moom*] means *a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]*. Strong's #3971 BDB #548.

(pp. 657 & 671 in *The New Englishman's Concordance*). Deut. 32:5 2Sam. 14:25

môm (מוֹם) [pronounced <i>moom</i>]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
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Gesenius offers a different spelling, but the spelling above is what is found here.

8. **Indefinite_pronoun/adverb:** m^eûwmâh (הִמּוֹאֵחַ) [pronounced *m^e-oo-MAW*], which means, *anything*, and it is usually found in negative sentences; therefore, with the negative, it is often rendered *nothing*. Strong's #3972 BDB #548. Gen. 22:12 30:31 Judges 14:6 1Sam. 12:4 20:26 21:2 25:7 29:3 2Sam. 3:35

m ^e ûwmâh (הִמּוֹאֵחַ) [pronounced <i>m^e-oo-MAW</i>]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548
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9. **Combination:** 2Sam. 3:35

kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (לֹכַל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct without the definite article	Strong's #3605 BDB #481
m ^e ûwmâh (הִמּוֹאֵחַ) [pronounced <i>m^e-oo-MAW</i>]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

Although we do not have a particular meaning given for these words together in Gesenius, we have the following translations: *anything else* (ESV, God's Word, HCSB, MKJV, NAB, NASB, NKJV, NRSV, WEB); *anything* (LTHB); *anything whatsoever* (NJB). These renderings are from 2Sam. 3:35.

10. **Verb:** mâ'ên (מָאֵן) [pronounced *maw-AIN*], which means, *to refuse, to be unwilling; to cease, to leave off*. Not used in Qal; it might mean, if found, *to be distasteful*. This is the same word used of the pharaoh when he *refused* to obey commandments of God. Strong's #3985 BDB #549. 1Sam. 8:19 28:23 2Sam. 2:23 13:9 Job 6:7 Prov. 1:23

mâ'ên (נָחַן) [pronounced <i>maw-AIN</i>]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 rd person masculine singular, Piel imperfect	Strong's #3985 BDB #549
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11. **Verb:** mâ'aç (נָחַץ) [pronounced *maw-AHS*], which means *reject, despise, lightly esteem, refuse*. It is a verb which appears to have wildly diverse meanings in BDB. BDB lists the meanings: *reject, despise, lightly esteem, refuse, despise*. We find this word used often when God rejects a people or an individual (1Sam. 15:23 Jer. 6:30 7:29 14:19); it is used of man rejecting God and His precepts (1Sam. 15:23 2Kings 17:15 Amos 2:4). Our problem in Job 7:16, is that we have no direct object. With the passive (Niphal), we might have pulled together a reasonably translation, using the next phrase; however, that is not the case. My first guess was that this was the ancient Hebrew root mâ'am (אָמַם) [pronounced *maw-AHM*], not found in Scripture, but which means *to stain, to disfigure* (see Gesenius, p. 445 or BDB #548) You will notice that there is little difference between the ending letters, mêm (מ) and çâmek (כ); however, mêm is written differently at the end of the word than it is in the middle and mêm is not the last letter of the 1st person singular, Qal perfect of this verb. My second thought is that this word did have a meaning at one time which meant, in the Niphal, *to ooze out* (recall Job 7:5?). For that reason, I would go with something like *I am oozing out, I waste away, I am dissipating*. However, this is a simpler matter; this word generally means to **reject** (Job 30:1 Psalm 53:6 Jer. 14:19); but it also means to *eject slime, to ooze pus* (Psalm 58:8). What is occurring is that the body is *rejecting* these fluids. The Syriac codex gives the rendering *it fails to me*. Barnes gives the different viewpoint on pp. 186 and 190 of his commentary on Job that this word does mean *to reject, to despise*. Strong's #3988 BDB #549. Judges 9:38 1Sam. 8:7 10:19 15:23 16:1 28:23 Job 7:5, 16 9:21 19:18 Psalm 15:4 106:24 118:22 Prov. 3:11

mâ'aç (נָחַץ) [pronounced <i>maw-AHS</i>]	<i>to reject, to despise, to lightly esteem, to refuse</i>	3 rd person masculine singular, Qal perfect	Strong's #3988 BDB #549
mâ'aç (נָחַץ) [pronounced <i>maw-AHS</i>]	<i>rejected, despised, lightly esteemed; to ooze out, to waste away, to dissipate</i>	Niphal participle	Strong's #3988 BDB #549

12. **Verb:** mâ'ar (נָאָר) [pronounced *maw-AHR*], found only in the Hiphil participle (meaning that it is used as an adjective and it is in the causative stem) and we find this verb only in Lev. 13:51–52 14:44 and in Ezek. 28:24. We would rule out the idea that this is a *painful or a prickling* sensation, as this word is used only in Leviticus for a piece of clothing and for a house. Furthermore, we already have a word for *spreading* used in this context. The only clue that we have is that there are indications that this has grown and the two closest Hebrew words—ma'ârâv (מַאֲרָב) [pronounced *mah-uh-RAW^BV*] meaning *ambush* and m'êhrâh (מְעַרְהָ) [pronounced

m'eh-RAWH] probably meaning *curse*. It is a tough call and we will stay with *malignant*. Strong's #3992 BDB #549. Lev. 13:51

13. **Masculine_noun:** mabbûwl (מַבְּוּל) [pronounced *mahb-BOOL*], which means *flood, a deluge, an inundation of water*. Strong's #3999 BDB #550. Gen. 6:17 7:6 9:11 10:1 11:10 Psalm 29:10

mabbûwl (מַבְּוּל) [pronounced <i>mahb-BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun	Strong's #3999 BDB #550
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14. **Masculine_proper_noun:** which means and is transliterated . Strong's #4014 BDB #550.

15. **Masculine_noun:** which means *soothsayer, magian*. Strong's #7248 BDB #550.

16. **Verb:** which means *to be glorious, to excel in glory*. Strong's #none BDB #550.

17. **Noun:** meged (מֶגֶד) [pronounced *MEH-ged*], which is found only in Deut. 33:13–16 and SOS 4:13, 16 7:13.* This word means *excellent, choice* and is always mentioned with respect to gifts or to nature. Strong's #4022 BDB #550. Deut. 33:14

18. **Feminine_noun:** mig^edânôwth (מִגְדָּנוֹת) [pronounced *mihg-dawn-OATH*], which means *precious [choice, excellent] things, gems; presents*. Strong's #4030 BDB #550. Gen. 24:53

mig ^e dânôwth (מִגְדָּנוֹת) [pronounced <i>mihg-dawn-OATH</i>]	<i>precious [choice, excellent] things, gems; presents</i>	feminine plural noun	Strong's #4030 BDB #550
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19. **Masculine_proper_noun:** which means and is transliterated . Strong's #4025 BDB #550.

20. **Verb:** mâgar (מָגַר) [pronounced *maw-GAHR*], which means *to cast before, to throw down, to hurl*. Piel meanings. Strong's #4048 BDB #550. Psalm 89:44

mâgar (מָגַר) [pronounced <i>maw-GAHR</i>]	<i>to throw [case, toss]; to cast before; to deliver over</i>	2 nd person masculine singular, Qal imperfect	Strong's #4048 BDB #550
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mâgar (מָגַר) [pronounced <i>maw-GAHR</i>]	<i>to cast before, to throw [cast, hurl] down, to hurl</i>	2 nd person masculine singular, Piel perfect	Strong's #4048 BDB #550
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21. **Proper_noun_locale:** mig^erôwn (מִגְרוֹן) [pronounced *mig^e-ROHN*], which is transliterated *Migron*. In the Greek, this is *Migdon*, because it is easy to confound the rêhsh and the dâhleth in the Hebrew. Strong's #4051 BDB #550. 1Sam. 14:2

22. **Verb:** mâdad (מָדַד) [pronounced *maw-DAHD*], which means *to stretch out, to extend; to measure*. which is consistently rendered *measured* in the KJV, with the exception of this passage. Strong's #4059 does not appear to be related to this word. Strong's #4058 BDB #551. Deut. 21:2 Job 7:4 2Sam. 8:2

mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to stretch out, to extend; to measure</i>	3 rd person masculine singular, Qal imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to be measured</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to measure [off]; to extend, continue</i>	3 rd person masculine singular, Piel imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to survey; to measure</i>	3 rd person masculine singular, Pual imperfect	Strong's #4058 BDB #551
mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to stretch oneself out</i>	3 rd person masculine singular, Hithpoel imperfect	Strong's #4058 BDB #551

I don't know that I accept this definition entirely. Perhaps there is within these definitions, the idea of *to evaluate, to take the measure of a man*.

23. **Masculine_noun:** mad (מַד) [pronounced *mahd*], which means *measure, cloth garment, outer garment*. I am thinking that because this is so close to the verb measure and since this is sometimes rendered as *measure*, that this is more like tailored clothing rather than what they would buy off the rack at Target. Sometimes the clothing worn out to war was called by this name; but it had to be specially tailored so that it did not get in the way and provided the protection that it need to provide. In Judges 5:10, we have masculine plural of mad (מַדִּים) [pronounced *mahd*], which means *measure, cloth garment*, and possibly, in this context, a thick piece of cloth, akin to a *carpet*. Barnes suggests that this is a saddle, which makes even more sense. My thinking, after examining some of the other passages where this noun is found (Lev. 6:10 Judges 3:16 1Sam. 17:38–39), is that this should be rendered *a carefully tailored covering*. Strong's #4055 BDB #551. Judges 3:16 5:10 1Sam. 4:12 17:38 18:4 2Sam. 21:20

mad (מַד) [pronounced <i>mahd</i>]	<i>measure, cloth garment, outer garment</i>	masculine singular noun	Strong's #4055 BDB #551
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maddîym (מִדִּיִּם) [pronounced <i>mahd-DEEM</i>]	<i>measure, cloth garments, outer garments; armored coat; carefully tailored clothing; a thick piece of cloth; leather garments, nice carpet; a hand-crafted saddle?</i>	masculine plural noun	Strong's #4055 BDB #551
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Although we know that *mad* means *cloth garment, outer garment*, it is unclear as to its plural meaning. For instance, in Judges 5:10, it is obvious that we are not simply speaking of *outer garments* (you may not even recognize from the English where the word *maddîym* is in this verse). Keil and Delitzsch suggest that this means *armored coat*. In 2Sam. 21:20, this appears to refer to a man of *great stature*.

24. **Feminine_noun:** middâh (מִדָּה) [pronounced *mihd-DAW*], which means *extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute* [Chaldean]. Its lone use as *garment* is discussed in Psalm 133:2. Strong's #4060 BDB #551. 1Chron. 11:23 Psalm **133:2**

middâh (מִדָּה) [pronounced <i>mihd-DAW</i>]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute</i> [Chaldean]	feminine singular noun	Strong's #4060 BDB #551
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25. **Masculine_noun:** which means *measurement*. Strong's #4461 BDB #551.

26. **Masculine_noun:** medev (מֵדֵב) [pronounced *MEH-dehv*], which means *garment*. Strong's #4063 BDB #551. 2Sam. 10:4

medev (מֵדֵב) [pronounced <i>MEH-dehv</i>]	<i>garment</i>	masculine singular noun	Strong's #4063 BDB #551
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27. **Proper_noun_gentis:** Mâday (מֵדַי) [pronounced *maw-DAH-ee*], which means *middle land; transliterated Media, Medes, Madai*. Strong's #4074 BDB #552. Gen. 10:2

Mâday (מֵדַי) [pronounced <i>maw-DAH-ee</i>]	<i>middle land; transliterated Media, Medes, Madai</i>	proper noun singular gentis	Strong's #4074 BDB #552
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28. **Gentilic_adjective:** which means , transliterated . Strong's #4075 BDB #552.

29. **Pronominal_interrogative/exclamatory_particle:** mâh (מַה) [pronounced *maw*], which means *what, how, why*. In Judges 9:48, it is not used to introduce a question, but almost as a pronoun, meaning *what*. With kaph, it can mean *how long, how many years, how often*. Apparently the Latin equivalent is *quid*, as in *quid pro*

quo. Strong's #4100 BDB #552. Gen. 2:19 3:13 12:18 15:2 20:9 21:17 23:15 26:10 28:17 29:15 30:31 31:26 32:27 Deut. 29:24 Joshua 4:21 7:19, **25** 9:22 15:18 22:24 (no prep) Judges 1:14 9:48 18:3, 8 20:12 1Sam. 4:14, 16 5:8 6:2, 6 9:7 10:2, 11, 15, **27** 11:5 13:10 15:14 19:3 20:1, 32 21:3 22:3 25:17 29:3 2Sam. 1:4 7:7 14:5 16:2 17:5 18:22 19:28 21:3 1Kings 1:15 1Chron. 12:32 Job 6:25 7:20 9:29 11:8 13:13, 14 15:12, 13 16:6 (followed by *min*) 19:27 21:15 Psalm 2:1 52:1 56:4 104:24 (see below) 114:5 118:6 133:1

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

(1) Mâh can also be used as an exclamatory adverb *how*; as in “[How incredible is this place!](#)” (Gen. 28:17b). (2) Mâh can also be used as an interrogatory adverb *how* to express that which is impossible, as in “[How shall we justify ourselves?](#)” (Gen. 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning *why, wherefore*.

The vowel point is actually a segol here, which is how mâh is spelled when mâh precedes certain letters.

30. **Combination:** 2Sam. 18:23

w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

Together, these words may mean *come what may, no matter what, whatever, nevertheless*.

31. **Prepositional phrase:** 1Sam. 4:16 2Sam. 1:4

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
hâyâh (הִיָּה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

These three words have been translated in a myriad of ways: *How is the matter?* (Kukis ML) *How did the matter go?* (LTHB, NKJV, MKJV); *How did it go?* (*The Amplified Bible*, ESV, Owen); *How went the matter?* (HNV, WEB); *How did things go?* (NASB, NRSV); *What has been the matter?* (Updated Young Translation); and then we have the less literal renderings of this phrase: *What happened?* (God's Word™, NIV, the Tanakh); *What was the outcome?* (HCSB); *What is the news?* (REB); *What has happened?* (NJB). These renderings were all taken from 2Sam. 1:4.

32. **Preposition+interrogative:** bammâh (בַּמָּה) [pronounced *bahm-MAW*]. This is the bêt preposition, the definite article and the interrogative particle. Together, they mean *wherein, wherewith, by what means*; this is used with indirect questions. Bêt = Strong's #none BDB #88. Meh = Strong's #4100 BDB #552. What we have is the bêt preposition, the definite article and the interrogative mâh (מַה) [pronounced *maw*], which means *what, how*. Together, they mean *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?*. (Mâh = Strong's #4100 BDB #552; bêt = Strong's #none BDB #88). Gen. 15:8 Judges 6:15 16:5 1Sam. 4:6 6:2 14:38 29:4 2Sam. 21:3

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552

Bammâh (בַּמָּה) [pronounced *bahm-MAW*] means *wherein, wherewith, by what means*. This combination of particles is often used for indirect questions and can be rendered *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?*

33. **Combo:**

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260

I suspect that these two particles above combine to mean something together.

34. **Preposition+interrogative:** kammâh (כַּמַּה) [pronounced *kahm-maw*], which means *how often, how many, how much, how long*. It is actually a preposition, an interrogative and the definite article strung together. According to BDB, together they mean *how many years, for how long*. Only three passages are cited: Job 7:19 Psalm 35:17 78:40. In Owen's Bible, in Psalm 78:40, it appears as though we have the kaph preposition (*like, as; or possibly, that, when*), the definite article (which I don't see), and the interrogative mâh (מַה) [pronounced *maw*]; the preposition is in question. However, BDB comes to the rescue and identifies this word as *how many, how much, how often*. I should think that this would deserve its own Strong's number. The context here seems to indicate that Job's answer to this question is *not really that often; hence, several rendered this how seldom, yet how often*. The words themselves do not necessarily have that connotation, however, as Psalm 78:40 emphasizes *how often* Israel rebelled against God in the desert wilderness (in both instances, they are even followed by verbs in the imperfect tense). Strong's #4100 BDB #554 2Sam. 19:34 Job 7:19 13:23 21:17 Psalm 78:40.

kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

The word kammâh (כַּמַּה) [pronounced *kahm-maw*], which means *how often, how many, how much, how long*. It is actually a preposition, an interrogative and the definite article strung together.

35. **Particle+interrogative:** kîy + mâh (כִּי מַה) [pronounced *kee-MAW*] 1Sam. 28:13 29:8

kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
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mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
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Not sure yet if there is a meaning which may be assigned to this combination. Literally, *for what*; possibly, *what*.

36. **Combo:** Gen. 21:16

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510

Lit., this reads, *what to you?* It is variously translated *What is the matter with you, Hagar?* (CLV); *What troubles you?* (ESV); *What ails you?* (Green's literal translation, WEB); *What is with you?* (Heritage Bible); *What's the matter* (God's Word™); *What is troubling you* (JPTC). These are taken from Gen. 21:16.

37. **Interrogative+preposition:** 2Sam. 16:10 19:22

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 st person singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Keil and Delitzsch: The formula “*what to me and you?*” signifies that a person did not wish to have anything in common with the feelings and views of another (see also 1Kings 17:18; Joshua 22:24).¹⁶² The speaker is saying, “Your perspective on this matter is wrong.” See also Matt. 8:29 John 2:4.

This is a common saying found in Scripture, which, literally translated is, *what to me and to you?* This is obviously an idiom, translated variously as: *what have I to do with you* (ESV, New RSV and others); *what is it between me and you* (Judaica Press Complete Tanakh); *what do I have in common with you* (Complete Jewish Bible; NET Bible similar); *what does this have to do with you* (NIV); *what have I to do with you* (BBE); *what will I do with you* (NSB); *what has come between you and me* (NAB); *will you never give me rest* (Knox; how about *give it a rest, will you?*); *are you sure we're from the same family* (God's Word™); *far be it from me to listen to you* (CCB); *who asked your opinion* (NLT, GNB); *this does not concern you* (NCV); *what will I ever do with you* (CEV); *my problems aren't yours* (CEB). All of these translations were taken from 2Sam. 19:22 (v. 23 in the Hebrew). You see how we have gone from fairly literal to more imaginative. Poole offers: *I do not ask, neither will I take, your advice in this matter.*¹⁶³

38. **Preposition+interrogative:** mĕh (מֶה) [pronounced *maw*], which means *what, how, why*. Strong's #4100 BDB #552. With the lamed prefixed preposition, this can be rendered *why, for what reason, to what purpose, for what purpose*. The Doctrine of Fasting (Isa. 58:3) Gen. 4:6 12:18 18:13 24:31 25:22, 32 27:45 29:25 31:27 32:29 33:15 Joshua 7:7, 10 Judges 5:16 13:18 Ruth 1:11 Judges 5:16 1Sam. 1:8 2:23 4:3 6:3 9:21 15:19 17:8 19:5, 17 20:8 21:14 22:13 24:9 26:15 27:5 28:9 2Sam. 2:22 11:21 12:23 13:26 14:13, 31 15:19 16:9 19:9, 35 20:19 24:3 1Kings 2:22 1Chron. 15:13 Job 3:11 7:20 13:24 Psalm 10:1 44:2 68:16

lamed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mĕh (מֶה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lamed + mĕh together literally mean *for why*. They can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

39. **Combination:** Gen. 22:25 26:10 (partial) 33:15 2Sam. 12:23 18:22

¹⁶² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 16:9–10.

¹⁶³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 19:22.

lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088 , 2090 (& 2063) BDB #260
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I suspect that all 3 particles above combine to mean something together. Gesenius suggests *why then*; various translators suggest *why [should]*; *why [is] this*; *why*. See zeh listings as well.

40. **Preposition+interrogative:** mâh (מַה) [pronounced *maw*], which means *what, how, why*. When mâh is preceded by the preposition 'al (עַל) [pronounced *gal*], it means *upon what, upon what ground, wherefore, why, for what reason?* When, as at the beginning of the quote, mâh is preceded by the preposition 'al (עַל) [pronounced *al*], it means *upon what, upon what ground, wherefore, why, for what reason?* It can also function as an indefinite pronoun and be rendered *anything, something, whatever*. Mâh = Strong's #4100 BDB #552. 'al = Strong's #5920, #5921 BDB #752. Psalm 10:12
41. **Preposition/interrogative:** When, as at the beginning of the quote, mâh is preceded by the preposition 'al (עַל) [pronounced *al*], it means *upon what, upon what ground, wherefore, why, for what reason?* Strong's #4100 BDB #55? (Deut. 29:24 Job 6:25 7:20 Psalm 104:24?). (See above).
42. **Preposition/interrogative:** Psalm 89:46

'ad (עַד) [pronounced <i>galhd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Together, these words mean *how long?*

43. **Preposition/interrogative:** Psalm 89:47

‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920 , #5921 BDB #752
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Literally, these words mean *upon what*; in other words, *why*? Several translators of Psalm 89:47 offer up: *for what*.

44. **Verb:** mâhahh (מַחַח) [pronounced *maw-HAH*], which means *to delay, to linger, to tarry, to wait*. It is found only in the Hithpael. Strong's #4102 BDB #554. Gen. 19:16 Judges 3:26 19:8 2Sam. 15:28

mâhahh (מַחַח) [pronounced <i>maw-HAH</i>]	<i>to delay, to linger, to tarry, to wait; to refuse, to turn back</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4102 BDB #554
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Gesenius has an alternate spelling for this verb.

45. **Verb:** which means *to circumcise, to weaken*. Strong's #4107 BDB #554.
46. **Piel_verb1:** mâchar (מַחַר) [pronounced *maw-KHAHR*], which means *to hasten, to hurry, to make haste*; its transitive use is *to prepare quickly, to bring quickly, to do quickly*. This is only found once in the Qal (Psalm 16:4), four times in the Niphal, and over 60 times in the Piel. Strong's #4116 BDB #554. Gen. 18:6 19:22 24:18 27:20 Joshua 8:14, 19 9:48 1Sam. 4:14 9:12 17:48 23:27 25:18, 34 28:20 2Sam. 15:14 19:16 1Chron. 12:8 Job 5:13 Psalm 106:13 Prov. 1:16

mâhar (מַחַר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person masculine singular, Piel imperfect	Strong's #4116 BDB #554
mâhar (מַחַר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste</i>	3 rd person masculine singular, Qal imperfect	Strong's #4116 BDB #554
mâhar (מַחַר) [pronounced <i>maw-HAHR</i>]	<i>to be hurried; to be anxious; as a participle: hasty, precipitate, impetuous</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4116 BDB #554

47. **Adjective1:** mahêr (מָהֵר) [pronounced *mah-HAIR*], which means *hastening, speedy, swift*. Strong's #4116 BDB #555.

mahêr (מָהֵר) [pronounced <i>mah-HAIR</i>]	<i>hastening, swift, quick, speedy</i>	adjective; actually a Piel participle	Strong's #4116 BDB #555
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48. **Adverb2:** mahêr (מָהֵר) [pronounced *mah-HAIR*], which means *quickly, speedily, hastily*. Strong's #4118 BDB #555. Judges 2:17, 23

mahêr (מָהֵר) [pronounced <i>mah-HAIR</i>]	<i>quickly, hastily, speedily, soon</i>	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555
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49. **Adjective:** which means *quick, prompt, ready, skilled*. Strong's #4106 BDB #555.

50. **Feminine_noun/adverb:** m^ehêrâh (מְהֵרָה) [pronounced *m^e-hay-RAW*], which means *quickly, hastily*, when used as an adverb. Strong's #4120 BDB #555. The Doctrine of Fasting (Isa. 58:8) Joshua 8:19 Judges 2:17, 23 1Sam. 20:38 2Sam. 17:16, 18 Psalm 147:15

m ^e hêrâh (מְהֵרָה) [pronounced <i>m^e-hay-RAW</i>]	<i>quickly, hastily, speedily</i>	adverb (this is also used as a feminine noun)	Strong's #4120 BDB #555
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51. **Masculine_proper_noun:** Mahăray (מַהֲרַי) [pronounced *mah-huh-AH-ee*], which means *impetuous*; transliterated *Maharai*. Strong's #4121 BDB #555. 2Sam. 23:28 1Chron. 11:30

Mahăray (מַהֲרַי) [pronounced <i>mah-huh-AH-ee</i>]	<i>impetuous</i> ; transliterated <i>Maharai</i>	masculine singular proper noun	Strong's #4121 BDB #555
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52. **Masculine_proper_noun:** which means *swift in booty; speedy is prey*; transliterated . Strong's #4122 BDB #555.

53. **Verb2:** which means *to send, to send a gift*. Strong's #none BDB #555.

54. **Masculine_noun:** môhar (מֹהַר) [pronounced *MOH-hahr*], which means *dowry, bride-price, purchase-price*. Only found in Gen. 34:12 Ex. 22:17 1Sam. 18:25.* Strong's #4119 BDB #555. Gen. 34:12 1Sam. 18:25

môhar (מֹהַר) [pronounced <i>MOH-hahr</i>]	<i>dowry, bride-price, purchase-price</i>	masculine singular noun	Strong's #4119 BDB #555
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55. **Verb3:** which means *to acquire by payment, to acquire by paying the purchase price*. Strong's #4117 BDB #555.

56. **Adverb1:** which means *what*. This is a paragogic syllable which is attached to the prepositions כּ, כֹּ, ל, so as to form independent words. Strong's #none BDB #555.
57. **Masculine_noun2:** mayim (מַיִם) [pronounced *mah-YIHM*], which means *water (s)*. Same as previous word; covered later on in this lexicon. Strong's #4325 BDB #565. Gen. 1:2 6:17 7:6 8:1 9:11 18:4 21:14 24:11 26:18 30:38 Deut. 2:6 2Sam. 14:14 17:20 21:10 22:12 23:15 Job 3:24

mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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58. **Masculine_proper_noun:** Môw'âb (מֹאָב) [pronounced *moh-AW^BV*], Mô'âb (מֹאֲב) [pronounced *moh-AW^BV*], which means *of his father*; transliterated *Moab*. Strong's #4124 BDB #555. Gen. 19:37 Deut. 1:5 2:8 Judges 3:12 1Sam. 12:9 14:47 22:3 2Sam. 8:2 23:20

Môw'âb (מֹאָב) [pronounced <i>moh-AW^BV</i>]	<i>from [my] father, of [one's] father</i> ; transliterated <i>Moab</i>	masculine singular, proper noun	Strong's #4124 BDB #555
Mô'âb (מֹאֲב) [pronounced <i>moh-AW^BV</i>]; also Môw'âb (מֹאָב) [pronounced <i>moh-AW^BV</i>]	<i>from [my] father, of [one's] father</i> ; transliterated <i>Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555

59. **Gentilic_adjective:** Môw'âbîy (מֹאָבִי) [pronounced *moh-aw-BEE*], which means *from father; what father?*; transliterated *Moab, Moabitish, Moabite*. Strong's #4125 BDB #555. Deut. 2:11 1Chron. 11:46

Môw'âbîy (מֹאָבִי) [pronounced <i>moh-aw-BEE</i>]	<i>from father; what father?</i> ; transliterated <i>Moab, Moabitish, Moabite</i>	gentilic singular adjective with the definite article	Strong's #4125 BDB #555
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There are several alternate spellings.

60. **Verb:** mûg (מִיג) [pronounced *moog*], which means, properly, *to flow, to flow down; to melt [literally or figuratively]; to dissolve; to cause to pine (or perish)*. However, figuratively, this means *to melt because of fear of men*. Strong's #4127 BDB #556. Joshua 2:24 Psalm 46:6

mûg (מִיג) [pronounced <i>moog</i>]	<i>to flow, to flow down; to melt [literally or figuratively]; to dissolve; to cause to pine (or perish)</i>	3 rd person feminine singular, Qal imperfect	Strong's #4127 BDB #556
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mûg (גוּ) [pronounced <i>moog</i>]	<i>to melt away [literally or figuratively]; to melt [with fear]</i>	3 rd person feminine singular, Niphal imperfect	Strong's #4127 BDB #556
mûg (גוּ) [pronounced <i>moog</i>]	<i>to cause to flow [down]; to soften [the ground with rain showers]; [metaphorically] to dissolve; to dissipate</i>	3 rd person feminine singular, Pilel (Polel) imperfect	Strong's #4127 BDB #556
mûg (גוּ) [pronounced <i>moog</i>]	<i>to flow down; to melt [literally or figuratively]; to melt with fear; to dissolve</i>	3 rd person feminine singular, Hithpalel (Hithpolel) imperfect	Strong's #4127 BDB #556

61. **Verb1:** which means *to stretch, to extend*. Strong's #none (4128?) BDB #556.
62. **Masculine_noun/adverb:** tâmîyd (תָּמִיד) [pronounced *taw-MEED*], which means *continuously, continuity*. Strong's #8548 BDB #556. The Doctrine of Fasting (Isa. 58:11) 2Sam. 9:7 1Chron. 16:6 Psalm 34:1 51:3 73:23 105:4

tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
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63. **Verb2:** which means ? I don't know why the first has a meaning and the second does not, the first has no Strong's number, but the second does; the first is not found in Scripture while the second is. Strong's #4128 BDB #556.
64. **Verb:** mōwṭ (מוּט) [pronounced *mohf*], which means *to be shaken, moved, dislodged, thrown into disorder or disarray*. Strong's #4131 BDB #556. Psalm 10:6 15:5 46:2, 5 55:3 60:2 96:10 104:5

mōwṭ (מוּט) [pronounced <i>mohf</i>]	<i>to shake, to totter, to move, to dislodge, to throw into disorder or disarray</i>	3 rd person masculine singular, Qal imperfect	Strong's #4131 BDB #556
mōwṭ (מוּט) [pronounced <i>mohf</i>]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4131 BDB #556

Qal and Niphal and Hithpoel meanings are the same, according to Gesenius.

môwt (מוֹט) [pronounced <i>mohf</i>]	<i>to cause to be shaken, to cause to be moved, dislodged, thrown into disorder or disarray</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4131 BDB #556
môwt (מוֹט) [pronounced <i>mohf</i>]	<i>to be greatly shaken, to be seriously dislodged, to be throw into disorder or disarray</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4131 BDB #556

65. **Masculine_noun:** môwt (מוֹט) [pronounced *mote*] and it means *wavering, fall, shaking, pole, bar [upon which something is carried];* used figuratively for *tottering; oppression*. This is found only six times in the Old Testament (Num. 4:10, 12 13:23 Psalm 66:9 121:3 Nahum 1:13). This is apparently a pole used to carry things on, although in the Psalms it refers to stability or possibly dependence and reliance. Strong's #4132 BDB #557. Num. 4:10 1Chron. 15:15 Psalm 55:22

môwt (מוֹט) [pronounced <i>mohf</i>]	<i>pole, bar [upon which something is carried]; used figuratively for wavering, shaking, tottering; oppression</i>	masculine singular noun	Strong's #4132 BDB #557
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I may need to examine this word more carefully when I find it used figuratively.

66. **Feminine_noun:** môwtâh (מוֹתָה) [pronounced *moh-TAW*], which means *yoke, pole, bar [of yoke]*. Strong's #4133 BDB #557. The Doctrine of Fasting (Isa. 58:6, 9b–10)
67. **Verb:** which means *to be low, to be depressed, to grow poor*. Strong's #4134 BDB #557.
68. **Verb:** mûwl (לוּמ) [pronounced *mule*], which means *to circumcise*. Strong's #4135 BDB #557. Gen. 17:10, 23 21:4 34:15, 22 Joshua 5:2, 5 Psalm 118:10

mûwl (לוּמ) [pronounced <i>mool</i>]	<i>to circumcise; to cut off</i>	3 rd person masculine singular, Qal imperfect	Strong's #4135 BDB #557
mûwl (לוּמ) [pronounced <i>mool</i>]	<i>to be circumcised; to circumcise oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4135 BDB #557
mûwl (לוּמ) [pronounced <i>mool</i>]	<i>are circumcised; those who are circumcised</i>	masculine plural, Niphal participle	Strong's #4135 BDB #557
mûwl (לוּמ) [pronounced <i>mool</i>]	<i>to cause to be circumcised; to cause to be cut off; to destroy</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4135 BDB #557

mûwl (לוּל) [pronounced <i>mool</i>]	<i>to be cut off [at the point]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4135 BDB #557
mûwl (לוּל) [pronounced <i>mool</i>]	<i>to cut down</i>	3 rd person masculine singular, Polel/Pilel imperfect	Strong's #4135 BDB #557

69. **Preposition1:** mûwl (לוּל) [pronounced *mool*], which means *in front of, opposite*. Strong's #4136 BDB #557. Num. 8:2 Deut. 1:1 2:19 Joshua 18:18 1Sam. 14:5 2Sam. 11:15

mûwl (לוּל) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
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70. **Compound_preposition:** 'el (אֶל) [pronounced *el*] (Strong's #413 BDB #39), which means *in, into, toward, unto, to, regarding, and* mûwl (לוּל) [pronounced *mool*] (Strong's #4136 BDB #557), which means *in front of*. Together they mean *towards the front of*. Joshua 8:33 22:11 1Sam. 17:30 2Sam. 11:15

'el (אֶל) [pronounced <i>el</i>]	<i>in, into, toward, unto, to, regarding, against</i>	preposition denoting direction	Strong's #413 BDB #39
mûwl (לוּל) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557

'el combined with mûwl mean *towards, to the front of, in the face of, in front of, towards the front of*.

71. **Compound_preposition:** 2Sam. 5:23

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mûwl (לוּל) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557

The min preposition combined with mûwl mean *from before; from the front of; off the front of; close in front of*. Literal translators off up a number of additional meanings: *opposite* (ESV); *in front of* (LTHB, NKJV); *over across* (MKJV); *over against* (WEB) (these renderings are taken from 2Sam. 5:23).

72. **Verb2:** which means *to circumcise*. Strong's #4135 BDB #557.
 73. **Feminine_noun:** plural only *circumcision*. Strong's #4139 BDB #558.
 74. **Masculine_noun:** *chaff*. Strong's #4671 BDB #558.

75. **Verb:** mûwq (מִוֶּק) [pronounced *mook*], which means *to mock, to deride*. It is found only here and there are no cognates (I mention that in case your translation has something completely different). However, this is the word from which our word *mock* comes. Strong's #4167 BDB #558. Psalm 73:8
76. **Verb:** mûwr (מוֹר) [pronounced *moor*], which means *to exchange; to change*. In the Niphal, it means *to be changed*. It is not found in the Qal. Strong's #4171 BDB #558. 1Sam. Psalm 15:4 46:2 106:20

mûwr (מוֹר) [pronounced <i>moor</i>]	<i>to exchange; to change</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #4171 BDB #558
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77. **Feminine_noun:** t^emûwrâh (תִּמְוֶרֶה)

mûwsh (מוֹשׁ) [pronounced <i>moosh</i>]	<i>to feel, to touch</i>	3 rd person masculine singular, Qal imperfect	Strong's #4184 BDB #559
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תִּ) [pronounced t^emoo-RAW], which means *an exchange, barter, what is bartered, compensation, recompense*. Strong's #8545 BDB #558. Ruth 4:7 Job 15:31 20:18

78. **Masculine_noun:** morag (מֹרֶגֶץ) [pronounced *moe-RAHG*], which means, *thresher, threshing instrument, threshing-sledge*. Strong's #4173 BDB #558. 2Sam. 24:22

morag (מֹרֶגֶץ) [pronounced <i>moe-RAHG</i>]	<i>thresher, threshing instrument, threshing- sledge</i>	masculine plural noun with the definite article	Strong's #4173 BDB #558
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There is another way this can be spelled, which is almost identical.

79. **Masculine_noun:** mōwrâh (מֹוֶרֶה) [pronounced *moh-RAW*], which means *razor*. Strong's #4177 BDB #559. 1Sam. 1:11

mōwrâh (מֹוֶרֶה) [pronounced <i>moh-RAW</i>]	<i>razor</i>	masculine singular noun	Strong's #4177 BDB #559
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80. **Verb1:** mûwsh (מוֹשׁ) [pronounced *moosh*], which means *to let remove; to let prey go; to give way [to]; to withdraw [from]*. Strong's #4185 BDB #559. Joshua 1:8 Judges 6:18 Psalm 55:11

mûwsh (מוֹשׁ) [pronounced <i>moosh</i>]	<i>to depart, to remove; to yield, to give way [to], to remove, to take away</i>	3 rd person masculine singular, Qal imperfect	Strong's #4185 BDB #559
mûwsh (מוֹשׁ) [pronounced <i>moosh</i>]	<i>to remove, to depart; to let remove; to let prey go; to give way [to]; to withdraw [from]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4185 BDB #559

This verb is a homonym.

81. **Verb2:** mûwsh (מוש) [pronounced *moosh*], which means *to feel, to touch*. Strong's #4184 BDB #559. Gen. 27:21

mûwsh (מוש) [pronounced <i>moosh</i>]	<i>to feel, to touch</i>	3 rd person masculine singular, Qal imperfect	Strong's #4184 BDB #559
mûwsh (מוש) [pronounced <i>moosh</i>]	<i>to feel, to touch</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4184 BDB #559

This verb is a homonym.

82. **Verb:** mûwth (מות) [pronounced *mooth*], which means *to die*. When the Qal infinite absolute of mûth followed by the Hophal imperfect of mûth: The infinite absolute is a verbal noun which can serve as a noun, verb or adverb. This is used to intensify the meaning of the main verb and is often translated *surely, certainly, indeed*. In this case, that is too pansy of a translation. The Hophal is the passive of the Hiphil; therefore, it is the passive causative. The subject of the verb, the murderer, will receive the action of the verb—in other words, he will receive death; he will be caused to die. In other words, this means, in the Hophal, *to execute*. The intensification of the verb means *he must be executed!* In the Qal active participle, this means *the dead ones*. the Qal active participle of mûwth, which would be rendered *dead, dying ones, the executed, the killed*. In the Hiphil, this means *to kill, to destroy, to put to death, to execute*. Strong's #4191 BDB #559. Gen. 2:17 3:3 5:5 7:22 9:29 11:28 18:25 19:19 20:3, 7 23:2, 3 25:8 26:9, 11 27:4 30:1 33:13 35:8 Lev. 24:17 Num. 35:16 Deut. 2:16 18:11 20:5 21:21, 22 22:24 26:14 Joshua 1:18, 10:26 Judges 1:7 4:22 5:18 13:22 16:30 20:13a 21:5 1Sam. 2:6, 25, 33 4:11 5:10 11:12 12:19 14:13, 39 15:35 17:50, 51 19:1, 6, 11 20:2, 8, 14, 32, 33 22:16, 17 25:1, 37 26:10 30:2, 15 31:5 2Sam. 1:4, 9, 15 2:7 3:27, 30 3:33 12:13 13:28, 32 14:2, 5, 6 16:9 17:23 18:3, 15 19:6, 10, 21, 23 20:3, 10, 19 21:1, 9 24:15 1Kings 1:51, 52 2:1, 8, 24 1Chron. 10:14 Job 3:11 4:21 5:2 9:23 15:13 21:23 24:14 28:3, 9 Job 1:19 2:9 Psalm 34:21 41:5 55:11 59 inscription 106:28 118:17

mûwth (מות) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
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The Qal infinite absolute is a verbal noun which can serve as a noun, verb or adverb. Here, it is used to intensify the meaning of the main verb and would be translated *surely, certainly, indeed, must*.

mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; dying ones, ones who are dying [perishing]</i>	masculine plural, Qal active participle	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal passive participle with the definite article	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to execute</i>	3 rd person masculine singular, Polel imperfect	Strong's #4191 BDB #559

The Polel is equivalent to the Piel (intensive) stem (while neither Mansoor nor Zodhiates acknowledge it, both Owen and Seow do). Although there is an intensification of the verb, the Piel also carries with it a sense of causation.

83. **Masculine_noun:** mâveth (מוֹתָ) [pronounced MAW-veth], which means *death, death [as opposed to life], death by violence, a state of death, a place of death*. Strong's #4194 BDB #560. Gen. 21:16 25:11 26:18 27:2 Deut. 21:22 22:26 Judges 1:1 Ruth 1:17 1Sam. 5:11 15:32, 35 20:3 26:16 2Sam. 1:1 3:33 12:5 15:21 19:28 22:5 1Kings 2:26 Job 3:21 18:13 Psalm 7:13 55:4, 15 56:14 68:20 73:4 89:48 118:18

mâveth (מוֹתָ) [pronounced MAW- veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the definite article	Strong's #4194 BDB #560
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84. **Adjective:** mâzeh (מָזֶה) [pronounced maw-ZEH] found only here and possibly in Isa. 5:13. Our best guess is that this means *sucked out, empty*. Strong's #4198 BDB #561. Deut. 32:24
85. **Masculine_noun:** In the next line we have a word which occurs only here, but seems to be an alternate spelling of a very similar word found in Psalm 109:19 and Isa. 23:10.* It's meaning is disputed and rendered *strength, girdle, belt, yoke, bonds, restraints*. Strong's #4206 BDB #561. Job 12:21

86. **Masculine_noun:** mam^ezêr (מַמְזֵר) [pronounced *mahm^e-ZĀR*], which means *a child born of incest*. The word for incest is mam^ezêrûwth (מַמְזֵר וּת) [pronounced *mahm^e-zā-RUTH*]. BDB specifically signifies that this is a child born from incest, possibly because the following verse mentions the Moabites and the Ammonites. BDB renders this *bastard* and also suggests that it might signify a mixed population, noting its use in Zech. 9:6, its only other occurrence in Scripture. The Talmud indicates that these are those conceived in incest or adultery. The *New Englishman's Concordance* indicates that it came from a verb which means *to alienate*. Keil and Delitzsch give its rot as being equivalent to *corrupt, foul*. Carrying this out to the tenth generation is a way of saying *forever*. Bearing all of this in mind, we will go *a child born of incest, an incestuous child*. Strong's #4464 BDB #561. Deut. 23:2
87. **Verb1:** mâchâh (מָחָה) [pronounced *maw-KHAWH*], which means *to wipe, to wipe out, to blot out, to obliterate, to exterminate to completely blot out, to completely obliterate, to completely remove something*. Some where, I have it means *to stroke, to rub, to erase*, and the implication is that something is being smoothed. This can be used in a positive or a negative way. God promised to wipe out every living thing in Gen. 7:4 (prior to the flood); see also Deut. 25:19 29:20 2Kings 21:13 Psalm 9:5. However, it can be used to wipe away sin, or to blot out transgressions, as in Psalm 51:1, 9 Isa. 43:25. Furthermore, it can be used to *wipe away every tear* (Isa. 25:8). Strong's #4229 BDB #562. Gen. 6:7 7:4, 23 Num. 5:23 Psalm 51:1, 9

mâchâh (מָחָה) [pronounced <i>maw-KHAWH</i>]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	3 rd person masculine singular, Qal imperfect	Strong's #4229 BDB #562
mâchâh (מָחָה) [pronounced <i>maw-KHAWH</i>]	<i>wipe, wipe out, blot out, obliterate, exterminate; completely blot out, completely obliterate, completely remove [something]</i>	2 nd person masculine singular, Qal imperative	Strong's #4229 BDB #562
mâchâh (מָחָה) [pronounced <i>maw-KHAWH</i>]	<i>to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4229 BDB #562

mâchâh (מַחָה) [pronounced <i>maw-KHAWH</i>]	<i>to [cause to] wipe out, to [cause to] blot out, to [cause to] obliterate, to [cause to] exterminate [completely blot out, completely obliterate, completely remove something]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4229 BDB #562
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88. **Verb2:** which means *to strike, to reach to*. Num. 34:11.* Strong's #4229 BDB #562.
89. **Masculine_noun:** which means *stroke of a battering ram*. Ezek. 26:9.* Strong's #4239 BDB #562.
90. **Masculine_noun:** which means *city*. Strong's #4231 BDB #562.
91. **Masculine_proper_noun:** M^ochûwyâ'êl (מְחִיּוּאֵל) [pronounced *mehkh-oo-yaw-AIL*], which means *struck down by God*; transliterated *Mehujael*. Strong's #4232 BDB #562. Gen. 4:18

M ^o chûwyâ'êl (מְחִיּוּאֵל) [pronounced <i>mehkh-oo-yaw-AIL</i>]	<i>struck down by God; transliterated Mehujael</i>	masculine singular proper noun	Strong's #4232 BDB #562
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There is a similar, alternate spelling of this name.

92. **Masculine_noun:** which means *fatling*. Psalm 56:18 Isa. 5:17. Strong's #4220 BDB #562.
93. **Masculine_noun:** môach (מוֹאֵךְ) [pronounced *MOH-ahkh*], which means *marrow*. This word is found only here, although there is a verbal cognate which helps to substantiate its meaning (that verbal cognate is only found in Isa. 25:6). Job 21:24.* Strong's #4221 BDB #562. Job 21:24
94. **Verb3:** which means *being full of marrow*. Isa. 25:6.* Pual only. Strong's #4229 BDB #562.
95. **Masculine_proper_noun:** which means ; transliterated . Strong's #4240 BDB #563.
96. **Feminine_proper_noun:** which means ; transliterated . Strong's #4244 BDB #563.
97. **Masculine_proper_noun:** which means ; transliterated . Strong's #4248 BDB #563.
98. **Masculine_proper_noun:** which means ; transliterated . Strong's #4249 BDB #563.
99. **Adjective_gentis:** which means . Strong's #4250 BDB #563.

100. **Feminine_proper_noun:** Machălath (מַחֲלָת) [pronounced *mahkh-al-AHTH*], which means *stringed instrument*; transliterated *Machalath*, *Mahalath*. Strong's #4258 BDB #563. Gen. 28:9

Machălath (מַחֲלָת) [pronounced <i>mahkh-al-AHTH</i>]	<i>stringed instrument</i> ; transliterated <i>Machalath</i> , <i>Mahalath</i>	feminine singular proper noun	Strong's #4258 BDB #563
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101. **Masculine_proper_noun:** M^echôlâthîy (מְחֹלָתִי) [pronounced *m^ekhoh-law-THEE*], which means *nothing* and is transliterated *Meholathite*. Strong's #4259 BDB #563. 1Sam. 18:19 2Sam. 21:8

M ^e chôlâthîy (מְחֹלָתִי) [pronounced <i>m^ekhoh-law-THEE</i>]	transliterated <i>Meholathite</i>	gentilic adjective; from a masculine singular proper noun; with the definite article	Strong's #4259 BDB #563
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102. **Feminine_noun:** machămâ'ôth (מַחְמֵאוֹת) [pronounced *mah-khuh-maw-OATH*], which means *curd-like, buttery; smooth; hypocritical*. Strong's #4260 BDB #563. Psalm 55:12*

machămâ'ôth (מַחְמֵאוֹת) [pronounced <i>mah-khuh-maw-OATH</i>]	<i>curd-like, buttery; smooth</i> ; <i>hypocritical</i>	feminine plural construct	Strong's #4260 BDB #563
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103. **Verb:** mâchats (מָחַץ) [pronounced *MAW-khats*], which means *to severely wound, to mortally wound, to smite through, to pierce; to shatter, to smite, to agitate, to shake*. BDB gives the meanings *smite through, wound severely, shatter*; the KJV adds the renderings *smite, pierce, dipped*. Mâchats is only found 13 times in the Old Testament. This word can function without an object (Deut. 32:39 Psalm 68:23) or with an object (Num. 24:17 Job 26:12 Psalm 18:38). I liked *crush* (Owens), but it does not work in Num. 24:8. Strong's #4272 BDB #563. Deut. 33:11 Judges 5:26 2Sam. 22:39 Psalm 68:21 110:5

mâchats (מָחַץ) [pronounced <i>MAW-khats</i>]	<i>to severely wound, to mortally wound, to smite through, to pierce; to shatter, to smite, to agitate, to shake</i>	3 rd person masculine singular, Qal imperfect	Strong's #4272 BDB #563
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104. **Masculine_noun:** which means *severe wound*. Strong's #4273 BDB #563.

105. **Verb:** mâchaq (מָחַק) [pronounced *maw-KHAHK*], which means *to crush into pieces; to utterly destroy, to annihilate*. Strong's #4277 BDB #563. Judges 5:26*

mâchaq (מַחֵק) [pronounced <i>maw-KHAHK</i>]	<i>to crush into pieces; to utterly destroy, to annihilate</i>	3 rd person feminine singular, Qal perfect	Strong's #4277 BDB #563
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We only find this verb here and it has no cognates; the Arabic word thought to be equivalent means *to blot out*.

106. **Verb:** which means *to be in front of, to meet*. Strong's #none BDB #563.
107. **Adverb_of_time:** mâchâr (מָחָר) [pronounced *maw-KHAWR*], which means, literally, *tomorrow*; but figuratively can stand for *in time to come, in the future, later on, down the road* (chronologically speaking). Strong's #4279 BDB #563. Gen. 30:33 Joshua 4:6, 21 22:24 1Sam. 9:16 11:9 19:11 20:5, 12 28:18 2Sam. 11:12 Prov. 3:28

mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
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108. **Combination:** 1Sam. 9:16

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563

Together, these 3 words mean *tomorrow, about this time*.

109. **Feminine_noun:** mâchôrâth (מָחֹרָת) [pronounced *moh-chō-RAWTH*], which means *the morrow* (the day following a past day), *the next day, the following day*. With the min, this is literally *from the next day*; and it means *on the morrow, on the following*

day. Strong's #4283 BDB #564. Gen. 19:34 Joshua **5:12** Judges **6:38**
 1Sam. 5:3, 4 **11:11** 18:10 20:27 30:17 31:8 2Sam. 11:12

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
mâchôrâth (מָחָרָת) [pronounced <i>maw-chuh-RAWTH</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564
mâchôrâthâm (מָחָרָתָם) [pronounced <i>maw-chuh-raw-THAWM</i>]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

An oddball thing here is that we have a *short Qâmats*, which looks exactly like a Qâmats to me. This letter is mentioned in Strong's and the "o" pronunciation is found in both Strong's and in The New Englishman's Concordance; however, this must be a rarity, as I don't find it in Mansoors's Hebrew nor is there a different, *short Qâmats* listed on the WordPerfect keyboard. As a result, the pronunciation which I have given this word does not match that found in Strong's (which offers up *mokh-or-aw-thawm'* instead).

With the min preposition, mâchôrâth means *on the morrow, on the next day*.

110. **Masculine_noun:** m^echîyr (מְחִיר) [pronounced *m^e-KHEER*], which means *price, hire, reward, gain*. Strong's #4242 BDB #564. 2Sam. 24:24 Psalm 44:12

m ^e chîyr (מְחִיר) [pronounced <i>m^e-KHEER</i>]	<i>price, hire, reward, gain</i>	masculine singular noun	Strong's #4242 BDB #564
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111. **Masculine_proper_noun:** which means *price, hire* and is transliterated *Macheir*. Strong's #4243 BDB #564.

112. **Verb:** which means *to strike, to beat*. Strong's #none BDB #564.

113. **Masculine_noun:** which means *wrought-metal rod*. Strong's #4300 BDB #564.

114. **Masculine_noun:** mâṭâr (מָטָר) [pronounced *maw-TAWR*], which means *rain*. Strong's #4306 BDB #564. 1Sam. 12:17 2Sam. 1:21 23:4 Psalm 147:8

mâṭâr (מָטָר) [pronounced <i>maw-TAWR</i>]	<i>rain</i>	masculine singular noun	Strong's #4306 BDB #564
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115. **Verb:** mâṭar (מָטַר) [pronounced *maw-TAHR*], which means *to rain, to send rain, to pour down rain; to rain hail, to send hail*. Strong's #4305 BDB #565. Gen. 2:5 7:4 19:24 Job 20:23

mâṭar (מָטָר) [pronounced <i>maw-TAHR</i>]	<i>to rain, to send rain, to pour down rain; to rain hail, to send hail</i>	3 rd person masculine singular, Hiphil perfect	Strong's #4305 BDB #565
mâṭar (מָטָר) [pronounced <i>maw-TAHR</i>]	<i>sending [causing] rain, pouring down rain; raining hail, sending hail</i>	Hiphil participle	Strong's #4305 BDB #565
mâṭar (מָטָר) [pronounced <i>maw-TAHR</i>]	<i>to be rained on [upon], to be watered with rain</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4305 BDB #565

116. **Gentilic_adjective:** Maṭṭēy (מַטְּי) [pronounced *maht-REE*], which means *rain*, and is transliterated *Matri, Matrite*. Strong's #4309 BDB #565. 1Sam. 10:21

Maṭṭēy (מַטְּי) [pronounced <i>maht-REE</i>]	<i>rain, and is transliterated Matri, Matrite</i>	masculine gentilic adjective used as a proper noun	Strong's #4309 BDB #565
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117. **Masculine_plural_noun:** mayim (מַיִם) [pronounced *MAH-yim*], which means *water*. It is always found in the plural. We find this word association with both the Euphrates (Isa. 8:7 Jer. 2:18), with the Nile (Ex. 2:10 4:9). It is used in association with springs, streams or seas (Deut. 8:7 10:7 Amos 5:8 9:6), of subterranean waters (Ex. 20:4 Deut. 4:18) and of flood waters (Gen. 7:7 8:3). Strong's #4325 BDB #565. The Doctrine of Fasting (Isa. 58:11) Gen. 1:2 16:7 Deut. 8:7 Judges 1:15 4:19 5:4 1Sam. 7:5 9:11 25:11 26:11 30:11 2Sam. 5:20 12:27 Psalm 23:2 32:6 29:3 73:10 106:11 114:8

mayim (מַיִם) [pronounced <i>MAH-yim</i>]	<i>water, waters</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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118. **Proper_masculine_noun:** Strong's #4314 BDB #566.
119. **Proper_noun/location:** which means ; transliterated . Strong's #4313 BDB #566.
120. **Pronominal_interrogative:** mîy (מִי) [pronounced *mee*], which means *who*. Some think that this could be translated occasionally *how* or *in what way*. If so, this is the exception and not the rule. Strong's #4310 BDB #566. The Doctrine of Tongues (Isa. 28:9) Gen. 3:11 19:12 21:7 24:23, 47 27:18 32:17 33:5 Deut. 20:5 21:1 Judges 1:1 9:28 18:3 21:5 Ruth 3:16 1Sam. 2:25 4:8 6:20 9:20 10:12 11:12 12:3 17:26 18:18 20:10 23:22 25:10 30:13 2Sam. 1:8 3:12 12:22 15:4 16:10, 19 18:12, 33 20:11 22:32 23:15 1Kings 1:20 Job 6:8 9:24 11:5 13:19 19:23 (21:15) 21:31 22:14 24:14 26:6 28:10 Psalm 15:1 34:12 55:6 59:7 64:5 73:25 106:1

mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whoever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
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Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15.¹⁶⁴

121. **Combo:** 2Sam. 20:11

mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whoever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Mîy ʾăsher (מִי אֲשֶׁר) [pronounced *mee-uh-SHER*] together appear to mean *whoever, whomever*.

122. **Compound interrogative and personal pronoun:** interrogative particle mîy (מִי) [pronounced *mee*], which means *who*. Strong's #4310 BDB #566. The 3rd person masculine singular, personal pronoun hûw' (אוּה) [pronounced *hoo*], which means *he, it*. Strong's #1931 BDB #214. Literally, together, they mean *who he*? However, we may understand them to mean *who [is] he*. Job 17:3
123. **Compound words:** mîy (מִי) [pronounced *mee*], which is generally translated *who* (Strong's #4310 BDB #566) plus nâthan (נָתַן) [pronounced *naw-THAHN*], which means *give, place, put, set* (Strong's #5414 BDB #678). Literally, they would be translated *who will give*? Together, however, they express a wish (Ex. 16:3), e.g., *O that, would that some one would, would that there were*. This is found with nâthan (Strong's #5414 BDB #678) in Job 13:5; the various translators have rendered these two words: *oh that* (NASB, Owen, Rotherham, Young). It can also be used to express a wish (Ex. 16:3), e.g., *O that, would that some one would, would that there were*. Together these two words are a common phrase, which means, literally, *who will give*? BDB allows for it to be rendered *oh that there were*. Judges 9:28 2Sam. 18:33 Job 13:5 14:13 19:23

¹⁶⁴ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whoever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
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Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15.¹⁶⁵

nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
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Literally, these words mean *who will give*; together, however, according to BDB,¹⁶⁶ they express a wish (Ex. 16:3) or desire, and should be translated, *O that, would that some one would, would that there were, would that, would it*.

124. **Masculine_proper_noun:** Mîykâ'êl (מִיכָאֵל) [pronounced *mee-kaw-ALE*], which means *who is like God?* transliterated *Michael*. Strong's #4317 BDB #568. 1Chron. 12:20

Mîykâ'êl (מִיכָאֵל) [pronounced <i>mee-kaw-ALE</i>]	<i>who is like God?</i> transliterated <i>Michael</i>	masculine singular proper noun	Strong's #4317 BDB #568
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125. **Masculine_proper_noun:** which means *Who is like Yah?*; transliterated . Strong's #4322 BDB #568.
126. **Masculine_proper_noun:** which means ; transliterated . Strong's #4321&4319? BDB #568.
127. **Proper_noun:** mîykâyâh (מִיכָאֵיָהּ) [pronounced *mee-kaw-YAW*], which means ; transliterated *Micah*. Strong's #4320 BDB #567. Judges 17:1
128. **Proper_noun:** mîykâh (מִיכָאֵה) [pronounced *mee-KAW*]. Strong's #4318 BDB #567. Judges 17:1
129. **Masculine_proper_noun:** Mîykâ' (מִיכָאֵ) [pronounced *mee-KAW*], which means *who is like Yah*; transliterated *Micha, Micah*. Strong's #4316 BDB #567. 2Sam. 9:12

Mîykâ' (מִיכָאֵ) [pronounced <i>mee-KAW</i>]	<i>who is like Yah;</i> transliterated <i>Micha, Micah</i>	masculine singular proper noun	Strong's #4316 BDB #567
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130. **Masculine_proper_noun:** which means *who is what God is?*; transliterated . Strong's #4332 BDB #567.

¹⁶⁵ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

¹⁶⁶ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

131. **Proper_noun/location:** which means ; transliterated . Strong's #4311 BDB #567.

132. **Masculine_noun:** mîykâl (מִיכַל) [pronounced *me-KAWL*], which means, *brook, stream, streamlet; container*. Dubious. Strong's #4323 BDB #568. 2Sam. 17:20*

mîykâl (מִיכַל) [pronounced <i>me-KAWL</i>]	<i>brook, stream, streamlet; container; meaning dubious, by BDB; word occurs only here</i>	masculine singular noun	Strong's #4323 BDB #568
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133. **Feminine_proper_noun:** Mîykal (מִיכַל) [pronounced *mee-KAHL*], which means *brook* or *stream* and is transliterated *Michal*. Strong's #4324 BDB #568. 1Sam. 14:49 18:20 19:11 25:44 2Sam. 3:13 21:8

Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i>]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
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134. **Masculine_proper_noun:** Strong's #4326 & 4509 BDB #568.

135. **Masculine_noun:** mîyn (מֵיִן) [pronounced *meen*], which means, *kind, sort, species*. Strong's #4327 BDB #568. Gen. 1:11 6:20 7:14

mîyn (מֵיִן) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun	Strong's #4327 BDB #568
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מֵיִן) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

136. **Noun:** t^emûwnâh (תְּמוּנָה) [pronounced *t^e-moo-NAWH* or *tem-oo-NAW*] and it means *something portioned out, an undefinable shape, a manifestation, a form, a likeness*. This word is found in Ex. 20:4 Num. 12:8 Deut. 4:12, 15–16, 23, 25 5:8 Job 4:16 Psalm 17:15* and it is used primarily of the manifestation of our Lord Jesus Christ. Strong's #4327(?) & 8544 BDB #568. Deut. 4:12, 15–17

137. **Verb:** *press, suck, squeeze*. Strong's # BDB #568.

138. **Masculine_noun:** *squeezer, extortioner, oppressor*. Strong's #4160 BDB #568.

139. **Masculine_noun:** *squeezing, pressing, wringing*. Strong's #4330 BDB #568.

140. **Masculine_proper_noun:** Strong's #4331 BDB #568.

141. **Masculine_proper_noun:** Strong's #4335 BDB #568.

142. **Verb:** mâkak^e (מָלַךְ) [pronounced *maw-KAHK^e*], which means *to be low, to be humiliated*. Strong's #4355 BDB #568. Psalm 106:43

mâkak ^e (מַלְכָּה) [pronounced <i>maw- KAHK^e</i>]	<i>to melt away, to pine; therefore to decay, to be brought low, to be humiliated</i>	3 rd person masculine plural, Qal imperfect	Strong's #4355 BDB #568
mâkak ^e (מַלְכָּה) [pronounced <i>maw- KAHK^e</i>]	<i>to decay</i>	3 rd person masculine plural, Niphal imperfect	Strong's #4355 BDB #568

143. **Masculine_proper_noun:** Strong's #4367 BDB #569.

144. **Noun location:** Strong's #4368 BDB #569.

145. **Verb:** mâkar (מָכַר) [pronounced *maw-KAHR*], which means *to sell, to buy; to sell [betroth] [a daughter]; to sell [deliver over] [a people]*. Strong's #4376 BDB #569. Gen. 25:31, 33 31:15 Deut. 21:14 Ruth 4:3 Judges 2:14 1Sam. 12:9 Psalm 44:12 105:17

mâkar (מָכַר) [pronounced <i>maw- KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4376 BDB #569
mâkar (מָכַר) [pronounced <i>maw- KAHR</i>]	<i>to be sold; to sell oneself [as a slave]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4376 BDB #569
mâkar (מָכַר) [pronounced <i>maw- KAHR</i>]	<i>to be sold; to sell oneself [to give oneself up (to do evil)]</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4376 BDB #569

146. **Masculine_noun:** *merchandise, value*. Strong's #4377 BDB #569.

147. **Masculine_proper_noun:** Mâkîyr (מָכִיר) [pronounced *maw-KEER*], which means *sold; salesman; transliterated Machir*. Strong's #4353 BDB #569. Judges 5:14 2Sam. 9:4 17:26

Mâkîyr (מָכִיר) [pronounced <i>maw- KEER</i>]	<i>sold; salesman; transliterated Machir; used poetically of Manasseh</i>	masculine singular, proper noun	Strong's #4353 BDB #569
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148. **Gentilic_adjective:** Strong's #4354 BDB #569.

149. **Masculine_proper_noun:** Strong's #4381 BDB #569.

150. **Masculine_noun:** *sale, ware*. Strong's #4465 BDB #569.

151. **Feminine_noun:** *sale*. Strong's #4466 BDB #569.

152. **Gentilic_adjective:** Mekêrâthîy (מֵכֶרֶתִי) [pronounced *mek-ay-raw-THEE*], which means *he of the dug-out, he of the digging tool; referring to a man from Mecherah; transliterated Mecherathite*. Strong's #4382 BDB #569. 1Chron. 11:36

Mekêrâthîy (מֵכֶרֶתִּי) [pronounced <i>mek-ay-raw-THEE</i>]	<i>he of the dug-out, he of the digging tool; referring to a man from Mecherah; transliterated Mecherathite</i>	gentilic singular adjective with the definite article	Strong's #4382 BDB #569
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153. **Verb:** mâlê' (מָלֵא) [pronounced *maw-LAY*], which means *to fill, to make full, to be full*. It is the simple word for *fill*; as in the earth being *filled* with violence (Gen. 6:13) or *filled* with glory, mercy, goodness, knowledge (Psalm 33:5 119:64 Isa. 11:9) or to *fill* the earth with a population of something (Gen. 1:22, 28 2:1); *to fill* with anything (2Kings 4:6 2Chron. 7:1 Isa. 21:3), days or years have been *fulfilled, accomplished, filled* [with living] (Gen. 25:24 Lev. 25:30), or, *fulfilled*, in terms of *completing, finishing* with regards to time (Lev. 8:33 12:4 Esther 1:5 Jer. 25:12); it is used in *to fill the hand*, which means to give someone a full-time vocation in service to God (Ex. 32:29); *to fill* with the Spirit (Ex. 28:3 31:3). Throughout the 300 times it is found in the Bible, it has been variously translated as *set, filled, fulfilled, replenish, fully, accomplished, mounted, consecrated*; to be consistent, I would stay with **fill** or **fulfill**. I do not believe that it is used for a *fulfillment* of prophecy, however. It is used for the filling of the Spirit (Ex. 28:3), for the filling of the tabernacle with the glory of God (Ex. 40:34–35), to the filling with a liquid (Joshua 3:15) to the fulfillment of one's life (Gen. 29:21). This is followed by the preposition 'achar (אַחַר) [pronounced *ah-KHAHR*] and it means *after, behind*. Together, the words means to *completely follow after, to fully follow Y^ehowah, to completely and fully follow where one is being led*. In the construct, it means a *filling of, a fulfillment of*. The Niphal is the passive voice, meaning *filled, to be made full, to be filled up*. Strong's #4390 BDB #569. Gen. 1:22 6:11, 13 9:1 21:19 24:16 25:24 26:15 29:21, 27, 28 Ex. **39:10** (see also Strong's #309–10) Num. 32:12 Deut. 1:36 Joshua 3:15 14:8 Judges 6:38 17:5 1Sam. 16:1 18:26, 27 2Sam. 7:12 23:7 1Kings 1:14 2:27 1Chron. 12:15 Job 3:15 15:32 16:10 20:11, 22 21:24 Psalm 10:7 110:6 Prov. 1:13 3:10

mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4390 BDB #569
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Although I do not find this meaning among the BDB and Gesenius definitions, I like *to replenish* a lot in the context of Gen. 9:1.

mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>filled, making full; filled, being full, fulfilled; accomplished, ended; fullness, abundance</i>	Qal participle	Strong's #4390 BDB #569
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mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 rd person masculine singular, Piel imperfect	Strong's #4390 BDB #569
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>fill, make full, fill up, fulfill; satisfy; complete, accomplish, confirm</i>	2 nd person masculine singular, Piel imperative	Strong's #4390 BDB #569
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>those filling, ones who make full, those who fill up, the ones fulfilling; those who make [something] to overflow</i>	masculine plural, Piel participle	Strong's #4390 BDB #569
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to be filled</i>	3 rd person masculine singular, Pual imperfect	Strong's #4390 BDB #569
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to mass themselves against</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4390 BDB #569

154. **Combo:** Deut. 1:36

mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow</i>	3 rd person masculine singular, Piel perfect	Strong's #4390 BDB #569
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29

Together, these words appear to mean *to fully follow after, to follow in complete obedience*.

155. **Adjective:** mâlê' (מָלֵא) [pronounced maw-LAY], which means *filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd*. Strong's #4392 BDB #570. Gen. 23:9 2Sam. 23:11 1Chron. 11:13 Psalm 73:10

mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine singular, verbal adjective	Strong's #4392 BDB #570
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156. **Masculine_noun:** m^elô' (מָלֵא) [pronounced *m^elow*], which means *fulness, that which fills, that which is full; multitude, crowd* [i.e., those which fill a city]. Also spelled m^elôw' (מָלוֹא) and m^elôw (מָלוּ). Strong's #4393 BDB #571. Psalm 24 96:11

m ^e lô' (מָלֵא) [pronounced <i>m^elow</i>]	<i>fulness, that which fills, that which is full; multitude, crowd</i> [i.e., those which fill a city]	masculine singular noun	Strong's #4393 BDB #571
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Also spelled m^elôw' (מָלוֹא) and m^elôw (מָלוּ).

157. **Proper_noun/masculine:** Millôw' (מָלוֹא) [pronounced *mihl-LOW*], which means *rampart; mound*; transliterated *Millo*. Might not have placed it correctly. Strong's #4407 BDB #571. 2Sam. 5:9

Millôw' (מָלוֹא) [pronounced <i>mihl-LOW</i>]	<i>rampart; mound</i> ; transliterated <i>Millo</i>	Proper masculine singular noun	Strong's #4407 BDB #571
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158. **Feminine_noun:** melê'âh (מֵלֵאָה) [pronounced *mel-ay-AW*], which means *abundance, fulness, abundance of crop, full produce*. Strong's #4395 BDB #571. Deut. 22:9

melê'âh (מֵלֵאָה) [pronounced <i>mel-ay-AW</i>]	<i>abundance, fulness, abundance of crop, full produce</i>	feminine singular noun	Strong's #4395 BDB #571
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159. **Feminine_noun:** which means *setting of a jewel*. Strong's #4396 BDB #571.
 160. **Masculine_noun:** which means *setting, installation*. Strong's #4394 BDB #571.
 161. **Feminine_noun:** which means *setting, border, rim*. Dubious. Strong's #4402 BDB #571.
 162. **Verb1:** which means *to tear away, to dissipate*. Strong's #4414 BDB #571.
 163. **Masculine_noun1:** which means *rag*. Strong's #4418 BDB #571.
 164. **Verb2:** which means *not certain*. Strong's #none BDB #571.
 165. **Masculine_noun2:** melach (מֶלַח) [pronounced *MEH-lakh*], which means *salt*. Identical to the Aramaic. Strong's #4417 BDB #571. Gen. 14:3 19:26 2Sam. 8:13

melach (מֶלַח) [pronounced <i>MEH-lakh</i>]	<i>salt</i>	masculine singular noun	Strong's #4417 BDB #571
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166. **Plural noun:** millû' (מִלּוּ') [pronounced *mil-LOO*] is only found in a few passages, is only found in the plural and it has some very telling cognates. *The setting of a jewel* is the same word with an *ah* ending (Ex. 28:17, 20 39:12). It is also closely related to the verb for *fill* and the noun for *fullness* or *that which fills*. With this knowledge alone, I would be tempted to render this the *fulfillment-setting [of the office of priesthood]*. We first find this word in Ex. 25:7 for stones of the *settings* of the ephod (see also Ex. 35:9, 27 1Chron. 29:2). Then this word is found used in precisely the way as it is here in Ex. 29:22, 26, 27, 31, 34 Lev. 7:37 8:28, 29, 31, 33. I am a little confused; millû is found listed with the several groups of offerings in Lev. 7:37, although it is not alluded to elsewhere prior to Lev. 7. However, most of Lev. 8 speaks of this ceremony. A reasonable one-word translation would be *installation(s), installment(s)*, as we are speaking of the installment of Aaron and his sons into the priesthood. Strong's #4394 BDB #571. Lev. 8:22
167. **Verb3:** which means *to salt, to season*. Strong's #4414 BDB #572.
168. **Feminine_noun:** which means *saltiness, barrenness*. Strong's #4420 BDB #572.
169. **Masculine_noun:** which means *mallow*. A plant which grows in the marsh. Strong's #4408 BDB #572.
170. **Masculine_noun:** which means *mariner*. Strong's #4419 BDB #572.
171. **Verb:** mâlaṭ (מָלַט) [pronounced *maw-LAHT*], which means *to slip away, to slip through, to slip past, to escape*. This messenger was all out of breath and the passive seems to imply that he was allowed to escape. Although the messenger may not have thought of it in that way, Satan saw to it that this information got to Job immediately. He savored the look on Job's face when he found out. This verb is not found in Scripture in the Qal. Strong's #4422 BDB #572. Gen. 19:17, 19 Judges 3:26, 29 1Sam. 19:10, 11 20:29 22:1 23:13 27:1 30:17 2Sam. 1:3 4:6 19:5, 9 1Kings 1:12 Job 1:15 19:20 20:20 Psalm 33:17 41:1 89:48

mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>to slip away, to slip through, to slip past, to escape</i>	3 rd person masculine singular, Qal imperfect	Strong's #4422 BDB #572
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>to cause to escape, to deliver [from danger], to save; to lay eggs [the eggs slip out]</i>	3 rd person masculine singular, Piel imperfect	Strong's #4422 BDB #572
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>cause to escape, deliver [from danger], save; to lay eggs [the eggs slip out]</i>	2 nd person masculine singular, Piel imperative	Strong's #4422 BDB #572
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>the ones delivering [from danger], those saving</i>	masculine plural, Piel participle with the definite article	Strong's #4422 BDB #572

mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	3 rd person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>flee, escape; deliver yourself; go away in haste</i>	2 nd person masculine singular, [often a reflexive meaning in the] Niphal imperative	Strong's #4422 BDB #572
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i>]	<i>to be delivered; to deliver oneself, to escape; to go away in haste</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #4422 BDB #572

BDB offers the meanings *to slip forth, to escape*.

172. **Masculine_noun:** which means *mortar, cement*. Strong's #4423 BDB #572.
173. **Verb:** which means *to possess, to own exclusively*. Strong's #none BDB #572.
174. **Masculine_noun:** melek^e (מֶלֶךְ) [pronounced *MEH-lek*], which means *king, prince*. This is the ultimate ruler of the land, or one in line for that position. Strong's #4428 BDB #572. [Compare Strong's #8269 BDB #978 and Strong's #8269 **BDB #710**]. Gen. 14:1, 5, 9 17:6 20:2 26:1 35:11 Deut. 1:4 Joshua 11:12 Judges 1:7 5:3 9:6 1Sam. 2:10 8:5, 8 10:(1), 19 12:1, 17 14:47 15:1, 8, 11 16:1 17:25 18:6 19:4 20:5 21:2 22:3 23:20 24:8 25:36 26:14 27:2 28:13 29:3 2Sam. 2:4 12:7, 30 13:4 14:1 15:2 16:2 17:2 18:2 19:1 20:2 21:2 22:51 24:2 1Kings 1:1 2:17 1Chron. 16:21 Job 3:14 18:14 Psalm 2:2 10:16 29:10 44:4 61:6 63:11 99:4 110:5 148:10 Prov. 1:1

melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
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175. **Feminine_noun:** which means *queen*. Strong's #4436 BDB #573.
176. **Feminine_noun:** which means *queen*. Strong's #4446 BDB #573.
177. **Verb2:** mâlak^e (מָלַךְ) [pronounced *maw-LAHK^e*], which means *to reign, to become king or queen*. In the Hiphil, it means *to cause to become king (or queen), to cause to rule over*. Strong's #4427 BDB #573. (Synonym = Strong's **#4910** BDB #605) Deut. 2:24 Joshua 13:12 Judges 4:2 9:6 1Sam. 8:7, 8, 22 11:12, 15 12:1, 12 13:1 16:1 23:17 24:21 2Sam. 2:9, 10 15:10 16:8 1Kings 1:5, 43 2:11 1Chron. 11:10 12:31 Psalm 96:10 99:1

mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	Qal infinitive construct with a 3 rd person masculine singular suffix	Strong's #4427 BDB #573
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to make king, to cause to reign, to cause to rule over</i>	3 rd person masculine singular, Hiphil perfect	Strong's #4427 BDB #573

178. **Masculine_proper_noun:** Strong's #574 BDB #4429.
179. **Masculine_proper_noun:** which is transliterated *Molech*. Strong's #4432 BDB #574.
180. **Feminine_proper_noun:** which means . Strong's #4447 BDB #574.
181. **Feminine_proper_noun:** Mil^ekâh (מִלְכָּה) [pronounced *mihl-KAW*], which means *queen*; and is transliterated *Milcah*. Strong's #4435 BDB #574. Gen. 10:29 22:20 24:15

Mil ^e kâh (מִלְכָּה) [pronounced <i>mihl-KAW</i>]	<i>queen</i> ; and is transliterated <i>Milcah</i>	feminine singular proper noun	Strong's #4435 BDB #574
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182. **Feminine_noun:** m^elûwkâh (מְלוּכָה) [pronounced *m^eloo-KAW*], which means *kingdom, kingship, kingly office, monarchy, royalty*. Strong's #4410 BDB #574. 1Sam. 10:16, 25 11:14 14:47 18:8 2Sam. 12:26 16:8 1Kings 1:46 1Chron. 10:14

m ^e lûwkâh (מְלוּכָה) [pronounced <i>m^eloo-KAW</i>]	<i>kingdom, kingship, kingly office, royal; monarchy, royalty</i>	feminine singular noun with the definite article	Strong's #4410 BDB #574
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183. **Feminine_noun:** mal^ekûwth (מַלְכוּת) [pronounced *mahl-KOOTH*], which means *royalty, royal power, reign, kingdom*. Strong's #4438 BDB #574. 1Sam. 20:31 1Kings 2:12 1Chron. 17:11 Psalm 103:19

mal ^e kûwth (מַלְכוּת) [pronounced <i>mahl-KOOTH</i>]	<i>royalty, royal power, reign, kingdom</i>	feminine singular noun	Strong's #4438 BDB #574
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184. **Feminine_noun:** mam^elâkâh (מַמְלָכָה) [pronounced *mahm^e-law-kaw*], which means *kingdom, sovereignty, dominion, reign*; it is used to refer to both the royal dignity and to the country of a king. We may render it king, particularly with the masculine plural participle which follows. Both this word and that verb are preceded by definite articles, which indicates that we are speaking of the same thing. This would indicate that mam^elâkâh should be rendered *king* in this context. Strong's #4467 BDB #575. 10:10 Gen. 20:9 Joshua 10:2 1Sam. 10:18 13:13 15:28 24:20 27:5 28:17 2Sam. 3:10 5:12 7:13 1Kings 2:46 1Chron. 16:20 Psalm 46:6

mam ^e lâkâh (מַמְלָכָה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular noun with 2 nd person masculine singular suffix	Strong's #4467 BDB #575
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185. **Feminine_noun:** mam^elâkûwth (מַמְלָכָהּ) [pronounced *mahm^e-law-KOOTH*], which means *kingdom, dominion*. Strong's #4468 BDB #575. 1Sam. 15:28 2Sam. 16:3

mam ^e lâkûwth (מַמְלָכָהּ) [pronounced <i>mahm^e-law- KOOTH</i>],	<i>kingdom, dominion</i>	feminine singular construct	Strong's #4468 BDB #575
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186. **Masculine_proper_noun:** which means *son of Berith*. Strong's #4439 BDB #575.

187. **Gentilic_adjective:** Strong's #4440 BDB #575.

188. **Masculine_proper_noun:** which means *my king is Yah* and is transliterated . Strong's #4441 BDB #575.

189. **Masculine_proper_noun:** Mal^ekîy Tsedeq (מֶלֶךְ־צֶדֶק) [pronounced *mahl^e-KEE TSEH-dek*], which means *my king is Tsedek (righteous, righteousness), king of Tsedek* and is transliterated *Melchizedek*. Gen. 14:18 Psalm 110:4.* Strong's #4442 BDB #575. **The Doctrine of Melchizedek Psalm 110:4**

Mal ^e kîy Tsedeq (מֶלֶךְ־צֶדֶק) [pronounced <i>mahl^e- KEE-TSEH-dek</i>]	<i>my king is Tsedek (righteous, righteousness), king of Tsedek and is transliterated Melchizedek</i>	masculine proper noun	Strong's #4442 BDB #575
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BDB: [The] king of Salem and priest of the Most High God to whom Abram paid tithe after the battle he fought to free Lot; 'the order of Melchizedek' the order of the priesthood to which Christ belongs.¹⁶⁷

¹⁶⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #4442.

The first word is *king* with the 1st person singular suffix (Strong's #4428 BDB #572). The latter word is possibly derived from an Arabic verb which means *to speak the truth*. It could also come from an Arabic noun that means *hard, even, straight, perfect*. Various authors give this the meaning *innocent; loyalty; authorized; just, righteousness*. This is the Hebrew word for *righteousness, rightness*. (Strong's #6664 BDB #841). This gives us more of a title than a name: *My King [is] Righteous*. However, there are others (e.g., Gesenius), who render this *King of Righteousness* or *King of Salem (Jerusalem)*.

190. **Masculine_proper_noun:** which means *my king is high, my king is Yahweh* and is transliterated . Strong's #4443 BDB #575.
191. **Masculine_proper_noun:** mal^êkîyshûwâ' (מַלְכִּישׁוּעַ) [pronounced mahl^ê-SHOO-ahg], which means *my king is opulence* and is transliterated *Malchishua*. Strong's #4444 BDB #575. 1Sam. 14:49 31:2

mal ^ê kîyshûwâ' (מַלְכִּישׁוּעַ) [pronounced mahl ^ê - kee-SHOO-ahg]	<i>my king is opulence and is transliterated Malchishua</i>	masculine proper noun	Strong's #4444 BDB #575
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192. **Masculine_proper_noun:** Mil^êkôwm (מִלְכֹּם) [pronounced mihl-KOHM], which means *king; great king;* and is transliterated *Milcom*. He is god of the Ammonites. See also 1Kings 11:5, 33 2Kings 23:13 (where the word is *Milcom*) and 1Chron. 8:9 Zep. 1:5, where the word is *Malcham*. Strong's #4445 BDB #575. (2Sam. 12:30)

Mil ^ê kôwm (מִלְכֹּם) [pronounced mihl- KOHM]	<i>king, great king, ruler, prince; transliterated Milcom</i>	masculine singular proper noun	Strong's #4445 BDB #575
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The alternate spelling is Mal^êkâm (מַלְכָּם) [pronounced mahl-KAWM].

193. **Masculine_proper_noun:** which means ; transliterated . Strong's #3230 BDB #576.
194. **Masculine_proper_noun:** which means ; transliterated . Strong's #4409 BDB #576.
195. **Verb2:** which means *to counsel, to advise*. This may have already been covered? Strong's #4427 BDB #576.
196. **Verb:** mâlal (מָלַל) [pronounced maw-LAHL], which means *to utter, to speak*. appears to be three different words in the Hebrew. This verb is used five times to mean *utter, speak* (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13*). BDB allows for the passage in Prov. 6:13 to mean *scrape, rub*. Strong's #4448 BDB #576. Job 8:2. BDB gives a third meaning *languish, wither, fade;* but *cut off, cut back* seem to be better renderings (Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2*). BDB lists the latter spelling as the same; the New Englishman's Concordance and Strong spell it as nâmal (נָמַל) [pronounced naw-MAHL]. Strong's #5243 BDB #576. Gen. 21:7 Job 14:2 Psalm 90:6 106:2

mâlal (מָלַל) [pronounced maw-L AHL]	to utter, to speak, to express	3 rd person masculine singular, Piel imperfect	Strong's #4448 BDB #576
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Mâlal has two, and possibly three, very different meanings; it means *to utter, to speak* (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13); *to scrape, to rub* (as per BDB in Prov. 6:13); a third meaning seems to be *to languish, to wither, to fade* (as per BDB), but I believe that *to cut off, to cut back* seem to be better renderings (see Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2). Although BDB lists these as the same word, Strong and the New Englishman's concordance spell the latter word nâmal and its Strong's number is #5243.

197. **Feminine_noun:** millâh (מִלָּה) [pronounced mil-LAW] which means, *word, speech, utterance, that which was said*. It is in the plural here, meaning that *speeches, sayings* or *words* would be good one word renderings. This word is most frequently found in poetry, and it can figuratively mean *the object of discourse*, (particularly when used in derision). Strong's #4405 BDB #576. [This is the substantive cognate of Strong's #5243 BDB #576 above] 2Sam. 23:2 Job 6:26 8:10 15:3, 13 16:4 19:2

millâh (מִלָּה) [pronounced mil-LAW]	word, speech, utterance, that which was said	feminine singular noun	Strong's #4405 BDB #576
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198. **Masculine_proper_noun:** which means ; transliterated . Strong's #4413 BDB #576.
199. **Masculine_proper_noun:** which means ; transliterated . Strong's #4450 BDB #576.
200. **Verb2:** mâlal (מָלַל) [pronounced maw-L AHL], which means *to rub, to scrape*. Not completely examined yet. Strong's #4448 BDB #576.

mâlal (מָלַל) [pronounced maw-L AHL]	to rub, to scrape	3 rd person masculine singular, Piel imperfect	Strong's #4448 BDB #576
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201. **Feminine_noun:** which means *ear of wheat*. Strong's #4425 BDB #576.
202. **Verb3:** mâlal (מָלַל) [pronounced maw-L AHL], which means *to languish, to wither*. I don't know why the Strong's number is different. Not completely examined. Strong's #5243 BDB #576.

mâlal (מָלַל) [pronounced maw-L AHL]	to languish, to wither	3 rd person masculine singular, Piel imperfect	Strong's #5243 BDB #576
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203. **Verb4:** mâlal (מָלַל) [pronounced maw-L AHL], which means *to circumcise*. I don't know why the Strong's number is different. Not completely examined. Strong's #5243 BDB #576.

mâlal (מָלַל) [pronounced <i>maw-LAHL</i>]	<i>to circumcise</i>	3 rd person masculine singular, Piel imperfect	Strong's #5243 BDB #576
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204. **Verb:** which means *to be smooth, to be slippery*. Strong's #4452 BDB #576.
205. **Masculine_noun:** which means *guardian*. Strong's #4453 BDB #576.
206. **Verb:** which means *to nip, to nip off*. Strong's #4454 BDB #577.
207. **Masculine_proper_noun:** which means ; transliterated . Strong's #4462 BDB #577.
208. **Proper_noun/location:** Mam^êrê' (מַמְרֵי) [pronounced *mahm-RAY*], which means *strength; fatness*; transliterated *Mamre*. Strong's #4471 BDB #577. Gen. 13:18 14:13 18:1 23:17 25:9 35:27

Mam ^ê rê' (מַמְרֵי) [pronounced <i>mahm-RAY</i>]	<i>strength; fatness</i> ; transliterated <i>Mamre</i>	proper singular noun/location	Strong's #4471 BDB #577
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209. **Masculine_noun:** mân (מָן) [pronounced *mawn*], which means *what is it; manna*. Strong's #4478 BDB #577. The Doctrine of Manna
210. **Masculine_noun:** mên (מֵן) [pronounced *main*], which means *string [of a harp]*. This is a homonym (same Strong's #). Strong's #4482 BDB #577. Psalm 150:4

minnîym (מִנִּיִּם) [pronounced <i>mihn-NEEM</i>]	<i>strings [of a harp]</i>	masculine plural noun	Strong's #4482 BDB #577
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This is a homonym, which is mên (מֵן) [pronounced *mayn*] (this is the masculine singular form; our noun is found in the masculine plural); and the other meaning is *part, a portion of*. Strong's #4482 BDB #585.

211. **Preposition:** min (מִן) [pronounced *min*], a preposition which denotes separation (*away from, out from, out of from*). Min also means *off, away from*; however, it can also be rendered *on account of, since, above, than, so that not*. In this context, it is used in its *comparative* sense: *above, beyond, more than*. Min is generally a preposition of separation; however, here (Deut. 30:10), it represents origin and can be rendered *from, out of*. We have the simple min preposition (*out of, away from, from*) combined with the verb *to rise* (again) in Deut. 33:11. BDB claims that min is used here as a conjunction,¹⁶⁸ poetically standing in for the word *lest*. Rotherham and Young apparently agree with their renderings (Rotherham: *...that they rise not again*; Young: *....that they rise not!*). In the primary meanings in BDB, *so that not* is given for min; however, that would appear to work only prior to a verb (as it is here). In fact, throughout the entire Old Testament, this is the only place where min

¹⁶⁸ The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, p. 583.

precedes a finite verb (usually, it precedes an infinitive). In Job 6:2, the min preposition precedes *sand of seas*; this generally means *out of, out from*; here it means *more than*. The min preposition, which means *from, out of*; and, by application, it can refer to the material *out of* which something is made. It can refer to a separation of time and mean *after*. *Days* is preceded by the min preposition, which generally means *from, out from*; however, with a time period, it can mean *after*. This phrase is given a variety of translations: *And it cometh to pass, after a time* (Young); *And it came about after awhile* (NASB); *And so it came to pass, after a time* (Rotherham); and *Sometime later* (NIV). It has a rare use (according to BDB) which amounts to a *causal* force; in other words, it may be rendered *on account of, through, because*. Although the min preposition wears many hats, I don't know that I agree with BDB here, if only because of its rarity. What I think is possible is that this preposition, which is found in the Hebrew אֲחַיִּי is possibly אֲחַיִּי, which does mean *for, because*. You can see how a slip of the pen could make kîy look like min. Min + the infinitive has several meanings: ❶ *because, because that, on account of*; ❷ *from that, after that*; ❸ *so that not, lest*, which are the most common uses of min with an infinitive. **Unusual uses:** seems like it should mean *on* rather than *from* in 2Sam. 4:8. Strong's #4480 BDB #577. Gen. 2:2 3:1 6:2 7:2 8:2 9:5 10:5, 11 11:2 12:1 13:1 14:15 15:4 16:2 17:6 19:4 20:1 21:15 22:4 24:3 26:1 27:1 28:1 29:2 30:2 33:10 34:7 Num. 5:3 Deut. 1:2 2:4 9:3 20:1 21:9 26:14 30:5, 10 31:26 33:11 Joshua 10:2 Judges 1:11 2:1, 15, 19 7:2 11:4, 36 14:18 Ruth 1:12 3:10 1Sam. 1:1, 8 2:2, 8, 23, 29, 31 7:8 9:2 12:23 13:2 14:4 15:2 16:1 17:3 18:5 20:1 21:4 22:1 23:13, 29 (24:1) 24:6, 8 25:17 26:11 27:1 28:3, 17 2Sam. 1:1 **3:11 6:21** 12:3 16:1 18:3 19:7 20:2 21:2 22:1 23:4 24:2 1Kings 2:32 1Chron. 5:18 6:31 8:8 12:2 16:2 Job 1:1 3:19 4:17 6:2 10:14, 18 11:8, 17, 20 12:3 13:13 14:4 19:25 20:4 Psalm 2:3 7:1 8:5 33:8 34:4 44:16 52:3 54:7 56:13 59:1 62:1 63:3 64:1 103:4 106:10 110:2 118:5 142:4 Prov. 1:15 2:6 3:7

min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

minnîy (מִנִּי) [pronounced <i>mihn-NEE</i>]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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212. **Compound_preposition:** min + lâmed; I don't recall seeing these used together, so I will give you what others have done with them in Judges 8:13: *by* (Owen, NASB, which clarifies in a footnote, *lit., from*), *at* (Young), *from* (Rotherham). Judges 8:13

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

I cannot find the min preposition followed by the lâmed prefixed preposition listed together in either BDB or Gesenius. Therefore, the best I can do is give you how these are rendered here by other translators. *by* (Owen, NASB, which clarifies in a footnote, *lit., from*), *at* (Young), *from* (Rotherham).

213. **Compound_preposition:** min + min 1Sam. 14:4

min...min... (מִן) [pronounced <i>mihn</i>]	<i>on this side, on that side; on one side, on the other side</i>	preposition of separation	Strong's #4480 BDB #577
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214. **Combo:** Gen. 15:18 2Sam. 21:10 Job 2:7

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
a noun goes here			
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

Together, min...ʿad (מִן ... עַד) mean *from...to* or *both...and*; as in *from soup to nuts* or *both young and old*.

215. **Prepositions used together:** min (מִן) [pronounced *min*], a preposition which denotes separation (*away from, out from, out of from*) (Strong's #4480 BDB #577); the wâw conjunction and the preposition ʿad (עַד) [pronounced *gahd*], which means

as far as, even to, up to, until, while. (Strong's #5704 BDB #723). Together, these prepositions give us the extent of a thing, or the range of a thing. Our understanding of these together would be *from...to* or *both...and*; as in *from soup to nuts* or *both young and old*. Gen. 6:7 7:23 13:3 14:23 19:4, 11 31:24 Joshua 6:21 Judges 15:5 1Sam. 5:9 6:18 7:14 8:8 22:19 30:2, 17 2Sam. 17:11 20:2 24:2 1Chron. 13:5 16:3 Job

min (מִן) [pronounced <i>mihn</i>]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
a noun goes here			
w ^e (or v ^e) (וְ or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	wâw conjunction	No Strong's # BDB #253
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

Together, min...wa ʿad (וְעַד ... מִן) mean *from...to* or *both...and*; as in *from soup to nuts* or *both young and old*.

216. **Compound_preposition:** mêʿal (מֵעַל) [pronounced *may-GAHL*] means *from upon, from over, from by*. However, because ʿal is the hardest working preposition in the Hebrew language, they can also mean *from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*. Min = Strong's #4480 BDB #577 and ʿal = Strong's #5920, 5921 BDB #752. [the preposition min (מִן) [pronounced *min*] denotes separation (*away from, out from, out of from*) [Strong's #4480 BDB #577]; and the preposition is the preposition ʿal (עַל) [pronounced *gahl*] which means, primarily, *upon, against, above*. Strong's #5920, 5921 BDB #752]. Gen. 1:7 8:3 13:9 17:22 18:3 24:46, 64 27:40 29:3 35:13 Deut. 21:12 Joshua 15:18 Judges 1:14 3:19 4:15 16:12 1Sam. 1:14 4:18 6:5, 20 13:8, 11 15:28 17:15 25:23 28:15 2Sam. 10:14, 20 11:2 13:9, 17 19:9 20:21, 22 24:21 1Kings 1:53 2:4, 31 1Chron. 14:14 Job 13:21 14:6 19:13 Psalm 148:4

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920 , #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

217. **Verb:** mânâh (מָנַח) [pronounced *maw-NAW*], which means, *to count, to number, to reckon, to assign*. In the Piel, it means *to appoint, to assign, to prepare*; in the Niphal, it means *to be numbered*. Gesenius gives the means as *to be divided, to be divided out, to divide*; he also points out that when mânâh is followed by the lâmed preposition, it means *to allot, to assign* (Job 7:4—Piel stem; Isa. 65:12—Qal stem). Interestingly enough, this is not the word used in the book of Numbers for the numbering of the people, but this is the word used when David *numbered* the people (Qal stem). This is the word used when God *prepared* a worm and then *prepared* a gourd in the book of Jonah (Piel stem). Gesenius' explanation here is that when you *divide something into parts* or *arrange something according to parts*, that this is from whence we get the meaning *to prepare, to make ready* (1Kings 20:25 Jonah 4:6–8). Strong's #4487 BDB #584. Gen. 13:16 2Sam. 24:1 Job 7:3 Psalm 61:7 147:4

mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>to count, to number, to reckon; to assign [allot, appoint]; to prepare, to make ready</i>	3 rd person masculine singular, Qal imperfect	Strong's #4487 BDB #584
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Properly, this verb means *to be divided, to be divided out*. When one is *preparing* or *making something ready*; that thing is *being divided out into parts* and arranged.

mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>count, number, reckon; assign [allot, appoint]; prepare, make ready</i>	2 nd person masculine singular, Qal imperative	Strong's #4487 BDB #584
mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>to divide, to assign [allot, appoint]; to order, to cause to prepare</i>	3 rd person masculine singular, Piel imperfect	Strong's #4487 BDB #584
mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>to be assigned [allotted, appointed]</i>	3 rd person masculine singular, Pual imperfect	Strong's #4487 BDB #584
mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>to be counted, to be numbered [with]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4487 BDB #584

218. **Feminine_noun:** mânâh (מָנַח) [pronounced *maw-NAW*], which means [properly] *something weighed out; a division; a part, a [specific] portion; a lot*. Strong's #4490 BDB #584. 1Sam. 1:4, 5 9:23

mânâh (מָנָה) [pronounced <i>maw-NAW</i>]	[properly] <i>something weighed out; a division; a part, a [specific] portion; a lot</i>	feminine singular noun	Strong's #4490 BDB #584
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219. **Masculine_noun:** which means *a maneh, a mina, which is a weight*. Strong's #4488 BDB #584.

220. **Masculine_noun:** mōneh (מֹנֶה) [pronounced *moh-NEH*], which means *a counted number, time; a portion; something weighed out*. Strong's #4489 BDB #584. Gen. 31:7

mōneh (מֹנֶה) [pronounced <i>moh-NEH</i>]	<i>a counted number, time; a portion; something weighed out</i>	masculine singular noun	Strong's #4489 BDB #584
mōnîym (מֹנִיִּם) [pronounced <i>moh-NEEM</i>]	<i>times; parts, portions</i>	masculine plural noun	Strong's #4489 BDB #584

221. **Masculine_proper_noun/divinity:** which means *award, opportunity*; transliterated *Manat*. Strong's #4507 BDB #584.

222. **Feminine_noun:** m^enâth (מְנָת) [pronounced *m^enawth*], which means *a part, a portion*. Strong's #4521 BDB #584. Psalm 63:10 (68:23)

m ^e nâth (מְנָת) [pronounced <i>m^enawth</i>]	<i>a part, a portion</i>	feminine singular construct	Strong's #4521 BDB #584
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223. **Proper_noun:** Tim^enâh (תִּמְנָה) [pronounced *tim-NAW*], which mean *portion, territory*. There is a noun cognate m^enâth (מְנָת) [pronounced *me-NAWTH*], which means *portion*. Strong's #4521 BDB #584. There is a Timnah (without the hê directional) mentioned in Joshua 15:10 as being on the northern border of Judah, between Judah and Dan. A city Timnah is also assigned to Dan in Joshua 19:43 (with the directional hê). Since Samson is from the tribe of Dan and since much of this appears to take place near the border of Judah and Dan, there is no reason to assume that these are all different places, despite the slight difference in spelling. This Timnah is not the same as the hyphenated Timnah-serah (Joshua 19:50 24:30) or Timnah-heres¹⁶⁹ (Judges 2:9); and there is another Timnah in the hill country of Judah (Gen. 38:12–14 Joshua 15:57). Strong's #8553 BDB #584. Judges 14:1

Tim ^e nâh (תִּמְנָה) [pronounced <i>tim-NAW</i>]	<i>portion, territory</i>	proper singular noun; location	Strong's #8553 BDB #584
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¹⁶⁹ These are actually the same place.

224. **Gentilic_adjective:** which means *portion, territory*, transliterated *Timnite*. Of foregoing. Strong's #8554 BDB #584.

225. **Proper_noun/location:** which means *territory of the Sun*; transliterated . Strong's #8556 BDB #584.

Tim ^e nath (תִּמְנַת) [pronounced <i>tim-NAHTH</i>]	<i>portion of, territory of</i>	proper singular noun; location; construct form	Strong's #8553 BDB #584
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Together, these two words are transliterated *Timnath-Serah* and assigned Strong's #8556.

226. **Proper_noun/location:** which means *territory of the sun*; transliterated *Timnath-heres*. Non-idoltrous name for above. Strong's #8556 BDB #584. Judges 2:9

Tim ^e nath (תִּמְנַת) [pronounced <i>tim-NAHTH</i>]	<i>portion of, territory of</i>	proper singular noun; location; construct form	Strong's #8553 BDB #584
Cheres (חֶרֶס) [pronounced <i>KHEH-res</i>]	<i>sun</i> ; transliterated <i>Heres</i>	masculine singular proper noun	Strong's #2775 & #2776 BDB #357

Together, these two words are transliterated *Timnath-Heres* and assigned Strong's #8556.

227. **Masculine_noun:** which means *thankless one*. The meaning is dubious. Prov. 29:21.* Strong's #4497 BDB #584.

228. **Feminine_noun:** min^echâh (מִנְחָה) [pronounced *min-KHAWH*], which means *tribute offering, gift, present; sacrifice, bloodless offering*. Although this generally refers to the bloodless sacrifices, there are occasions when it refers to meat sacrifices (Gen. 4, for instance). Strong's #4503 BDB #585. The Doctrine of the Various Levitical Offerings Gen. 4:3 32:13 33:10 Lev. 1:2 Joshua 22:23, 26 Judges 3:15, 17 6:18 13:19 1Sam. 2:17, 29 3:14 10:27 26:19 Psalm 96:8

min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun	Strong's #4503 BDB #585
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229. **Move all this to a separate doctrine:** minchâh (מִנְחָה) [pronounced *min-KHAWH*] (BDB #585; Strong's #4503), qâr^ebân (קָרְבַּן) [pronounced *kor'-BAWN*] (Strong's #7133 BDB #898) and t^erûmâh (תְּרוּמָה) [pronounced *t'roo-MAWH*] (BDB #929 Strong's #8641). Let's see if we can possibly distinguish between these three words, all translated *offering*. This is the first word used for an offering, found as far back as Gen. 4:3–5. This can refer to an offering of vegetables, which was

rejected by God (Gen. 4:3, 5). This word is often translated in the KJV as *meat offering* (e.g., Lev. 2:1, 3–9), which is very misleading (BDB p. 585), as it can refer to a *meal offering* or to a *grain offering* (Gen. 4:3 Num. 5:25–26). Jacob, having swindled his brother Esau on two occasions, returned to his brother with many presents in order to placate Esau (thinking him to be as greedy and as unforgiving as himself). The word translated *present or gift* is *minchâh* (Gen. 32:13, 18, 20–21). Therefore, it is used to mean a present or a tribute brought to someone out of respect in hopes of placating that person, doing obeisance to them, etc. What would be nice is to be able to come up with a translation which could be used throughout the Bible which would (1) differentiate it from *qorbân* and *terûmâh*, (2) allow for some consistency when *minchâh* is found, and (3) to translate it without damaging its meaning. To be consistent, a good translation of this word would a *tribute-offering*. Lev. 1:2 briefly; **the Doctrine of the Various Levitical Offerings** for more detail (as found below). **I need to move this to a separate doctrine!!**

- a. Gen. 4:3–5 introduces us to *minchâh*. It can refer to an offering of vegetables, which was rejected by God (Gen. 4:3, 5) or to meat (Gen. 4:4).
- b. *Brown Driver Briggs*, on p. 585, call the KJV rendering of *meat offering* (e.g., Lev. 2:1, 3–9) very misleading, as it can refer to an offering which is unquestionably a *cereal offering* or a *grain offering* (Gen. 4:3 Num. 5:25–26).
- c. Jacob, having swindled his brother Esau on two occasions, returned to his brother with many presents in order to placate Esau (thinking him to be as greedy and as unforgiving as himself). The word translated *present or gift* is *minchâh* (Gen. 32:13, 18, 20–21). These gifts included 200 female goats, 20 male goats, 200 ewes and 20 rams. This present is decidedly non-vegetarian. Furthermore, it could be translated *offering*, but that does not give us a full picture. It is better *present* or a *tribute* brought to someone out of respect in hopes of placating that person, doing obeisance to them, etc.
- d. I personally would like a rendering which would (1) differentiate it from *qorbân* and *terûmâh* (two words also translated *offering*),¹⁷⁰ (2) allow for some consistency when *minchâh* is found, regardless of the context, and (3) to translate it without damaging its meaning. When going from one language to another, it is not always possible to find one word which can consistently render the word in question because the word in question might have several divergent meanings or different shades of meanings, depending upon the context. However, for *minchâh*, we can come up with a consistent translation: *tribute-offering* or, simply *tribute*. Because this word became so closely associated with the offerings of grain or flour, it became synonymous in Jewish thought with a *grain offering*; however, this does not mean that *minchâh* originally meant *grain offering* nor does it mean it should

¹⁷⁰ Although *terûmâh* is better rendered *contribution*.

be translated that way. I would think that this rendering came after the completion of the Old Testament canon.

- e. **Feminine_substantive:** minchâh (מִנְחָה) [pronounced *min-KHAWH*], which means *tribute, offering*. Minchâh is often used in close association with qâ^ebân (קָרְבַּן) [pronounced *kor'-BAWN*].¹⁷¹ Minchâh and qâ^ebân are found together in Lev. 2 and Lev. 6:20; but it is not found with minchâh anywhere else in Lev. 6. Furthermore, qâ^ebân actually took on a life of its own, also being transformed in meaning by the time of our Lord. By itself, it means *offering*; however, it is closely tied to the verb *approach, come near*, qîrav (קָרַב) [pronounced *ki-RAV*] (recall that the *b* and *v* are the same letter; the difference is a dagesh). Although I will stay with the word *offering*; the word *approach* is not a bad translation, as long as it is seen as an approach to God or a drawing near to God. In fact, in many ways this is a better rendering of qâ^ebân, as the word *offering* implies something that we do for God, whereas this is just a way that we are allowed to approach Him; this is a matter of grace shed upon us; it is not something that we do for God. Notice how even that slight shade of meaning dramatically changes one's perception of what is occurring here. On the one hand, you are making a sacrifice, taking something of yours and giving it to God; on the other hand, this is a matter of grace, a way to approach God, a way to have fellowship with Him; there is a world of difference between those two shades of meaning. Strong's #4503 BDB #585.

230. **Proper_noun/territory:** Strong's #4508 BDB #585.

231. **Masculine_noun:** mên (מֵן) [pronounced *main*], which means *a portion, a part*. Strong's #4482 BDB #585. Psalm 68:23

mên (מֵן) [pronounced <i>main</i>]	<i>a portion, a part</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4482 BDB #585
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232. **Proper_noun/location:** which means ; transliterated . Strong's #4511 BDB #585.

233. **Verb:** mâna^c (מָנַע) [pronounced *maw-NAHÇ*], which means *to keep back, to restrain, to withhold, to hold back*. Strong's #4513 BDB #586. Gen. 30:2 1Sam. 25:26 Job 20:13 2Sam. 13:13 Psalm 21:2 Prov. 1:15 3:27

mâna ^c (מָנַע) [pronounced <i>maw-NAHÇ</i>]	<i>to keep back, to restrain, to withhold, to hold back</i>	3 rd person masculine singular, Qal perfect	Strong's #4513 BDB #586
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¹⁷¹ I would have thought this would be pronounced *kawr'-BA WN*.

mâna' (מָנַע) [pronounced maw-NAHÇ]	<i>keep back, restrain, withhold, hold back</i>	2 nd person masculine singular, Qal imperative	Strong's #4513 BDB #586
mâna' (מָנַע) [pronounced maw-NAHÇ]	<i>to be withheld, to be hindered; to be taken away</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4513 BDB #586

234. **Masculine proper noun:** Strong's #3234 BDB #586.

235. **Masculine proper noun:** which means *not sure* and is transliterated . Strong's #8555 BDB #586.

236. **Masculine proper noun:** M^enashsheh (מְנַשֵּׁה) [pronounced mehn-ahsh-SHEH], which means *not sure* and is transliterated *Manasseh*. Strong's #4519 BDB #586. Judges 1:27 1Chron. 12:19, 31 Psalm 60:7

M ^e nashsheh (מְנַשֵּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
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237. **Gentilic adjective:** which means ; and is transliterated *Manassehite*. Strong's #4520 BDB #586.

238. **Masculine collective noun:** maç (מַחֵ) [pronounced mahç] which means *tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]*. Usually used as a collective noun. The use of this word in Ex. 1:11 indicates that this is more than just being tributaries (although, that would be at the discretion of Israel). Strong's #4522 BDB #586. Deut. 20:11 Joshua 16:10 Judges 1:28 2Sam. 20:24

maç (מַחֵ) [pronounced mahç]	<i>tribute, tribute rendered by labor or servile work; laborers, task-workers, labor-group, serfdom; to be liable for servile work [to be pressed into servitude]</i>	masculine singular noun	Strong's #4522 BDB #586
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Gesenius is fairly dogmatic that this simply refers to tribute; BDB lists *servile work, laborer* as its primary meaning. Bear in mind that when a country was conquered, sometimes they simply paid the conquering country a yearly fee, and this is tribute. So, in this way, they are slaves to the victorious country.

239. **Verb:** mâçâh (מָחָה) [pronounced maw-SAWH], which means *to melt, to flow down [away]; to dissolve, to liquify; to waste away*. In the Hiphil, it means *to cause to melt*. The context is *He gives snow like wool; He scatters hoarfrost like ashes. He*

casts forth His ice as fragments; who can stand before His cold? He sends forth His word and melts them (Psalm 147:16–18a). This word is also found in Psalm 6:6 39:11.* It is related to but different from Strong's #4549 (also translated *melt* in Ex. 16:21). Strong's #4529 BDB #587. Deut. 20:8 Joshua 14:8 (are these references correct? Psalm 68:2 147:18

mâçâh (מָצַח) [pronounced maw-SAWH]	to melt, to flow down [away]; to dissolve, to liquify; to waste away	3 rd person masculine singular, Qal imperfect	Strong's #4529 BDB #587
mâçâh (מָצַח) [pronounced maw-SAWH]	to be melted, to be flowing down [away]; to be dissolved, to become faint [with fear, terror, sorrow, grief]	3 rd person masculine singular, Niphal imperfect	Strong's #4529 BDB #587
mâçâh (מָצַח) [pronounced maw-SAWH]	to cause to melt, to make flow down [away]; to make dissolve; to make fearful	3 rd person masculine singular, Hiphil imperfect	Strong's #4529 BDB #587

240. **Not sure:** dubious word which means *for plucking away, to repulse, a defense*; meaning is very uncertain. 2Kings 11:6.* Strong's #4535 BDB #587.
241. **Verb:** which means *to mix*. Strong's #4537 BDB #587.
242. **Masculine_noun:** which means *mixture*. Strong's #4538 BDB #587.
243. **Masculine_noun:** mim^eçâk (מִימָצָק) [pronounced mihm-SAWK], which means *mixed wine, mixed drink; drink offering*. Strong's #4469 BDB #587.
244. **Adjective:** which means *poor*. Strong's #4542 BDB #587.
245. **Feminine_noun:** which means *poverty, scarcity*. Deut. 8:9.* Strong's #4544 BDB #587.
246. **Verb:** mâçaç (מָצַח) [pronounced maw-SAUCE], which means *to dissolve, to melt*; it is most often used figuratively for the heart becoming faint or fearful. 1Sam. 15:9 is a problem passage; see that passage for more information. Strong's #4549 BDB #587. Deut. 20:8 Joshua 5:1 Judges 15:14 1Sam. 15:9 2Sam. 17:10

mâçaç (מָצַח) [pronounced maw-SAUCE]	to melt, to flow down; to waste away	3 rd person masculine singular, Qal imperfect	Strong's #4549 BDB #587
mâçaç (מָצַח) [pronounced maw-SAUCE]	to be dissolved, to be melted; figuratively to become faint, fearful, to despair; to sorrow, to grieve	3 rd person masculine singular, Niphal imperfect	Strong's #4549 BDB #587

mâçaç (מָצָח) [pronounced <i>maw-SAUCE</i>]	<i>dissolving, melting</i> <i>figuratively becoming</i> <i>faint, fearful, despairing</i>	Niphal participle	Strong's #4549 BDB #587
mâçaç (מָצָח) [pronounced <i>maw-SAUCE</i>]	<i>to make dissolve, to</i> <i>cause to melt;</i> <i>figuratively to cause</i> <i>one to become faint</i> <i>[fearful, despairing]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4549 BDB #587

247. **Adjective2:** The masculine adjective for despairing occurs only in Job 6:14. It literally means *melting* therefore *collapsing, failing, despairing*. Barnes offers *one who pines away, or is consumed under calamities*. Strong's #4523 BDB #588. Job 6:14

248. **Feminine_noun:** massâ (מַשָּׂא) [pronounced *mahs-SAW*], which means *despair; testing, trial; temptation; calamity*; transliterated *Massah*. Strong's #4531#4532 BDB #588. Psalm 95:8

massâ (מַשָּׂא) [pronounced <i>mahs-SAW</i>]	<i>despair; testing, trial;</i> <i>temptation;</i> <i>calamity; transliterated</i> <i>Massah</i>	feminine singular noun; also used as a proper noun	Strong's #4531 and #4532 BDB #588
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Strong's #4531 is the feminine noun; Strong's #4532 is the proper noun.

249. **Masculine_noun:** which means *melting away*. Strong's #8557 BDB #588.

250. **Verb:** which means *to deliver up, to offer*. Strong's #4560 BDB #588.

251. **Noun:** which means *sufficiency*. Strong's #4530 BDB #588.

252. **Verb:** mâ'ad (מָאָד) [pronounced *maw-ĠAHD*], which means *to slip, to slide, to totter, to shake*. Strong's #4571 BDB #588. 2Sam. 22:37

mâ'ad (מָאָד) [pronounced <i>maw-ĠAHD</i>]	<i>to slip, to slide, to totter,</i> <i>to shake</i>	3 rd person masculine singular, Qal imperfect	Strong's #4571 BDB #588
mâ'ad (מָאָד) [pronounced <i>maw-ĠAHD</i>]	<i>to make slip, to cause to</i> <i>slide, to cause to totter, to</i> <i>make shake</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4571 BDB #588

253. **Feminine_noun:** ma'ădannôwth (מַעְדָּנוֹת) [pronounced *mah-ġuh-dahn-NOTHE*], which means *bonds, fetters*. Strong's #4575 BDB #588. 1Sam. 15:32

ma'ădannôwth (מַעְדָּנוֹת) [pronounced <i>mah-ġuh-dahn-NOHTH</i>]	<i>bonds, fetters,</i> <i>restraints, chains</i>	feminine plural noun	Strong's #4575 BDB #588
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254. **Masculine_plural_noun:** mē'iyim (מַעֲיִם) [pronounced *may-GEEM*], which means *internal organs, inward parts, intestines, bowels*; figuratively used for the *womb*; *organs of procreation*; *emotions*; *stress, love*. Strong's #4578 BDB #588. Gen. 15:4 2Sam. 7:12 16:11 20:10 Job 20:14

mē'iyim (מַעֲיִם) [pronounced <i>may-GEEM</i>]	<i>internal organs, inward parts, intestines, bowels; figuratively, the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural)	Strong's #4578 BDB #588
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255. **Feminine_noun:** which means *grain*. Strong's #4579 BDB #589.
256. **Proper_noun:** mē'ūwnîym (מַעֲוֹנִים) [pronounced *mē-oo-NEEM*], which, except for a couple of vowel points, would appear to be the plural of Maon. This word is found only in 2Chron. 26:7 Ezra 2:50 Neh. 7:52.* Strong's #4586 BDB #589. See **Strong's #4584**. Judges 10:12
257. **Verb:** which means *to be, to become small, to be diminutive*. Strong's #4591 BDB #589.
258. **Substantive/adverb/adjective:** mē'at (מָעַט) [pronounced *mē-GAHT*], which means *a little, fewness, few*. Actually, this is a strange little word. It can be ❶ used as a substantive when followed by the genitive of a noun (i.e., *a little water, a little food*—Gen. 18:4 43:2¹⁷²); ❷ used as an adverb and rendered *a little, a little time, for a little, a little while, too little, shortly, presently, little by little*; ❸ and it may be used as an adjective, *small, few*. Strong's #4592 BDB #589. Gen. 18:4 24:17 30:15, 30 Deut. 28:62 Joshua **22:17** Joshua 4:19 Judges 4:19 Ruth 2:7 1Sam. 14:6 17:28 2Sam. 12:8 16:1 19:36 1Chron. 16:19 Job 10:20 15:11 Psalm 8:5 81:14

mē'at (מָעַט) [pronounced <i>mē-GAHT</i>]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589
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BDB lists this as a substantive; Owen as an adverb in Judges 4:19.

259. **Preposition+adverb:** mē'at (עַל מָעַט) [pronounced *mē-GAHT*], which means *a little, fewness, few*. Strong's #4592 BDB #589. With a kaph prefix, it means *nearly, almost, within a little, shortly, quickly, suddenly, scarcely, very little*. Kaph = Strong's #none BDB #453. Gen. 26:10 2Sam. 19:36 Psalm 2:12 73:2 105:12

¹⁷² I am taking this directly from H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 493; obviously, this sounds a lot more like an adjective in the examples given.

kaph or k ^e (כ)	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
m ^e at (מֵאֵת) [pronounced m ^e - GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589

Together, the kaph preposition and m^eat mean *nearly, almost, within a little, shortly, quickly, suddenly; easily; scarcely, very little, very few.*

260. **Masculine_noun:** which means *ruin-heap*. A very strange form of word. Isa. 17:1.* Strong's #4596 BDB #590.
261. **Masculine_proper_Noun:** a musician. Strong's #4597 BDB #590.
262. **Verb:** mâ'ak^e (מָאֵק) [pronounced *maw-GAHK^e*], which means *to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into; to press, to squeeze*. Strong's #4600 BDB #590. 1Sam. 26:7

mâ'ak ^e (מָאֵק) [pronounced <i>maw-GAHK^e</i>]	<i>to press, to bruise</i>	3 rd person masculine singular, Qal imperfect	Strong's #4600 BDB #590
mâ'ak ^e (מָאֵק) [pronounced <i>maw-GAHK^e</i>]	<i>to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into</i>	Qal passive participle	Strong's #4600 BDB #590
mâ'ak ^e (מָאֵק) [pronounced <i>maw-GAHK^e</i>]	<i>to be pressed, to be bruised [as in breasts being immodestly pressed]</i>	3 rd person masculine singular, Pual imperfect	Strong's #4600 BDB #590

263. **Masculine_proper_Noun:** Mâ'ôk (מָאֹךְ) [pronounced *maw-GOHK*], which means *oppressed, oppresser*; and is transliterated Maoch. He is the father of Achish of Gath. Strong's #4582 BDB #590. 1Sam. 27:2

Mâ'ôk (מָאֹךְ) [pronounced <i>maw-GOHK</i>]	<i>oppressed, oppresser; and is transliterated Maoch</i>	masculine proper noun	Strong's #4582 BDB #590
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264. **Masculine_proper_noun:** Ma'ākâh (מַאֲכָה) [pronounced *mah-ġuk-AW*], which means *pressure, she presses, squeezes; oppression*; and is transliterated Maacah, Maachah. Strong's #4601 BDB #590. Gen. 22:24

Ma'ākāh (מַאֲכָה) [pronounced <i>mah- guk-AW</i>]	<i>pressure, she presses, squeezes; oppression; and is transliterated Maacah, Maachah</i>	feminine singular proper noun	Strong's #4601 BDB #590
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265. **Feminin_proper_noun:** Ma'ākāh (מַאֲכָה) [pronounced *maw-guh-KAW*], which means *depression; pressed* [lit., *she has pressed*]; and is transliterated *Maacah*. There are several males and females with this name as well as a place. Strong's #4601 BDB #590. 2Sam. 3:3 10:6 1Kings 2:39 1Chron. 11:43

Ma'ākāh (מַאֲכָה) [pronounced <i>maw- guh-KAW</i>]	<i>depression; oppression, pressed</i> [lit., <i>she has pressed</i>]; and is transliterated <i>Maacah</i>	feminine singular proper noun	Strong's #4601 BDB #590
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266. **Gentilic_adjective:** Ma'ākāthîy (מַאֲכָתִי) [pronounced *mah-guk-aw-THEE*], which means *pressure, she has pressed*; transliterated *Maachathite*. Strong's #4602 BDB #591. 2Sam. 23:34

Ma'ākāthîy (מַאֲכָתִי) [pronounced <i>mah- guk-aw-THEE</i>]	<i>pressure, she has pressed; transliterated Maachathite</i>	gentilic singular adjective with the definite article	Strong's #4602 BDB #591
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267. **Verb:** mā'al (מָאֵל) [pronounced *maw-AL*], which means *to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly*; when followed by the bēyth preposition, it means *to take something by stealth*. The KJV consistently translates this as *transgress or trespass*. Most of the time this transgression is specifically *against* someone, either God (2Chron. 28:19 Neh. 13:27) or one's spouse (Num. 5:12, 27). BDB, which occasionally does nothing more than list the various way a word has been translated, bypasses the KJV altogether and translates this as *act unfaithfully, act treacherously*. *Commit an infraction* might be a more updated version of this verb. The root of this word means *covering*, so *to act covertly* would be a reasonable sense of this verb. Strong's #4603 BDB #591. Gen or Ex.? Deut. 32:51 Joshua 7:1 22:16, 20 1Chron. 5:25 10:13

mā'al (מָאֵל) [pronounced <i>maw- AL</i>]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person masculine singular, Qal imperfect	Strong's #4603 BDB #591
mā'al (מָאֵל) [pronounced <i>maw- AL</i>]	<i>to commit an infraction; to disobey; when followed by the bēyth preposition, it means to take something by stealth</i>	3 rd person masculine singular, Qal imperfect	Strong's #4603 BDB #591

268. **Masculine_noun:** ma'al (אָל) [pronounced MAH-*gahl*], which means *infraction, disobedience; transgression, trespass; faithlessness*. Strong's #4604 BDB #591. Gen or Ex.? Joshua 7:1 22:16, 20 1Chron. 10:13 Job 21:34

ma'al (אָל) [pronounced MAH- <i>gahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4604 BDB #591
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269. **Masculine_noun:** m'e'yl (אָל) [pronounced m'e-*GEEL*], which means *robe*. Strong's #4598 BDB #591. 1Sam. 2:19 15:27 18:4 24:4 28:14 2Sam. 13:18 1Chron. 15:26 Job 1:20 2:12

m'e'yl (אָל) [pronounced m'e- <i>GEEL</i>]	<i>robe, upper coat or cloak</i>	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #4598 BDB #591
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270. **Verb:** mâtsâ' (אָץ) [pronounced maw-TSAW], which means *to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*. In the Niphal, Gesenius gives the meanings as *to acquire, to be found, to be present, to exist*. Strong's #4672 BDB #592. The Doctrine of Fasting (Isa. 58:3) Gen. 2:20 4:14 6:8 8:9 11:2 16:7 18:2, 29 19:11, 14 26:12 27:20 30:14 32:5, 19 33:8 34:11 Deut. 20:11 21:1, 17 22:3, 20, 23, 28 31:17, 32 Joshua 2:22, 23 **17:16** Judges 1:5 5:30 6:13 9:33 14:12 15:15 17:8 1Sam. 1:18 9:4, 8, 11, 20 10:2, 3, 7, 21 12:5 13:15, 19 14:30 16:22 20:3 21:3 23:17 24:19 25:8, 28 27:5 29:3 30:11 31:3 2Sam. 3:8 7:27 14:22 15:25 16:4 17:12, 20 18:22 20:6 1Kings 1:3, 52 Job 3:22 11:7 17:10 19:28 20:8, 21 Psalm 10:15 32:6 46:1 Prov. 1:13, 28 2:5 3:4, 13

mâtsâ' (אָץ) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal imperfect	Strong's #4672 BDB #592
mâtsâ' (אָץ) [pronounced maw-TSAW]	<i>attain to, find, detect, happen upon, come upon, find unexpectedly, discover; meet (encounter)</i>	2 nd person masculine singular, Qal imperative	Strong's #4672 BDB #592

mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>finding [unexpectedly], happening upon, coming upon; detecting, discovering; meeting</i>	Qal active participle	Strong's #4672 BDB #592
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain, to cause to find [to detect, to happen upon, to encounter, to come upon], to come upon, to present</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4672 BDB #592
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>those acquired, those found, those present</i>	masculine plural, Niphal participle	Strong's #4672 BDB #592

271. **Masculine_proper_noun:** M^etsôbâyâh (מֵצֹבֵיָהּ) [pronounced *mets-o-baw-YAW*], which means *the one set up of Jehovah, found of Yah*; transliterated *Metsobaite, Mesobaite, Mezobaite*. Strong's #4673–4676ቆቅ BDB #594. 1Chron. 11:47* (alternate spellings occur elsewhere)

M ^e tsôbâyâh (מֵצֹבֵיָהּ) [pronounced <i>mets-o-baw-YAW</i>]	<i>the one set up of Jehovah, found of Yah; transliterated Metsobaite, Mesobaite, Mezobaite</i>	masculine singular proper noun	Strong's #4677 (and #4673–4676 & #4678) BDB #594
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272. **Verb:** mâtsâh (מָצָה) [pronounced *maw-TSAW*], which means *to drain, to drain out*. Second meaning, *to press out or squeeze out moisture*. It also means *to suck out, to press out moisture*. Strong's #4680 BDB #594. Judges 6:38 Psalm 73:10
273. **Proper_noun_location:** which means *don't know*; and is transliterated . Strong's #4681 BDB #594.
274. **Masculine_noun:** mêtzach (מֵצַח) [pronounced *MAY-tsahkh*], which means *brow, forehead*; metaphorically for *boldness, firmness, dogmatism* [of a prophet]. Strong's #4696 BDB #594. 1Sam. 17:49

mêtzach (מֵצַח) [pronounced MAY-tsahkh]	<i>brow, forehead; used metaphorically to mean boldness, firmness, dogmatism [of a prophet]</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #4696 BDB #594
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275. **Feminine_noun:** mitz^echâh (מִצַּחַהּ) [pronounced *mitzê-KHAW*], which means *greave, greaves, shin guards, leg guards*. It is only found in 1Sam. 17:6.* Strong's #4697 BDB #595. 1Sam. 17:6*

mitz ^e châh (מִצַּחַהּ) [pronounced <i>mitzê-KHAW</i>]	<i>greave, greaves, shin guards, leg guards</i>	feminine singular construct	Strong's #4697 BDB #595
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276. **Verb:** which means *to drain out*. Strong's #4711 BDB #595.

277. **Feminine_noun:** matstsâh (מַצֵּסָה) [pronounced *mahts-TSAWH*], which means *unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread*. It is derived from the word for *sweet*, and therefore often refers to *sweet unleavened cakes*. It is the word from whence we derive *matzah*. Strong's #4682 BDB #595. Gen. 19:3 Deut. 16:3 Judges 6:21 1Sam. 28:24

matstsâh (מַצֵּסָה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
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278. **Masculine_proper_noun:** Mits^erayim (מִצְרַיִם) [pronounced *mits-RAH-yim*], which means nothing and is transliterated *Egypt, Egyptians*. We find this noun occurring in Scripture pretty much as often as the proper noun *Moses*. Strong's #4714 BDB #595. Gen. 10:4 12:10 13:1 15:18 21:21 25:18 26:2 Deut. 1:27 20:1 Judges 2:1 1Sam. 2:27 4:8 27:8 2Sam. 7:6 1Chron. 13:5 Psalm 106:7, 21

Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
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279. **Gentilic_adjective:** Mits^erîy (מִצְרִי) [pronounced *mits^e-REE*], which means *Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim*. Strong's #4713 BDB #596. Gen. 12:12 16:1 21:9 25:12 1Sam. 30:11 2Sam. 23:21 1Chron. 11:23

Mits ^e rîy (מִצְרִי) [pronounced <i>mits^e-REE</i>]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective	Strong's #4713 BDB #596
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280. **Masculine_noun:** maqêl (מַקֵּל) [pronounced *mah-KAYL*], which means *rod, staff*. Strong's #4731 BDB #596. Gen. 30:37, 41 32:10 1Sam. 17:40

maqêl (מַקֵּל) [pronounced <i>mah-KAYL</i>]	<i>rod, staff</i>	masculine singular noun	Strong's #4731 BDB #596
maqêlôwth (מַקְלֹוֹת) [pronounced <i>mahk^e-LOHTH</i>]	<i>sticks, staves, rods, staffs</i>	masculine plural noun	Strong's #4731 & #4732 BDB #596

281. **Masculine_proper_noun:** miq^elôwth (מִקְלוֹת) [pronounced *mik^e-LOHTH*], which means *sticks, staves, rods, staffs* and is transliterated *Mikloth*. Strong's #4732 BDB #596.

maq ^e lôwth (מִקְלוֹת) [pronounced <i>mahk^e-LOHTH</i>]	<i>sticks, staves, rods, staffs; and transliterated Mikloth</i>	masculine proper noun; the plural of Strong's #4731	Strong's #4731 & #4732 BDB #596
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282. **Verb:** which means *to decay, to rot, to fester*; figuratively, it means *to pine away*. Strong's #4743 BDB #596.

283. **Masculine_noun:** which means *decay, rottenness*. Strong's #4716 BDB #597.

284. **Hiphil_verb1:** which means *to beat [the air], to flap [the wings]*. Hiphil only; meaning dubious. Strong's #4754 BDB #597.

285. **Verb2:** which means *to be fat*. Strong's #4754 BDB #597.

286. **Masculine_noun:** m^erîy' (אֵיֶרֶם) [pronounced *m^eree*], which means *well-fed cattle, a fattened calf; fatling, fatlings*. Strong's #4806 BDB #597. 2Sam. 6:13 1Kings 1:9

m ^e rîy' (אֵיֶרֶם) [pronounced <i>m^eree</i>]	<i>well-fed cattle, a fattened calf; fatling, failings</i>	masculine singular noun	Strong's #4806 BDB #597
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287. **Feminine_noun:** which means *crop, alimentary canal [of a bird]*. Strong's #4760 BDB #597.

288. **Proper_noun:** mēra^bv (מֶרַב) [pronounced *may-RAH^bV*], which is transliterated *Merab*. Strong's #4764 BDB #597. 1Sam. 14:49 18:17

mēra ^b v (מֶרַב) [pronounced <i>may- RAH^bV</i>]	transliterated <i>Merab</i>	proper noun	Strong's #4764 BDB #597
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289. **Verb:** mârād (מָרַד) [pronounced *maw-RAHD*], which means *to rebel, to revolt, to be seditious*. Strong's #4775 BDB #597. Gen. 14:4

mârād (מָרַד) [pronounced <i>maw- RAHD</i>]	<i>to rebel, to revolt, to be seditious</i>	3 rd person masculine plural, Qal perfect	Strong's #4775 BDB #597
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290. **Masculine_noun:** which means *rebellion, revolt*. Strong's #4777 BDB #597.

291. **Feminine_noun:** mar^edûwth (מַרְדּוּת) [pronounced *mahr^e-DOOTH*], which means *rebellion, rebelliousness; disobedience*. Strong's #4780 BDB #597. 1Sam. 20:30*

mar ^e dûwth (מַרְדּוּת - מ) [pronounced <i>mahr^e-DOOTH</i>]	<i>rebellion, rebelliousness; disobedience</i>	feminine singular noun	Strong's #4780 BDB #597
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292. **Masculine_proper_noun:** which is transliterated *Marduk*, who was the chief god of Babylon during the time of Nebuchadnezzar. Strong's #4781 BDB #597.

293. **Masculine_proper_noun:** which means *not sure* and is transliterated *Mordecai*. Strong's #4782 BDB #598.
294. **Verb:** mârâh (מָרָה) [pronounced *maw-RAWH*], which means *to rebel, to rebel against, to oppose, to resist, to be contentious*. It is found over forty times (e.g., Num. 20:21 27:14 Psalm 5:10 Lam. 1:20) and it is more consistently rendered *rebel, rebellious*, with the exceptions in the KJV of Job 17:2 Psalm 78:17, 40, 53 106:7, 33, 43 Isa. 3:8 (where it is rendered *provoke, provoking*). In the Hiphil it means *to disobey, to rebel* and it is usually against God or His commands [often, *mouth*]. This is found with the word çârar (צָרַר) [pronounced *saw-RAHR*] (Strong's #5637 BDB #710) in Deut. 21:20 Psalm 78:8 Jer. 5:23, indicating that they might be related, but they are probably not synonyms. Strong's #4784 BDB #598. Num. 20:24 Deut. 1:26 9:23 21:18 Joshua 1:18 1Sam. 12:14, 15 30:6 Job 17:2 Psalm 78:17 105:28 106:7, 43

mârâh (מָרָה) [pronounced <i>maw-RAWH</i>]	<i>to be bitter; to be disobedient, to be rebellious; to resist, to oppose, to rebel, to rebel against, to be contentious</i>	3 rd person masculine plural, Qal imperfect	Strong's #4784 BDB #598
mârâh (מָרָה) [pronounced <i>maw-RAWH</i>]	<i>bitter; disobedient, rebellious; resistant [to authority], in opposition to authority, rebellious, rebelling against, contentious</i>	Qal active participle	Strong's #4784 BDB #598
mârâh (מָרָה) [pronounced <i>maw-RAWH</i>]	<i>to resist, to oppose, to rebel, to rebel against, to be contentious</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4784 BDB #598

295. **Masculine_noun:** m^erîy (מְרִי) [pronounced *m^eree*], which means *rebellion*. Strong's #4805 BDB #598. 1Sam. 15:23

m ^e rîy (מְרִי) [pronounced <i>m^eree</i>],	<i>rebellion</i>	masculine singular noun	Strong's #4805 BDB #598
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296. **Masculine_proper_noun:** which means *rebellious* and is transliterated . Strong's #3236 BDB #598.
297. **Masculine_noun:** which means *a rub, a rubbing away of the testicle, to be roomy, to be enlarged, an enlargement*. Dubious. Strong's #4790 BDB #598.
298. **Masculine_proper_noun:** which means *rebellious* and is transliterated . Strong's #3236 BDB #598.

299. **Noun location:** Barnes tells us that the waters of Merom means *upper waters*. I could not verify that with BDB, where similar words mean *rebellion, smooth, to scour or polish or bitter*. *Merom* is obviously a transliteration of mêmôm (מֶרֹם) [pronounced *may-ROHM*], and BDB also identifies it with Lake Huleh. Strong's #4792 BDB #598. Joshua 11:5
300. **Verb:** which means *to rub, to anoint, to smear*. Strong's #4799 BDB #598.
301. **Verb:** which means *to make smooth, to make bare, to make bald, to scour or polish a sword*. Strong's #4803 BDB #598.
302. **Masculine_proper_noun:** which means *not sure* and is transliterated . Strong's #4811 BDB #599.
303. **Proper_noun_location:** Môrîyâh (מֹרִיָּאֵה) [pronounced *moh-ree-YAW*], which means *chosen by Y^ehowah*; and is transliterated *Moriah*. Where Isaac was taken to be sacrificed. Strong's #4179 BDB #599. Gen. 22:2

Môrîyâh (מֹרִיָּאֵה) [pronounced <i>moh-ree-YAW</i>]	<i>chosen by Y^ehowah</i> ; and is transliterated <i>Moriah</i>	proper singular noun, location; with the definite article	Strong's #4179 BDB #599
304. Masculine_proper_noun: Strong's #4812 BDB #599.	which means <i>not sure</i> and is transliterated .		
305. Feminine_proper_noun: Strong's #4813 BDB #599.	which means <i>not sure</i> and is transliterated .		
306. Masculine_proper_noun: Strong's #4821 BDB #599.	which means <i>not sure</i> and is transliterated .		
307. Masculine_proper_noun: Strong's #4822 BDB #599.	which means <i>not sure</i> and is transliterated .		
308. Gentilic_adjective: BDB #599.	which is transliterated <i>Merothonite</i> .		Strong's #4824
309. Masculine_proper_noun: Strong's #4825 BDB #599.	which means <i>not sure</i> and is transliterated .		
310. Masculine_proper_noun: Strong's #4826 BDB #599.	which means <i>not sure</i> and is transliterated .		
311. Proper_noun_location: BDB #599.	which means ; and is transliterated .		Strong's #4831
312. Verb: mârats (מָרַצַת) [pronounced <i>maw-RAHTS</i>], which means <i>to be sick, to be made sick, to cause to be sick</i> . However, Gesenius tells us that this word's meaning has been well-discussed and that he regards the primary meaning <i>to be strong, to be forceful</i> . Keil and Delitzsch say that the Jewish interpreters give it the meaning <i>to be strong</i> , but without any justification. The KJV is not much help, rendering the three occurrences of this word in the Niphal in three different ways (<i>forcible, grievous, sore</i>) and its one occurrence (here) in the Hiphil as <i>emboldeneth [thee]</i> . Keil and Delitzsch claim the primary meaning is <i>to pierce, to penetrate</i> ; and, in the Hiphil, <i>to goad, to bring out, to incite</i> . Personally, I will go with <i>to be</i>			

vehement. In my notes, I have *to be painfully penetrating, to be vehement*. The main explanations given here is that this is not the Hebrew word that is in the Massoretic text, but that it differs by a letter. The one alternative found in Owen's is that we should have the word for *smooth, agreeable* here (see the NAB and *The Emphasized Bible*), rather than the one that we do find. However, that would involve substituting a lâmed (ל) for a rêysh (ר), which would involve two changes in the letter, so I have a hard time buying into that. The problem, I believe, is with the meaning of the word which is actually found here. The word found in this verse is the 3rd person plural, Niphal perfect of *mârats* (מָרַץ) [pronounced *maw-RAHTS*], which, according to BDB, means *to be sick*, but it is used more colloquially as in *this makes me sick* (see Job 16:3). This only occurs four times and the KJV gives the following disparate translations: *forcible* (Job 6:25), *grievous* (or, *strong*) (1Kings 2:8), *sore* (Micah 2:10), and *emboldeneth* (Job 16:3). The Niphal, although generally is the passive of the Qal, also expresses adjectival ideas. It can be used to describe action which is in progress or development. So, literally, this means *they have been sickened*. From the reading which I have done, the meaning of this word seems to come from the Arabic; however, this word occurs only four times in Scripture and has no cognates. One author suggests that this is related to *pârats* (פָּרַץ) [pronounced *paw-RAHTS*], which means *to break out, to break through*. (Strong's #6555 BDB #829). He suggests the means *to penetrate*. Perhaps we have a word which refers to something which is painful because it is so penetrating. Although I am not thrilled with this English rendering, I will at least for now, go with *painfully penetrating* until I can come up with a better substitute. Let me give you some alternatives: according to Gesenius, he goes along with Kimchi, which gives the meaning *to be strong, to be forcible*; another meaning given is *to be vehement, to be fierce*. I reject *strong* just because there are several other synonyms which could have been used to mean the same thing. However, *to be vehement* is a reasonable alternative. So that you don't have to flip through your Bibles to find these verses, let me quote them here: **"And observe, there is with you Shimei ben Gera the Benjamite, of Bahuruim; now it was he who cursed me with a [feminine singular, Niphal participle of *mârats*] curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by Y^ehowah, saying, "I will not put you to death with the sword." (1Kings 2:8). "How words of integrity [3rd person plural, Niphal perfect of *mârats*]; and what you reproving to reproof from you?" (Job 6:25). "Is there no limit to your windy words? Or what [3rd person masculine singular, Hiphil imperfect of *mârats* with a 2nd person masculine singular suffix] that you answer?" (Job. 16:3). "Arise and go, for this is not place of rest because of the uncleanness that brings on destruction— a [the Niphal participle of *mârats*] destruction." (Micah 2:10). Strong's #4834 BDB #599. 1Kings 2:8 Job 6:25 16:3 (chart)**

mârats (מָרַץ) [pronounced <i>maw-RAHTS</i>]	<i>to be strong; to be forceful</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4834 BDB #599
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mârats (מָרַט) [pronounced <i>maw-RAHTS</i>]	<i>heavy, grievous; violent</i>	Niphal participle acting as an adjective	Strong's #4834 BDB #599
mârats (מָרַט) [pronounced <i>maw-RAHTS</i>]	<i>to make vehement; to irritate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4834 BDB #599

Mârats					
Passage	Morphology	Modified rendering from Young			
		KJV	NASB	Rotherham	Young's
1Kings 2:8	Niphal participle	“And look, with you is Shimei ben Gera, the Benjamite of Bahurim, and he reviled me—a <i>mârats-ing</i> reviling—in the day I went to Mahanaim; and he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, ‘I will not put you to death by the sword.’ ”			
		grievous	violent (or, grievous)	grievous	grievous
Job 6:25*	Niphal perfect	“How <i>mârats</i> have been upright sayings, and what reproof reproves from you?”			
		forcible	not painful	pleasant	powerful
Job 16:3	Hiphil imperfect	“Is there an end to [your] words of wind? Or, what [is it that] <i>mârats</i> you to answer?”			
		emboldeneth	plagues	so strongly exciteth	embolden
Micah 2:10	Niphal participle	Rise and go, for this [is] not the rest, because of uncleanness, it corrupts, and corruption is <i>mârats-ing</i> .			
		sore	painful	ruthless	powerful
Conclusions: I think that it is clear that the BDB meaning <i>to be sick, to be made sick</i> is simply not applicable in any of these passages, and therefore should be discarded. I think that it should also be clear how strong an influence is the KJV (which was also influenced by previous translations). I think that a reasonable rendering of this word would be <i>to be strong, to be made strong, to be vehement, to be strongly vehement</i> ; which is the traditional Jewish rendering of this word. This would give us a fairly consistent rendering throughout Scripture (as Young has).					
*This reading is disputed.					

313. **Verb:** which means *to scour, to polish*. Strong's #4838 BDB #599.

314. **Masculine_noun:** which means *a scraping, a rubbing*. Strong's #4795 BDB #599.
315. **Masculine_noun:** which means *a scraping, a rubbing*. Strong's #4782 BDB #600.
316. **Masculine_noun:** mârâq (מֶרֶק) [pronounced *maw-RAWK*], which is found only three times in the Bible (Judges 6:19, 20 Isa. 65:4*), and generally translated *broth* or *juices*. Strong's #4839 BDB #600. Judges 6:19
317. **Verb:** mârâr (מָרַר) [pronounced *maw-RAHR*], which means *to flow, to drop; to be sad, to grieve, to cry [with tears of sadness]; to embitter, to make bitter*. and its meaning is given as *to embitter, to make bitter*. This doesn't give the whole story of this verb. Originally, this word meant *to flow, to drop*; from this word comes *myhrr*, which is so called because of its distillation process. In the Qal, this means *to be sad, to grieve, to weep tears of sadness, to be so grieved as to become embittered*. The flowing has to do with the flowing of tears. As we know, great grief and sadness can lead to bitterness. In the Hiphil, it means to be caused to be sad, to weep tears of introspective grief; and in the Piel, it means to be bitter, to weep tears of bitterness. When Naomi speaks of not getting married due to her age, she speaks in great sadness, which has possibly led to bitterness (Ruth 1:13). In 1Sam. 30:6, the people are *deeply grieved* over their sons and daughters, causing them to be *bitter* against David (see also 2Kings 4:27). Hezekiah expressed great *grief* and *sadness*, but not *bitterness* in Isa. 38:17. In Lam. 1:4, we have Jerusalem weeping great tears of grief which led to bitterness. In Isa. 24:9, where strong drink is associated with mârâr, we are likely speaking more of *sadness* than of *bitterness*. In the Hiphil, we are dealing with being caused to grieve, often leading to either bitterness (Ruth 1:20) or to self-recrimination. In this verse, I don't see bitterness as being a component of their sadness; but rather great grief and sadness. Strong's #4843 BDB #600. Ruth 1:13, 20 1Sam. 30:6 Zech. 12:10

mârâr (מָרַר) [pronounced <i>maw-RAHR</i>]	<i>to flow, to drop; to be sad, to grieve, to cry [with tears of sadness]; to embitter, to make bitter</i>	3 rd person masculine singular, Qal perfect	Strong's #4843 BDB #600
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318. **Adjective/substantive:** mar (מָר) [pronounced *mahr*], which means *bitter, bitterness*. Strong's #4751 (#4755) BDB #600. Gen. 27:34 Judges 18:25 1Sam. 1:10 15:32 22:2 2Sam. 2:26 17:8 Job 3:20 21:25

mar (מָר) [pronounced <i>mahr</i>]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine singular construct	Strong's #4751 BDB #600
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The final 4 words are suspect, in my opinion, as to being accurate translations for this word.

mârâh (מָרָה) [pronounced <i>maw-RAW</i>]	<i>bitter, bitterness</i>	adjective/substantive; feminine singular construct	Strong's #4751 BDB #600
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319. **Masculine_noun:** which means *myrrh, an Arabian gum from the bark of a tree*. Strong's #4753 BDB #600.
320. **Proper_noun/feminine:** which means *bitterness*; transliterated *Marah*. Strong's #4785 BDB #600.
321. **Feminine_noun:** which means *bitterness*. Strong's #4787 BDB #601.
322. **Feminine_noun:** môrâh (מָרָה) [pronounced *moh-RAW*], which means *bitterness, grief, sadness*. Strong's #4786 BDB #601. Gen. 26:34*

môrâh (מָרָה) [pronounced <i>moh-RAW</i>]	<i>bitterness, grief, sadness</i>	feminine singular noun	Strong's #4786 BDB #601
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323. **Masculine_noun:** which means *bitter thing, bitter herb*. Strong's #4844 BDB #601.
324. **Feminine_noun:** m^erôrâh (מֵרֹרָה) [pronounced *m^eroh-RAW*], which means *bitter thing, gall, poison*. This is the bitter, yellowish-green fluid which the liver secretes. This is not the word translated *gall* in Deut. 29:18 32:32 Jer. 8:14 9:15 23:15 Lam. 3:5, 19, although the Septuagint translates them with the same Greek word (*cholê* or *χολή*—Strong's #5521), they are different words in the Hebrew. Strong's #4846 BDB #601. Job 13:26 (16:12b–13) 20:14, 25
325. **Feminine_noun:** m^erêrâh (מֵרֵרָה) [pronounced *m^eray-RAW*], which means *gall*. However, this word is found only in this passage. Strong's #4845 BDB #601. Job 16:12b–13
326. **Adjective:** which means *bitter*. Strong's #4815 BDB #601.
327. **Feminine_noun:** which means *bitterness*. Strong's #4814 BDB #601.
328. **Masculine_noun:** which means *bitterness*. Strong's #4470 BDB #601.
329. **Masculine_plural_noun:** which means *bitter things* (or, *bitter experiences*). Our English usage of *bitter* is quite similar to that in the Hebrew; we speak of *bitter winters, bitter weather, bitter sorrow*. Strong's #4472 BDB #601. Job 9:18*
330. **Masculine_plural_noun:** which means *bitterness*. Strong's #8563 BDB #601.
331. **Masculine_proper_noun:** M^erârîy (מֵרָרִי) [pronounced *mehr-aw-REE*], which means *bitter*; transliterated *Marari*. Strong's #4847 BDB #601. 1Chron. 15:6

M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Marari</i>	Gentilic adjective; spelled the same as the proper noun	Strong's #4848 BDB #601

332. **Verb:** which means *to drop, to flow*. Strong's #none BDB #601.
333. **Masculine_noun:** which means *drop*. Strong's #4752 BDB #601.
334. **Proper_noun/location:** which means *bitter?*; transliterated . Strong's #4762 BDB #601.
335. **Feminine_proper_noun:** which means *bitter?*; transliterated . Strong's #4850 BDB #601.
336. **Gentilic_adjective:** Massâ' (מַשָּׂא) [pronounced *mahs-SAW*], which means *burden*, transliterated *Massa*. Strong's #4854 BDB #601. Gen. 25:14

Massâ' (מַשָּׂא) [pronounced <i>mahs-SAW</i>]	<i>burden</i> , transliterated <i>Massa</i>	proper noun; gentilic singular adjective	Strong's #4854 BDB #601
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We seem to have the same proper noun listed here: Strong's #4854 BDB #672. However, there appear to be only two occurrences of this noun in Scripture: Gen. 25:14 1Chron. 1:30.

337. **Feminine_noun:** which means *measure*. Strong's #4884 BDB #601.
338. **Masculine_noun:** mas^erêth (מַרְשֵׁת) [pronounced *mahs-RAYTH*], which means *[frying] pan, dish*. Strong's #4958 BDB #602. 2Sam. 13:9

mas ^e rêth (מַרְשֵׁת) [pronounced <i>mahs-RAYTH</i>]	<i>[frying] pan, dish</i>	masculine singular noun	Strong's #4958 BDB #602
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339. **Proper_noun_location:** Mash (מַשֻּׁ) [pronounced *mahsh*], which means *drawn out*; and is transliterated *Mash*. Strong's #4851 BDB #602. Gen. 10:23

Mash (מַשֻּׁ) [pronounced <i>mahsh</i>]	<i>drawn out</i> ; and is transliterated <i>Mash</i>	proper singular noun location	Strong's #4851 BDB #602
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340. **Proper_noun_location:** Mêshâh (מֶשָׁה) [pronounced *may-SHAW*], which means *freedom*; and is transliterated *Mesha*. Strong's #4852 BDB #602. Gen. 10:30

Mêshâh (מֶשָׁה) [pronounced <i>may-SHAW</i>]	<i>freedom</i> ; and is transliterated <i>Mesha</i>	proper singular noun location	Strong's #4852 BDB #602
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341. **Proper_noun_location:** which means ; and is transliterated . Strong's #4861 BDB #602.
342. **Feminine_noun:** which means *a household vessel*. Strong's #4863 BDB #602.
343. **Verb:** mâshâh (מַשָּׂה) [pronounced *maw-SHAW*], which means *to draw out, to take out [of the water]*. Strong's #4871 BDB #602. 2Sam. 22:17

mâshâh (מָשַׁח) [pronounced <i>maw-SHAW</i>]	<i>to draw out, to take out [of the water]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4871 BDB #602
mâshâh (מָשַׁח) [pronounced <i>maw-SHAW</i>]	<i>to draw out, to cause to take out [of the water]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4871 BDB #602

344. **Masculine_proper_noun:** Mosheh (מֹשֶׁה) [pronounced *moh-SHEH*], which means *to draw out [of the water]* and is transliterated *Moses*. Strong's #4872 BDB #602. Deut. 1:1 Judges 1:16 4:11 1Sam. 12:6 1Kings 2:3 1Chron. 15:15 Psalm 99:6 103:7 106:16

Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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345. **Verb:** mâshach (מָשַׁח) [pronounced *maw-SHAHKH*], which means *to smear, to anoint*. Strong's #4886 BDB #602. The Doctrine of Anointing The Doctrine of the Jewish Messiah Gen. 31:13 1Sam. 9:16 10:1 15:1 16:3 2Sam. 1:21? 2:4 3:39 12:7 19:9 1Kings 1:33, 39 1Chron. 14:8 Psalm 89:20

mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	3 rd person masculine singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #4886 BDB #602
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #4886 BDB #602
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>anointed; inaugurated, consecrated</i>	Qal passive participle	Strong's #4886 BDB #602
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to be anointed, to be consecrated by anointing</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4886 BDB #602

346. **Feminine_noun:** mosh^echâh (מֹשֶׁחַת) [pronounced *mosh^e-KHAW*], which means *anointing, consecrated oil, ointment, consecrated portion*. We find this word only in Ex. 29:29 40:15 Num. 18:8.* Strong's #4888 BDB #603. The Doctrine of Anointing

347. **Feminine noun:** mish^echâh (מִשְׁחָה) [pronounced *mish-KHAW*], which means *anointing oil*. The difference between this word and the one above is a vowel point (and they were added about two millennia later). The New Englishman's Hebrew Concordance differentiates; BDB and Strong do not. Strong's #4888 BDB #603. The Doctrine of Anointing
348. **Feminine noun:** which means *consecrated portion*. Probably an error in vowel-pointing. Strong's #4888 BDB #603.
349. **Masculine noun:** Mâshîyach (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*], which means *anointed*. Although this word is found several times in Leviticus 4 and 6, we mostly find this word in Samuel and in the Psalms. If you examine the pronunciation, you may recognize that this is the basis for the word *Messiah*, which is its transliteration (we find this word so transliterated in Daniel 9:25–26). Furthermore, this is the first time in Scripture that we have this word where it refers to the *Messiah* to come (in Leviticus, it simply referred to the *priest* as being *anointed*—Lev. 4:3, 5 6:22). In the Septuagint, the Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16. Strong's #4899 BDB #603. The Messianic Psalms (Psalm 34) The Doctrine of the Jewish Messiah 1Sam. 2:10, 35 12:3, 5 16:6 24:6 26:9 2Sam. 1:14, 21? 19:21 22:51 23:1 1Chron. 16:22 Psalm 2:2 (23:1) 105:15

Mâshîyach (or, <i>mâshîyach</i>) (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4899 BDB #603
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In the Septuagint, the Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16.

350. **Masculine noun:** which means *a cherub of expansion, a measure that covers*. Dubious. Strong's #4473 BDB #603.
351. **Masculine noun:** which means *a costly material for garments, [probably] silk*. Strong's #4897 BDB #603.
352. **Verb:** mâshak^e (מָשַׁךְ) [pronounced *maw-SHAHK^e*], which means, *to draw out, to drag, to continue with something, to proceed to, to march to*. Strong's #4900 BDB #604. Joshua 6:5 Judges 4:6, 7 5:14 20:37 Job 21:33 Psalm 10:9

mâshak ^e (מָשַׁךְ) [pronounced <i>maw-SHAHK^e</i>]	<i>to draw out, to lure, to drag, to continue with something, to proceed to, to march to</i>	2 nd person masculine singular, Qal perfect	Strong's #4900 BDB #604
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mâshak ^e (משך) [pronounced <i>maw-SHAHK^e</i>]	<i>those drawing [dragging] out, those luring; ones who continue [with something]; those marching [proceeding] to</i>	masculine plural, Qal active participle	Strong's #4900 BDB #604
mâshak ^e (משך) [pronounced <i>maw-SHAHK^e</i>]	<i>to be protracted, to be delayed</i>	2 nd person masculine singular, Niphal perfect	Strong's #4900 BDB #604
mâshak ^e (משך) [pronounced <i>maw-SHAHK^e</i>]	<i>to be protracted or delayed; to be made strong [hard, firm]</i>	2 nd person masculine singular, Pual perfect	Strong's #4900 BDB #604

In battle, it means *to advance, to march to*. Its application is only a bit more difficult than that. It can mean ❶ *to draw up and lift out*; ❷ *to draw [a bow]*; ❸ *to proceed, to march*; ❹ *to draw out a sound, to make a continuous sound*; ❺ *to draw out, to lure, to gather to*; ❻ *to prolong a condition, to continue*; ❼ and *to trail seed* (*to draw out seed while you are sowing*).

Translation	Judges 4:6	Judges 4:7	Translation	Judges 4:6	Judges 4:7
Amplified Bible	gather	I will draw out	NIV	lead the way to	I will lure
NASB	march to	I will draw out	NRSV	take position [at]	I will draw out
Rotherham	draw towards	draw [unto thee]	Young	thou hast drawn towards	I have drawn [unto thee]

353. **Masculine_noun:** Strong's #4901 BDB #604.

354. **Masculine_proper_noun:** Meshek^e (משך) [pronounced *MEH-shehk*], which means *a drawing out*; transliterated *Moschi, Meech, Meshech*. Strong's #4902 BDB #604. Gen. 10:2

Meshek ^e (משך) [pronounced <i>MEH-sheik</i>]	<i>a drawing out; transliterated Moschi, Meech, Meshech</i>	masculine singular proper noun	Strong's #4902 BDB #604
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355. **Feminine_noun:** which means *cord*. Strong's #4189 BDB #604.

356. **Proper_noun/location:** which means ; transliterated . Strong's #4913 BDB #605.

357. **Verb I&II:** mâshal (משל) [pronounced *maw-SHAHL*], which is quite a verb in the Hebrew. In the Niphal, Hiphil, and Hithpael, it means *to represent, to be like, to become like, to be similar to* (Psalm 28:1 49:13, 21 Job 30:19 Isa. 46:5); in the Qal and the Piel, it means *to use a proverb, to speak in parables, to speak in poetic sentences* (Num. 21:22 Ezek. 16:14 17:2). Strong assigns these two sets of

meanings the same number (Strong's #4911). As you no doubt noticed, we are dealing with different stems of the verb and different kinds of authors. The poetic books tend to go with the first meaning; Ezekiel and Numbers (these two books and Leviticus share a number of words) tend to use it with the second meaning. Strong's #4911 BDB #605. (Joshua 12:2)

mâshal (מָשָׁל) [pronounced <i>maw-HAHL</i>]	<i>to make like, to assimilate; to put forth a parable, to speak in parables</i>	3 rd person masculine plural, Qal imperfect	Strong's #4911 BDB #605
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358. **Masculine_noun:** mâshâl (מָשָׁל) [pronounced *maw-SHAWL*], which means *parable, proverb, discourse, memorable recitation; comparison, analogy*. This is the same name of the book of Solomon called *Proverbs*. From its use in 1Sam. 10:12 1Kings 4:32 Psalm 44:14, I don't think that *parable* is quite its meaning. The Webster definition of oracle is *any utterance made or received as authoritative, extremely wise, or infallible*. In this respect, *oracle* is a good translation of this word. Mâshâl refers more to a short, often poetic, easily-remembered point of doctrine. I think one of the more important aspects of this word, which is often overlooked, is its quality of being remembered. Therefore, I will translate this *memorable recitation*. Here, in Psalm 78:2, mâshâl refers to a *comparison* or an *analogy*. Strong's #4912 BDB #605. Num. 23:7 Deut. 28:37 1Sam. 10:12 24:13 Job 13:12 17:6 Psalm 78:2 Prov. 1:1

mâshâl (מָשָׁל) [pronounced <i>maw-SHAWL</i>]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine singular noun	Strong's #4912 BDB #605
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Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.

359. **Masculine_noun:** which means *likeness, one-like*. Job 41:25.* Strong's #4915 BDB #605.
360. **Masculine_noun:** m^eshôl (מָשׁוֹל) [pronounced *m^eSHOWL*], which means (according to BDB) *a by-word*. Gesenius says that this is simply the infinitive of the verb mâshal, and means *a song of derision*. Barnes suggests that this is *a term of reproach, ridicule or scorn*.¹⁷³ Because it is only found in Job 17:6, we cannot do much better than this. Strong's #4914 BDB #605. Job 17:6
361. **Verb3:** mâshal (מָשָׁל) [pronounced *maw-SHAHL*], which means, in the Qal and Hiphil, *to rule, to have dominion, to reign* (see Gen. 3:16 Ex. 21:8 Psalm 103:19 Isa. 40:10 Ezek. 19:11). This second meaning is by far the most widely used. Strong's #4910 (see #4911 above) BDB #605. (Synonym = Strong's #4427

¹⁷³ Barnes' Notes; Job, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 299.

BDB #573; *mâlak*^e is the most often used of the two verbs in the Old Testament. *Mâlak*^e is more often found in the Hiphil than *mâshal*, which is only found in the Hiphil three times. Furthermore, *mâshal* is found more often as a participle, and is in that way used as a noun. *Mâlak*^e is the verb most often associated with the kings of Israel). Gen. 1:18 3:16 4:7 24:2 Joshua **12:2** Judges (9:6) 14:4 2Sam. 23:3 Psalm 8:6 19:13 59:13 103:19 105:20 106:41

<i>mâshal</i> (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>to rule, to have dominion, to reign</i>	3 rd person masculine singular, Qal imperfect	Strong's #4910 BDB #605
When followed by the <i>bêyth</i> preposition, what follows is the thing which is ruled over.			
<i>b</i> ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
<i>mâshal</i> (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>the ruler, the one ruling, one who has dominion, one who reigns</i>	masculine singular construct, Qal active participle	Strong's #4910 BDB #605
<i>mâshal</i> (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
<i>mâshal</i> (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>to cause to rule, to give dominance to, to give dominion to</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #4910 BDB #605

362. **Masculine_noun:** which means *dominion*. Strong's #4915 BDB #606.

363. **Masculine_noun:** which means *dominion, ruler*. Strong's #4474 BDB #606.

364. **Feminine_noun:** *mem^eshâlâh* (מֶמֶשָׁלָה) [pronounced *mem^e-shaw-LAW*], which means *ruler, rule, dominion, realm*; in the plural, our best rendering would be *realm*. Strong's #4475 BDB #606. Gen. 1:16 Psalm 114:2 103:22 136:8

<i>mem^eshâlâh</i> (מֶמֶשָׁלָה) [pronounced <i>mem^e-shaw-LAW</i>]	<i>ruler; rule, dominion, realm; in the plural, our best rendering would be realm</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #4475 BDB #606
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365. **Verb:** which means *to cleanse, to wash*. Strong's #none BDB #606.

366. **Feminine_noun:** which means *a cleansing*. Strong's #4935 BDB #606.

367. **Masculine_proper_noun:** which means *a cleansing*; transliterated . Strong's #4936 BDB #606.

368. **Masculine_noun:** mesheq (משק) [pronounced *MEH-shehk*], which means *an acquisition, a possession*. Strong's #4943 BDB #606. Gen. 15:2*

mesheq (משק) [pronounced <i>MEH-sheik</i>]	<i>an acquisition, a possession</i>	masculine singular noun	Strong's #4943 BDB #606
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369. **Masculine_noun:** which means *possession*. Strong's #4476 BDB #606.

370. **Gentilic_adjective:** which means ?, transliterated . Strong's #4954 BDB #606.

371. **Verb:** mâshash (משש) [pronounced *maw-SHAHSH*], which means *to touch, to feel, to grope*. Samson, being blind, would naturally use a term like this. In Judges 16:26, with the 1st person suffix, it means *cause me to feel, cause me to touch*. Strong's #4959 BDB #606. Gen. 27:11 31:34 Judges 16:26

mâshash (משש) [pronounced <i>maw-SHAHS</i>]	<i>to touch, to feel, to grope</i>	3 rd person masculine singular, Qal imperfect	Strong's #4959 BDB #606
mâshash (משש) [pronounced <i>maw-SHAHS</i>]	<i>to touch, to feel (in the darkness), to feel (out, over, through), to grope</i>	3 rd person masculine singular, Piel imperfect	Strong's #4959 BDB #606
mâshash (משש) [pronounced <i>maw-SHAHS</i>]	<i>to [cause to, make] touch</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4959 BDB #606

372. **Masculine_noun:** math (מת) [pronounced *math*], which means *male, man, male offspring; few men* however, there is not an emphasis here upon sex or gender. Strong's #4962 BDB #607. Gen. 34:30 Deut. 2:34 28:62 1Chron. 16:19 Job 11:3 19:19 Psalm 105:12

math (מת) [pronounced <i>math</i>]	<i>male, man, male offspring; few men</i> however, there is not an emphasis here upon sex or gender	masculine plural construct	Strong's #4962 BDB #607
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373. **Masculine_proper_noun:** M^ethûwshâ'êl (משושאל) [pronounced *mehth-oo-shaw-AIL*], which means *who is of God*; and is transliterated *Methusael*. Strong's #4967 BDB #607. Gen. 4:18

M ^e thûwshâ'êl (מֶלֶשׁוֹחַ) [pronounced <i>mehth-oo-shaw- AIL</i>]	<i>who is of God; and is transliterated Methusael</i>	masculine singular proper noun	Strong's #4967 BDB #607
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374. **Masculine_proper_noun:** M^ethûwshâlach (מֶלֶשׁוֹחַלַּח) [pronounced *mehth-oo-SHEH-lakhkh*], which means *man of the dart; transliterated Methuselah*. Strong's #4968 BDB #607. Gen. 4:21

M ^e thûwshâlach (מֶלֶשׁוֹחַלַּח) [pronounced <i>mehth-oo-SHEH- lakh</i>]	<i>man of the dart; transliterated Methuselah</i>	masculine singular proper noun	Strong's #4968 BDB #607
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375. **Masculine_noun:** metheg (מֶתֶג) [pronounced *MEH-theg*], which means *a bridle; control, authority*. Strong's #4964 BDB #607. 2Sam. 8:1 Psalm 32:9

metheg (מֶתֶג) [pronounced <i>MEH- theg</i>]	<i>a bridle; control, authority</i>	masculine singular noun	Strong's #4964 BDB #607
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376. **Proper_masculine_noun:** 2Sam. 8:1*

Metheg (מֶתֶג) [pronounced <i>MEH- theg</i>]	<i>a bridle; control, authority</i>	masculine singular noun with the definite article	Strong's #4964 BDB #607
'Ammâh (אַמָּה) [pronounced <i>ahm- MAW</i>]	<i>foundation; beginning; metropolis; transliterated Ammah</i>	proper feminine singular noun/location with the definite article	Strong's #520 BDB #52

This is the same noun which is used to mean *cubit*.

377. **Verb:** which means *to spread out*. Strong's #4969 BDB #607.

378. **Feminine_noun:** which means *sack*. Strong's #572 BDB #607.

379. **Interrogative_adverb:** mâthay (מָתַי) [pronounced *maw-THAH-ee*], which means *when?* Strong's #4970 BDB #607. Gen. 30:30 1Sam. 1:14 16:1 2Sam. 2:26 Psalm 41:5 Prov. 1:21

mâthay (מָתַי) [pronounced <i>maw- THAH-ee</i>]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

mâthay (מַתַּי) [pronounced <i>maw-THAH-ee</i>]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
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Together, 'ad + mâthay mean *until when, how long?*

380. **Verb:** which means *to be stout, to be firm*. Strong's #none BDB #608.
381. **Masculine_dual_noun:** mâthenayim (מִיתְנַיִם) [pronounced *mohth-nah-YIHM*], which means *loins, hips, lower part of the back, back; metaphorically, strength, bearing up*. The word loins is generally associated with the strength of a person (Job 40:16 Prov. 31:17). Strong's #4975 BDB #608. Deut. 33:11 2Sam. 20:8 1Kings 2:5

mâthenayim (מִיתְנַיִם) [pronounced <i>mohth-nah-YIHM</i>]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine dual noun	Strong's #4975 BDB #608
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382. **Gentilic_adjective:** Mith^enîy (מִיתְנִי) [pronounced *mihth-NEE*], which means *athlete; loin; gift; hope*, transliterated *Mithnite*. Strong's #4981 BDB #608. 1Chron. 11:43

Mith ^e nîy (מִיתְנִי) [pronounced <i>mirth-NEE</i>]	<i>athlete; loin; gift; hope, transliterated Mithnite</i>	gentilic singular adjective with the definite article	Strong's #4981 BDB #608
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383. **Verb:** mâthaq (מַתַּק) [pronounced *maw-THAHK*], which means *to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure*. Strong's #4985፼ BDB #608. Job 20:12 21:22 Psalm 55:14

mâthaq (מַתַּק) [pronounced <i>maw-THANK</i>]	<i>to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure</i>	3 rd person masculine singular, Qal imperfect	Strong's #4985 & #4988 BDB #608
mâthaq (מַתַּק) [pronounced <i>maw-THANK</i>]	<i>to give a sweet taste to, to makes sweet or pleasant; to be sweet</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #4985 & #4988 BDB #608

384. **Masculine_noun:** which means *sweetness*. Strong's #4986 BDB #608.
385. **Masculine_noun:** môtheq (מֹתֵק) [pronounced *MOH-thek*], which means *sweetness* and is found only here in Scripture (although it has 3 cognates). Strong's #4987 BDB #608. Judges 9:9*
386. **Adjective:** mâthôwq (מַתְּוֹק) [pronounced *maw-THOHK*], which means *sweetness, sweet, sweet [thing]*. Strong's #4966 BDB #608. Judges 14:14, 18 Psalm 19:10
387. **Proper_noun/location:** which means ; transliterated . Strong's #4989 BDB #608.

388. **Masculine_plural_noun:** which means *sweetness, sweet things*. Strong's #4477 BDB #609.
1. **Masculine_proper_noun:** which means ; transliterated . Strong's #4990 BDB #609.

End of the mem's

Genesis 35:			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
wê (or vê) (וּ or וֵ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The wâw conjunction can also be rendered *for*.

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

Translation: